

THE
CHURCH-HISTORY
OF
BRITANNY
FROM THE BEGINNING
OF
CHRISTIANITY
TO THE
NORMAN CONQUEST

FROM ROMAN GOVERNORS.
BRITISH KINGS.
under The ENGLISH-SAXON HEPTARCHY.
The ENGLISH-SAXON (and DANISH)
MONARCHY.

CONTAINING

- I. The Lives of all our Saints assigned to the proper ages wherein they lived.
- II. The erections of Episcopall Sees, and Succession of Bishops.
- III. The celebration of Synods, Nationall, Provinciall and Diocesan.
- IV. The Foundations of Monasteries, Nunneries and Churches.
- V. And a sufficient account of the Successions of our Kings, and of the Civil affairs of this Kingdom.

From all which is evidently demonstrated:

That the present Roman - Catholick Religion hath from the beginning, without interruption or change been professed in this our Island, &c.

By R. F. S. CRESSY of the Holy Order of S. BENEDICT.

Thus saith the Lord: Stand upon the wayes, and behold and enquire concerning the ancient pathes, which is the good way, and walk in it, and ye shall find rest for your soules. But they sayed: We will not walk therein. Ierem. vi. 16.



Printed in the year. 1668.

Permissu Superiorum, & Approbatione Doctorum.



TO THE
QUEEN.



MADAME,

TOVR MAJESTY, Will,
I hope, graciously be pleased to permit
me to make my present Adresse with the sincere Confession
of a fault, and most humbly beggin pardon for it.

It was not from mine own presumptuous ambition, but because
I thought it necessary to the good of many Readers of the fol-
lowing History, that, with leave, TOVR MAJESTIES
name should be seen at the first opening of it: But till now I
durst not declare why I thought so, being apprehensive leaſt, not
ſo much TOVR GREATNESSE, as ſcrupulous HY-
MILITY ſhould forbid it,

The Deſign which I had in compiling and publiſhing this

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Work was to represent, as on a Theater, to the view of our Nation the more then Heroicall Gests (especially) of our Ancient Kings and Princes, now by your, to us happy, Marriage, become **YOVR MAESTIES ANCESTORS**; Such Gests I meane of theirs as regarded Heaven and Religion: How humbly and ioyfully they entertained it, how by their Sanctity they adorned it, and with what industry and magnificence they advanced it, being the very same Religion, which, though in this last age defamed and persecuted, wee still with ioy professe.

The same Theater will likewise represent this Religion with at least equall advantage and splendour in the Lives and actions of very many glorious Queens and Princesses, to the eyes of whose minds Almighty God having discovered the more then celestiall Beauty and Glory with which it adorns pure and humble soules sincerely embracing it, they suddenly found themselves deprived of all Taste of perishing Delights, and all esteem of worldly Eminence, inasmuch as their own Greatnes and the Affluence of all Temporall contentments became a Burden to them: Tea many of them conceived such a loathing averfences against them, that not being able to endure even their presence and sight, they made hast to hide themselves from them in Desarts, or perpetuall Prisons of Monasteries: And others not so nice, or perhaps wanting opportunity, lived in the sight of them on purpose to shew their contempt of them. And their State obliging them to abundance and delicacies of Meats, to costly Magnificence in Apparell, and to a necessity of admitting ceremonious honours and Veneration from others, they would for these things be revenged on their innocent selves by many stoll'n Fastings, by secret tormenting Chains and Cilices, by humbling themselves in spirit under the meanest of their Subjects, and by prolonged retreats in Prayer and conversation with God alone. By these and many other such Artifices the Divine Spirit taught them to use this world as if they used it not, to crucify the Flesh and all the appetites of it, and to live to and with God alone, whilst the world thought they belonged to it.

Now such a Life as this being also together unfashionable and even hydeous in the eyes of the late Reforming age, wherein Poverty, want of sensuall contentments, solitude and continuall attendance in Spirit to God are esteemed extreme Miseries,

and

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and a willing embracing and seeking such Mortifications to Nature, Madnes: Hence it comes to passe that the frequent Stories of the like, which will be afforded in the following Book, will no doubt by many be resolved to have been fabulous inventions, such Practises impossible, and whensoever pretended, Hypocriticall.

Fore-seeing this, I iudged it necessary, by the best means I could, to prevent such like prejudices or incredulity of my Readers. And no expedient could I imagine more proper and efficacious for this purpose, then a restoring, as it were, to life again those glorious Examples of Piety, whose seemingly inimitable Vertues my desire was they might see are visibly quickned among us in **YOVR MAESTY**, a Daughtier of those glorious Princes, a far greater **QUEEN**, yet no lesse ambitiously aspiring to their Humility, contempt of worldly Glery, affection to Mortifications, and unwearied attendance to God, both in the same Publick Ordinances delivered by Him to his Catholick Church, and the same private Recollections, and amorous Whisperings to his Divine Heart.

MADAME, for fear of obstructing **YOVR MAESTIES** hoped for pardon I dare not enlarge my self upon this Argument, which contains my Fault. Neither indeed is it needfull: For it will be a sufficient advantage not only to my present Design, but also to recommend our Catholick Faith it self, if the Maligners of it can be persuaded, onely to reflect on the blessed Fruits of it in **YOVR MAESTIES** mind and conversation: Fruits which they dayly see and acknowledge. If they would doe this seriously, they would, no doubt, wonder by what fatall Constellation that Religion should be so persecuted, the Effects of which even the Persecutors themselves doe love and admire.

As touching this Work it self, the which (first humbly again begging leave) I lay at **YOVR MAESTIES** feet, if onely the Names of Persons and Places were changed, it relates in effect the same Story which all Catholicks read in the Records of their own respective countreyes. It is the very same Faith which is reported to have been preached both here and there: and the same successe attends the preaching of it. At first it is derided, hated and persecuted: the Professours of it in

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the mean time patiently suffering whatsoever its Enemies will think good to inflict: But in time it begins to be hearkned to: and then it never sayles to ingratiate it self with its most bitter Adversaries, and without the terror of Secular armes, without any seditious conspiracies, being armed only with its own beauty and gracefullnes, and recommended from Heaven by healthfull Miracles, it subdues and captivates the hearts of Nations, the most Savage and barbarous.

Such has been the constant Method by which CATHOLICK RELIGION, and it alone, has triumphed over Idolatry and Atheisme. As on the contrary by a Method directly opposed to this, but yet constant likewise and Uniform, other Vncatholick Sects, wheresoever intruding themselves, have prevailed. For surely it was not by Miracles, it was not by patient suffering, it was not by the Zeale of unarmed Preachers that the Professours of Calvinism in France, Scotland and Holland, and of Lutheranism in Germany and the Northern Regions became possessours of Churches not built by their own Ancestours, for they had no Ancestours at all. Truly if for the space of above a thousand years, which the following History comprehends, I could have discovered any Province or City by such unchristian arts made Christian and Catholick, or but one Catholick Writer pretending to such a Method of propagating his Religion, I should not have passed it over with a desingenuous silence.

For the generall substance therefore of this History, YOUR MAJESTY already knows it before you cast your eyes on the Book. Yet I may take leave to say, That one Advantage this History may boast of, beyond that of any other Catholick Nation: For which therefore it may invite even YOUR MAJESTIES curiosity. As it embraces a greater Variety of Revolutions hapning in our Island (the Scene of it) then any other country: So in all those Revolutions it affords many great and extraordinary Rarities. Never any Nation was so plentifull and overflowing in Benedictions to other Countreies, by sending forth an incredible number of Apostolick Bishops and Preists which converted to the FAITH almost all our confining Nations. Never any Nation was blessed with so many glorious Saints adorned with Crownes and Purple. Yea it may be affirmed

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that the Annalls of the whole CATHOLICK CHVRCH doe scarce record in all other Countreies so many Kings and Princes; who have relinquished their Thrones to change their Scepters for Crosses, their Treasures for Poverty, their magnificent numerous Courts for bare, solitary Cells, and their awefull Power for Subjection. Thus was a change which none could work, but only the right hand of THE MOST HIGH.

And yet the like Change wrought by the same ALMIGHTY HAND in the soules of a far greater number of our Queens and Princesses was more admirable, in as much as their imbecillity, delicacy of education and naturall timidity were greater. For the space of severall Ages the Daughters of our Monarks seemed as if they thought themselves born in a country none of their own, a Country of Strangers, or rather Enemies: the destruction of whose race they sought to procure, by refusing their concurrence to continue it. And therefore as if they had been ashamed to acknowledge their Native country, and afraid to converse with the inhabitants of it, they made haste to hide themselves from them, that they might freely entertain their far more Noble and aspiring thoughts and desires of A BRIDEGROOM worthy of their Love, and a Crown answerable to their holy ambition. Or if such Retreats were denied them, they were taught by A HEAVENLY INSTRUCTOVR to erect solitary Monasteries, or Bride-chambers for their CELESTIAL SPOUSE in their own hearts: Where they could live undisturbed even among Crowds of Visitants or Flatterers: they could macerate themselves with Fastings at the most luxurious Feasts, and with painfull Haycloathes under their softest and most gorgeous Vestments. They knew no use of worldly Riches but to supply the necessities of the poore, or to adorn the Altars of their CELESTIAL SPOUSE: from a continuall entertainment of whom nothing could distract them, even in sleep their hearts waked to him.

A great well-ordered Army of such glorious Saints of your own Sexe will the following History discover to YOUR MAJESTY, and this of all states, Wives, Widowes and Virgins, and which was wonderfull, some of them all these, both Wives, Widowes and yet Virgins. So that here YOUR may set before your eyes a numerous Variety of Heavenly Patterns of YOUR OWN rank, by conversing with whom YOUR may

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yet more richly adorne **TOVR**, *soule*. Each of them will present **TOVR MAJESTY** with a Gemme sparkling with a peculiar different luster, all of them both like and unlike in beauty and glory. Now may a Heavenly Crown besett with such more then Starlike Jewells attend **TOVR MAJESTY**, whensoever Death shall ease **TOV** of that **TOV** now wear. This is the argument of the dayly Prayers of

TOVR SACRED MAJESTIES,

Most humbly devoted Subject,
and Servant in our **LORD**,

Br. S. CRESSY.

Permissio

Permissio **A. R. P. Praefatus Generalis.**



GO Fr. Augustinus Hungate Congregationis Anglo-Benedictinae Praefatus Generalis. Librum cui Titulus, *The Church-History of Britanny*, à R. P. Sereno Cressy, nostrae Congregationis Monacho compositum, & à S. Theologiae Doctoribus ad id deputatis, approbatum, typis mandari lubens permitto. Datum 23. Maij Anno Ver. 1668.

Fr. AUGUSTINVS qui supra.

Approbationes Doctorum.

LIBER hic cui Titulus, *Historia Ecclesiae, &c.* nihil continet sanæ Doctrinae aut bonis moribus dissonum: Antiquorum adæ, doctrinam, mores clarè & succinctè tradit: & dum Historiae veritatem feliciter inquirat, Fidem veram contra quocunque Novatores misitificè confirmat: quare reipublice Christianae hunc Librum utilissimum fore iudico: Datum Londini Maij 11. Anno Veteri. 1668.

Fr. BENEDICTVS STAPLTON, Ord. S. Ben. Sac. Theol. Doctor.

EGO subsignatus Doctor Facultatis Theologiae Cadomenis legi librum Anglicano idiomate scriptum cui Titulus, *The Church-History of Britanny* (five, *Historia Ecclesiastica Britanniae*) à R. P. Sereno de Cressy Religioso Anglo Ordinis S. Benedicti compositum, in quo plurima scitu digna, omnia Fidei Catholicae consona, & bonis moribus nihil absonum deprehendi. Quare ad Catholicorum utilitatem & Hetericorum convictionem prelo debere mandari censui. Actum Rothomagi die 20. Augusti, annoque Domini 1667.

THOMAS DE SIMON.

EGO infra scriptus in Alma Facultate Parisiensi Sacrae Theologiae Doctor, fidem facio me accuratè perlegisse librum Anglicano idiomate conscriptum, cui Titulus, *The Church-History of Britanny, composed by the R. Father F. Sereno Cressy, Religium of the holy Order of S. Benet*. In quo quidem nihil deprehendi quod Catholicae, Apostolicae & Romanæ fidei, aut bonis moribus adverberetur. Quin imo hanc ipsam fidem, quam hodie Romano-Catholici in Anglia profitentur, validissimis argumentis demonstrat omnino consonam esse illi, quam primitus viri Apostolici in Britannia propagarunt, quam Christus Dominus Apostolos docuit, quamque Ecclesia Catholica suggestente Spiritu Sancto perpetuo retinuit. Datum Parisiis Kal. Aprilis. 1668.

FRANCISCVS GAGE.

EGO infra scriptus, Sacrae Facultatis Parisiensis Doctor Theologus, testor me legitisse Librum Anglicè conscriptum, cui Titulus, *The Church-History of Britanny, composed by the R. Father F. Sereno Cressy, Religium of the holy Order of S. Benet*: Et nihil in eo invenisse, quod Fidei Orthodoxae, aut bonis moribus repugnet. Datum Parisiis prima die mensis Aprilis. Ann. Dom. 1668.

GUILIELMVS PHELAN.

E VTON

V P O N T H E E N G L I S H E C -
c l a s s i c a l l H i s t o r y w r i t t e n b y h i s h o n o u r d f r i e n d
F. S E R E N V S C R E S S Y.

S T I L L lovely in thy beautie's
ruines, look,
ENGLAND, thy face in this
reflecting *Bank*,
start not at Scars, or wrinkles: this
smooth glasse
Shewes but thy Primitive and youth full face.
Read with delight and ioy: this breathing
Story
Sets out to life thy death-surviving Glory.
But if thy curious glance must pry too far
Beyond these leaves, what now thy fea-
tures are,
Blame not his Penn, who (not e'ndanger
Truth)
Shadows thine Age, and onely paints thy
Youth.
Nor will wee blame thy bluffs, nor yet
thy Teare,
If thou wilt needs thy time with this com-
pare.
So blusht'st, so wept the Worlds great Em-
pire, when
In lively Mirrour of her *Livie's* penn
Her faded honour she with sighs recalls,
And mourns her buried Vertues funerals.
When she her *Coris*, her *Fabryce* mourns,
Bathing her *Regulus*, her *Daisy's* Vires,
Those *Heaven-saints*, whom had our ages
seen,
Had *Catholick* as well as *Roman* been.
How she disdaind herself, though she
could now
Her Great *Augustus* boast, as well as *Them*.
Yet was't expung'd *Emilia* from alive.
Though onely in *effigie* some *Repriser*:

Whose very sight *idea's* might create
For proud *Pestiferity* to imitate.
And thou in this *serene glasse* might see
It fill thy looks date own themselves and
Thee.
Be thine own *judge*: And who can better
know,
Then thine own self, if *Thou* bee'st *Them*,
or not:
No bitter *satyres* here, no nettling *Wits*,
No *Passion* flouting in *Zeale's* Countersets.
No crooked *Mead*, no *Crispe-dilemma* here:
Deny not but thy self, the cause is cleare.
Eates are slow *judges*, much by *Rumour*
dull'd,
By tickling flattery too as *seduced* *Quill*.
What *Pleas*, then this, can fure *Prag* dis-
pence:
When thine own *eyes* bring their own evi-
dence!
In no false *decree* dignify, see 'hete thy
face,
No patch'd *Reform* here foyles thy *Native*
Grace.
Here view thy *Pieris's* forgotten look:
So lively drawn in this reviving *Prag*.
Thy *Phryx*, by *Tells* and *schismes* rest;
Relate'd in this *Reverend* *Manumery*.
Thy ruin'd *sepulchres*, and buried *Christs*,
Repair'd and rail'd in these *Immortal*
lines:
Thy banished *saints* recall'd by *Saints* like
men,
Thy *old* *satellor'd* in *CRESSY'S* life and
Pena.

Ed. Thymelby Pr: S. Gaugerici Cameraci.

T H E



THE
P R E F A C E
TO THE
READER.

I T will no doubt be expedient, with the *Christian*
Readers leave, to entertaine him a while in the
porch and *Entrance* of this *history*, there to in-
form him touching certain general matters
relating to it, the knowledge of which will not
be unusefull to him: and those are principally
three. the *Native* inducing the *Authors* to com-
pose it. 2. the *disposition* and order observed in it,
3. the most considerable *Writers* from whom ma-
terially have bene furnished for the fabrick of
it. As touching the *Native* to the end it may ap-
peare not irrational, I must give this account of
my selfe to my *Readers*:

1. I have not bene able of late to prevent or
expell a deepe resentment of griefe, mixed with
some indignation, to see the *cause* of God and his *Church* too ordinarily defended, and in
a manner alwaies oppoled with so much unbecoming passion and violence, so as that oft
times on the one side the merit of defending *truth* is lost by extreme prejudice don to
Christian Charity and humility: and on the other side the guilt of oppoing *truth* is heightened
by proceedings full of fury and revenge in the enemies of it.

2. A sad consideration hereof has produced in my mind a great averiencesse from *Contro-
versies*. For though I am not much suspicious of my selfe but that through the assistance of
Divine grace I may hope to managge a *dispute* how weakly soever, yet without an arro-
gant incivility or mingling therein contemptuous reflexions on the adversaries persons: yet
perceiving that even candour & modestie, though excelle in proceeding from the pen of a
Catholick disputant, like oile increales the flame of a *sektaries* passion: there fore a compassi-
onate sollicitude in behalte of our *Adversaries* themselves, lest by my occasion they should
be plunged yet more deeply and intrepably in the hatred of *Divine Truth* and *Christian*
peace, has induced one almost to a resolution (as far as I may dispose of my selfe not to con-
tinue, much lesse to renew *Debates* and controversies, except it shall appeare with sufficient
evidence to me, that God shall require it of mee.

3. Indeed it was to me at first an astonishment to see how the violence of our *Anti-
catholick Writers* in England has bene increased against those who have assisted them: and
their calmnesse equally encreased towards those who had not long since almost, and
they know intend still to destroy their *Church*, and *Monarchy* with it. But this alto-
nishment quickly ceased alon as I perceived that for the moit part the new *Defenders* of
the *Church* of England against *Rome* were arant *sektaries*, some of them notoriously *figmatized*,
and who not long before had been the loudest *trumpets* of *war* against the same *Church*: such
are the *Champions* who of late have intruded themselves into this *Controversy*, knowe how
much thereby they can ingratiate themselves with the people whom they have made their
after blood: and likewise how in managging of it, they can covertly pursue their *old design*

§ ij against

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the *English Church* her selfe. For this purpose they speake favourably of the tender consciences of their own seditious partie, and treacherously commenda the *Church of England* by selling the people how unlike it is to the *Roman Church* which she challenges a supreme authority, whereas according to their *English Bishops* there is no jurisdiction at all, no not even my Lord of *Canterbury* himselfe, but every ones private reason and conscience exempted from all humane authority is to be his onely God. Thus they defend the *Church of England* by making it no *Church* at all.

5. Upon the fight of this, I again wondered that so manifest, so traisterous a perversion should be connived at by the heads and government of the *English-Presbyterian Church*. But this wonder did not long continue after I saw a person reflection considered, that from the very beginning of the breach of England from Rome, the *Bishops themselves have been the underminers of their own Church*. For they have never wanted in number at least three, or four who were their Church. For their manners and revenues, being otherwise in their judgments and affections so much loved and embittered with the very *Gale of Calvinism*. Now ordinary experience has proved that among more than twenty moderate *Presbyterians*, if there be found three or four *genuine Calvinists*, they do infinitely make the mass part, by the advantage of their virtuous zeal, a tedious activity and interest in popular affairs.

[illegible]

7. Ecclesiastical matters being reduced to these terms in England, can any one effeme it a wonder if malicious and unquiet *Sectaries*, being shadowed under such *Rebels*, are so fiercely busy both to encrease their effeme and credit among the ignorant multitudes by their zeale against *Papry*, and withall at the same time closely pursue their old designs upon *Church-livings*, and for that end make use of such credit to pluck down that *Church*, which now they would fisme to support? Will they smile and grin against *Catholicke*, they bite, and hope shortly to devour *Prelatical Princes*; and whatsoever *Power* shall maintain them.

thority to deprive *Faustina* of her *Canonization*. To what purpose (should any *Catholic* think) is this *little* confuting bookie in which if there be any thing material, it is the undermining of that *Church* which in the *Penit-prize* is pretended to be asserted? for generally it is agreed on by the late *Authors* that the *English Church* has no authority to oblige any one in conscience to believe doctrines propounded by her. From whence follows necessarily that no man can be obliged to be a member of it, and therefore that he cannot lawfully excommunicate or otherwise punish any one for not yielding obedience to her, or for dissenting her and choosing another *communion*. And yet here we are concerned in what is written by them directly against us, and the *Church* which we profess to be that which is written against, and found to be false. The age has heard a hundred times obfuscated and refuted. If there may be any thing new, it is a *revivance* of new invented calumnies & phrases of foul language: And what a folly, and pity likewise, is it by concealing, to open yet wider this noisome flood-gate.

9. Yet notwithstanding all this, the *Cause of Gods Church* must not be deferred. Therefore
 (as be it from mee in so miserable a distraction of *Judgments* and affections to entertain any
 resolution of surceasing endeavours to promote *Catholic unity and Peace*. And (our Lord be

bleſſed

to the Reader.

blemish it seems to come that this defensible and never more than at this seasonable duty may be performed without any quarrelling controversy at all. And one healthful means for this purpose I have here made use of, which is a sincere & simple relation, unconfeited by any, of the state of our *British Churches* since from the *Primitive times*, both as to the *Doctrines of faith* received by them, and *external practices* in use among them. For I suppose that any *liberal* and *rational Christian* will not unwillingly grant, That *each Church* in the three times *last* of this *world* has been *in* some *degree* *different* from the *others*, and that *each* *Church* has *undoubtedly* *been* *governed* *by* *its* *own* *particular* *Discipline*, *and* *not* *by* *any* *other* *Church* *whatsoever*. *Now* *for* *this* *reason* *there* *will* *be* *no* *use* *of* *quarrelling* *or* *disputing*: The *simplest* *Reader* *eyes* *will* *relieve* *him* *that* *those* *particulars* *of* *faith* *and* *discipline* *for* *which* *the* *Roman Catholic Church* *is* *so* *cruelly* *assaulted* *on* *all* *sides* *by* *Settlers* *are* *the* *very* *same* *which* *Anglican Churches* *at* *first* *taught* *our* *forefathers*, *and* *which* *by* *their* *Successors* *have* *been* *so* *carefully* *transmitted* *to* *us*, *that* *during* *the* *space* *of* *more* *than* *a* *thousand* *years* *comprehended* *in* *this* *History*, *not* *any* *congregation* *of* *Christians* *has* *been* *in* *any* *degree* *different* *from* *the* *others*, *and* *that* *contradict* *what* *we* *will* *believe* *and* *practice* *is* *not* *done* *every* *where* *by* *those* *opinions*, *which* *now* *constitute* *any* *of* *our* *late* *Anglican* *sets*.

to. Now this way and *Method* of arguing implicitly, without disputing, seems to me of force inexhaustible, as being not obnoxious to the perversi fancies of quarrelsome spirits, and efficacious to extort the assent of such as are truly desirous to find the truth. For though among all our *Selfies* (as anciently among professed *Heretics*) the pretence of each one be to admit no other *Rule* of faith, but only his own frame of *Scripture*, the *chime* however seems to every one of them to accord to the *tune* framed by himselfe, though each *Selfie* be as much in the wrong as the other. And thus, when they have thus reformed, forgotten his *Selfie* way, he must covertly blaspheme *Christ* himselfe, who shall continue to impute most horrible *Superstitions* and *Idolatry* to the *Catholic Church*, after that he shall have discovered plainly that she teaches the very same *Definitions* and *Observances* which were at first delivered by *Apostolick Preachers*. For since there never was anciently any other *Church* in *Brittany* (and the like may be said of other *Countries*) but that which taught the same *doctrines* and *rites*, such blasphemers of *Gods Church* consequently affirm, *That* to many *ends* *Apostolick Churches* were taught, and ought to be taught, things which they themselves have shed blood and many *blaspheming* *Saints* have wrought most *prodigious Miracles* for confirming most damnable *Superstitions* and *Idolatry*.

11. Now what confession can flow from hence but this most execrable yerbtybism that they unavoidable one, that *teſu Chriſtus non eſt verus Meſſias*: for how can they elteime him the *Meſſias* who it ſeems ſtailed in the principal End for which the *Meſſias* was ſent which was to ſave them by ſhedding his blood to redeem, and by the effuſion of his *ſpirit* to ſanctifie a Church, and by the promiſe of his *kingdom* to comfort and ſupport the ſervants of God in a Church in which God would place *Paſſors* ſtil the Conſummation of the ſaĩnte: A Church into which all nations ſhould flow: A Church or city built upon a hill that cannot be hidde, and which is always at ſeaſon in it ſelfe: A Church unto which Kings ſhall be ſwearing-fathers and Queeneſes nursing-Mothers. Laſtly a Church in which Chriſt people ſhould doe the miracles which hee did, and greater yet then theſe (which laſt *Chaver* is reſcitered to the whole body of the Church in the ſame) in this verue doo I thinke for ever, as is obſerved in the margin of the *English Bible*.

[illegible]

13. O the miserably *fancy* and *misry-fundation* on which these men doe build all their pretensions of belonging to *Christ*, and expectation of eternal happinesse from *him*, since it relies upon this blasphemous supposition, *That* all the *Saints* acknowledged hitherto by *Gods Church*, and iustified to be such by innumerable stupendous miracles, all the famous *Deuots* and *Converters* of *Nations*, all the *Glorious Martyrs*, all the immaculate *Purgins*, and in a word, all those who have and doe acknowledge themselves members of this one *Catholicall Church* have beene entranced from *Christ*, & excluded from that happinesse by criminal *Anti-christian* superstitions and *Idolatries*.

14. Now I must confesse that this way of arguing does take its force from another sup-

position

Dan II. 44.
Eph. IV. 11.
Esa. IIC. 2.
Math. V. 15.
Psal. CXXI. 3.
Esa. XLIX. 23.
Isa. XLV. 12.

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position (which whether it be made good or no the prudent *Readers* eyes may judge) which is this, *That* by the following *Histories* the ancient *Catholic Church* teaches the very same doctrines which from the infancy of *Christianity* were taught and received in our *Nation*. The truth of which *Affertion* I do not well know or imagine by what course or method it can rationally be conveyed or considerably weakened: and much less can I conceive how upon supposition that it is true, it can be slighted by any.

15. Yet I assure my selfe this *book* will fall into the hands of some, who without examining particulars, will think with one puff of their breath to blow down the whole fabric of this by professing confidently, *That* they have no obligation at all to believe one word written in it, being withall certain that all is false *whatsoever* it is which may be pretended advantageous to *Catholicity*. *The Scripture, the Scriptures, and nothing but the Scripture* can challenge beliefe from them for all other writers, and especially such as these out of whom this *history* was collected, who were generally *Monks* or little better, *John Fox* has taught to make their stories no part of their *Creed*.

16. But as for these men they seem not unlike an honest *Northern tenant* of the late *Bark* of *Cumberland*, very zealous for the honour of his *Lords* family, who when another his companion had in discourse imputed treason to some of the said *Lords*, *Answered*, replied, *I am sure that is false; for I have read all the Books of Histories both in the old and new Testament, and I find any man to shew me that ever any Clifford has been a Traytor*.

17. Others there will be who will read this *History* with very great indifference whether the things related be true or not, yea and whether the inference even now drawn from thence be valid or not. A presumed assurance, as they conceive, that the now *Catholic Church* is such an *Anti-Christian* Congregation as they read described in the *Apocryphal* fortifies their stomach to set down and slight any consequences whatsoever, though *Christianity* it selfe should be endangered by them.

18. To such *Readers* as these I have nothing more to say, but that I am sorry since they want the skill of judging like rational creatures, that they have the misfortune not to want the faculty of reading; or at least that it is not in my power to prevent their unprofitable expenses of money and time upon such a book as this.

19. But as touching more sober *Protestant* readers, who notwithstanding out of a prejudice against *Catholic Doctrine*, and some times out of a fear of the worldly incommodities of being convinced by writings which affect them, are ordinarily too negligent in examining the weight of Testimonies produced in their behalfe. In case this *History* fall in to the hands of such the *Authors* (having first belongeth *alms* to God) to give them a more perfect discernment between temporal and spiritual things; I desire them seriously to consider in general the degrees of credibility, which occur in *Histories*, and *Records*; and how far they do respectively require our assent to them as a duty of obligation.

20. God our heavenly creature as he has given us an internal light of reason to judge of the nature of objects occurring to our senses, by a frequent Experience of effects flowing from them: So for almost as concerns other *things* which can come no other way to our knowledge but by the testimony of men (such as are actions or events which have happened before our eyes, the same God, who is pure reason it selfe, has instituted another *light* or *guide* which is *authority*, to direct our reason in judging of them: that is, in affording our assent proportionably to the merit and weight of such authority: Therefore obligately to refuse our assent to the testimony of witnesses, who can be justified to have been persons of learning, Judgment, diligence, fidelity, and pietie, and especially in matters the truth of which it highly concerns us to know, is to oppose ones selfe to the most wise ordonnance of God, and not only to renounce our reason, but the most necessary *care* of eternitie. Upon which ground *S. Augustin* says, *it is some unbeliefes to be mis-led by authority, but it is a far greater unbeliefes not to be moved by it*. The reason is, because the former only argues the imbecillity of human reason; but the latter, an absolute contradiction to it, as if our soules were fit to judge of nothing but the present objects of sense, as beasts do. Therefore *Calvin* himselfe affirms, *that to deny our assent to witnesses many in number and of authenticke credits, is an all sort of defiance, but of despised justice*. *Histories*. Which *Civility* is most just, since thereby all use of humane conversation is destroyed: For all publicke judgments, tenures of land, rights of privileges, &c. depend on the testimony of records and witnesses.

21. Now for application of this to the subiect in hand, which is the credibility of the principal *Writers* from whom this *history* has been collected, how exempted they are from the least suspicion of a will or intention to deceive posterity, how judicious they were and consequently not much obnoxious to be deluded by others; how diligent they were in searching out authenticke reports for matters past, and the testimony of the most pious and grave persons for actions or events which themselves saw not; It will not be necessary by a particular enumeration of proofs to weary my *Readers*, who if they please may for satisfaction herein consult the preface to the *Flori. Historiarum* written by the late most venerable and learned *Bishop of Chichester*, who has there made a *Catalogue* of the *Elegies* and honourable Characters given by the most learned amongst *Protestant* writers to our ancient *Catholic* *Historians*,

Saint

to the Reader.

1. *Aldein*, *S. Bede*, *S. Alcuin*, *Ethelwerd*, *Florinus Bravennus*, *William of Malmbury*, *Mathew of Westminster*, *Henry of Huntingdon*, *Howacen*, *Marianus Scottus*, *Isidore*, *Obern the Monk*, &c. and to these we may add other testimonies yet more unquestionable from letters of *Popes*, *Princes* and *Prelates*, authenticke *Records of Churches* and *Manasteries*, *Charters of Kings*, *Kings and Decrees of Councils*, all these still extant, unquestionably legitimate, and evidently confirming the *Catholic Religion* now professed. To derogate therefore from all these, and at the same time not to doubt of the fidelity of *Polybius*, *Livy*, *Tacitus*, *Dio*, &c. *even* *Protestant* *Historians*, cannot be an act of reason but only willfull passion.

22. When therefore for example, we shall read that before the coming of the *Saxons* a holy *Bishop of the Brits* (*S. Kegergen*) having a scruple of some irregularity in his Ordination, to quiet his conscience had recourse not to any *Metropolitan* his neighbour in *Britany* or *France*; but the *Pope* only (who alone could dispense in the Common Law of the Church) and to his disposal submitted his matter, had all defects supplied, and acquiesced in his judgment. Again when we shall read both in the *Records of the British and Saxon Churches*, that no *Metropolitan* durst presume to execute his *jurisdiction* till he could shew to by a *Pat* received from the *Pope*; that *Pope* have threatened excommunication against *Saxon Kings and Prelates* for disorders in *Eccliesiastical discipline*, for not supplying *Episcopall Sees*, too long vacant, &c. that they have sent *Legats* into *England* with authority acknowledged and submitted to, to call *Synods*, to visit and reforme abuses, &c. that they have required an account of the Faith of our *Bishops* accepted and judged appeals of *Bishops* oppressed, not any one *English Prince* or *Bishop* protesting against such authority: That they have communicated (per tempus) a jurisdiction to one *Metropolitan* to visit and reforme the Province of another not subject to him (not to inflict upon privileges and exemptions conferred by *Popes* on *Churches* and *Manasteries*, &c.) I say, when any one shall have read all this and more, yet shall continue to deny that *Popes* have anciently exercised any *jurisdiction* in our *Island*, or shall pretend that *Britany* was of it selfe a kind of *Patrimonium* absolute and independent, whereas to this day our *Metropolitans* have nothing to lay for their *Power* or place, but what they have received from *Popes*: this is not diffidence, but well deserves that tole title which *Calvin* even now gave it: And especially when we shall see the authority and credit of a *roguey Welsh paper* preferred before all such irretrievable Witnesses.

23. The like may be applied to any one who shall doubt whether the *generation and invocation of Saints* was anciently in practice among the *Saxons* in *England*, yea and approved by our Lord himselfe, after he shall have read (besides many other passages in this our *History*) recorded in the authenticke *Acts* and subscriptions of a *National Synod*, how an *Arch-Bishop*, several *Bishops* and *Nobles* did with loud praises to God openly acknowledge, that by the merits and intercession of pious *S. Guthlac* they in the same moment in which they were deliberating about contributions to his decayed *Manastery*, did find themselves miraculously freed from a pincetall *Falsity* which not an hour before had tormented them: and thereupon made Vowes devoutly to visit his sepulcher and *relics*.

24. It may be sufficient for a tale to have influenced in these two points of *Catholic Doctrine*, vehemently contended and charged with novelty by *Protestants*. As much may be layd for the rest, as the *Sacrifice of the Masse*, *generation of Relicks*, *Prayer for the dead*, a *Blessing of Fungazie*, &c. Concerning all which I will not foretell the *Reader* curiosity and judgment.

25. Now I conceive it cannot reasonably be esteemed a prejudice to my pretension of demonstrating a continued succession of *Catholic* *Belief* in our *Island*, though a *Protestant* reader should chance not probably to discredit it in some particular *Stories* contained in this book, touching *W. Jones*, *Revelations*, *Miracles*, &c. For surely it cannot be expected but I should be cautious for every story in it: *Cursum* who writes the gets of *Rog. Alexander*, did not esteem it a disparagement to his history, when he plainly tells his readers (*Pura equidem transcripsi quam credi*, &c.) that is, *I doe verily transcribe into this my history more things than my selfe doe credulously believe*. For I neither dare confidently affirm *post* things as I do write of *Neother* can I think it fit to suppose such things as I have by tradition received.

26. In a work of this nature concerning matters which have hapned many ages since of which no new information can be had, the modern *Historian* being only a *Transcriber*, ought not to make his owne particular sentiments to become a rule for others. The vertue requisite in him is *fidelity* in transcribing, yet with discretion in the Choice of *Authorities*: not to equal the obscure *legendaries* with *Writers* of approved learning and probitie: Nor the traditions of these touching matters received upon hearsay, with such of which they profit themselves *Eye-witnesses*, or to have received from persons of *Eminent* gravitie and authority.

27. Though it should be true therefore, that for example, *S. Bede*, or *S. Aldein*, or any other of our ancient *Classical* writers have been somewhat too credulous in *Stories* told them of *miracles*, *Revelations*, *Prophecies* or what you will, as long as there are upon record great authorities of other palages confirming doctrines to which such *Stories* have been added, and which cannot with any reason be supposed, it will follow that in case among a hundred there were but one miracle truly related, or but one vision truly divine, the doctrines would remaine unquestionable.

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28. Yes I may add further : In case that, upon an impossible supposition, all such *fautes* could be demonstrated to have been false, they would notwithstanding prove such doctrines to be true. For such a world of *Miracles* having been pretended (and so) by several persons in all ages, to have been frequently and publicly performed and believed, without any censure of them upon the ground of inconsistency with the received *faith* of the Church, it must necessarily follow, that the Church held such doctrines as points of her common belief, what ever becomes of the *fautes* or *Miracles* themselves.

common belief, what ever becomes of it, cannot conceive any possible way left for any of our present
 29. For my part there is no general recall of this *Hiftory*, unleffe each *Self* diffenting from all
fellaries to invalidate the *Authority* of the *Church*, could luckily find some old book or records
 the rest, as well as from *Catholic* faith, could luckily find some old book or records
 of any authority then there out of which to frame for each of them some select of *Gods* Church
 that not the *Roman Catholic*, but their peculiar tenents have been the select of *Gods* Church
 from the beginning, confirmed in *Councils*, attested by *Miracles*, *Martyrdoms*, &c. And
 indeed it would be a pleasant entertainment to read a *Presbyterian Church Hiftory* compiled
 by fuch a flowing penne as *M. Primer*, with large *Martyrs* full charged yet hundreds
 by fuch a flowing penne as *M. Primer*, with large *Martyrs* full charged yet hundreds
 of quotations, and according to his cuftome, not one of them pertinent, ages confidently
 pretending to prove by *Presbyterian Churchs*, *Fathers*, *Miracles*, &c. that the *Church of God*
 has been always governed by *Lay-Elders*, and ha's received *Episcopacy* as *Anti-christian*: Or
 an independent *Church Hiftory* in like manner demonftrating, that there was anciently no
 fubordination of *Congregations* either to *Bishops* or to *Claffes of Presbyters*:
 30. I am not a little concerned to find that *Mr. Baxter* undertakes, if they

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provided of *Authors or Records* to all those labourers to their duty.

31. Indeed what will be the fate of *Church Histories* written by *Protestant Authors*, we have seen in the voluminous work of *James* who compiled *Primitive Lutheranism* called the *Centurius of Martyrdom*, who compiled and *revised* with infinite labour to frame an *Historical Collection* of the *Doctors* who composed and *revised* in each age out of all ancient *Fathers, Councils, and Ecclesiastical Writers*. For the bulk of it, it is not an unuseful work; for there we read disposed in common places the substance of what the fathers taught in every *Century* of years, touching the propagation of the *Church* (not the *Lutheran Church* I assure you) notwithstanding its persecutions, the manner of its *Government, Rites, Synods, Principal Doctors*, as likewise the *Heresies* opposing and contaminating it, &c. In all which, there is found little pertinent to their quarrels with the *Catholic Church* before this *Century* is found little pertinent to their quarrels for that purpose, the title whereof is this, *A DECLARATION OF DOCTRINE: containing the peculiar and incommensurable opinions, the public and private of Divines* (in each age) *which errors have been openly delivered by them in their writings*. Now what incommensurable opinions and errors were these, it is very commodious that we should briefly declare.

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to their new *metaphysical* Doctrine of *Iustification*.

¶ In the second *Centurie* we have but few monuments left of those *Apollinick Fathers*; only a few *Epistles* and short treatises of those *Glorious Martyrs*, *S. Ignatius*, *S. Irenaeus*, and *S. Iustin*: yet not any of these in the *Centuriators* judgement have wanted their *Errors*, that is, incommodious opinions condemning both the teaching and life of their *Patriarch Luther*. In the *Epistles* of *S. Ignatius* (say they) there are certain *passages*, which seem to decline to soule

In the Epistles of St. Ignatius (say they) there are certain passages, which seem to contain the same

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blameless. For he speaks incommensurately touching *Priginesis*. The *marrow* out of the *Apollis* it appears that generally in those *Christian* letters from what we may conclude to have been his pen. For he speaks there that are other passages which are dangerous, and as it were *fields* of *Errour* for he talks of a *Christian* sacrifice, as if he were a *Papist*. Next touching *S*. *herem* we may perceive by his writing: (as they) that he had several incommensurate opinions: and that of us said *me* seems, for he admits *Per-nill* even in spiritual things. Likewise that *per* favour of *Devotio* which we find in the published *Copies*, where he speaks of the *Roman* Church by reason of its more than ordinary proximity it is necessary that every true Church should in all believers who follow they are should have recourse, inasmuch as the tradition which came from the *Apollis* has been ever preserved in it. Lastly touching *S*. *Justin* the *Tradition*, among the *Scams* and *Errors* of other writings they reckon thee: That he seems to maintain the *liberty* of *man* will. And that the *law* is profitable for *pay* it is in impossible thing for men who have a good will, to live out above them *flowers* and their neighbours *above* them. The *marrow* he seems to conceive to be *fin*. Lastly in general they write that he defines *Indignation* delivered by the *Doctors* of his age more negligently than he should in such a subject as *Truth* delivered it.

and secretly, that is, much otherwise than Luther delivered it.

34. In the third Century they had yet more designs to displease them. The *Defensors* of the age (say they) were the *Teachers* of the *True Religion*, *Origen*, *Cyprian* and *Ambrosius*. Again, the most sublime article of Justification is for the most part obtained by *Origen* and *Ambrosius*. And as for the doctrine touching *God's work*, the *Defensors* of the age did yet more decline from the true Doctrine of *Christ* and his *Apostles* (and Luther) than *those* of the former. For they invented and incited many voluntary observances. Thus *Tertullian* does immediately exalt chastity and continence, and *Origen* afterwards, as if they were a preparation to the more perfect charity, encourages *Origen* attributes to *God's work* that they take a preparation to the more perfect charity, a cause. And with the same end the *Cyprian* does, who afterwards affirms to *God's work* that they are the continuance of hope, the stay of faith and cause we to be eternally continued in *Christ*, to live in *God*, and to attain to heavenly promises and Rewards. Then for Penance, the doctrine thereof hath been wonderfully approved by the Writers of the age: They impute remission of sins to Contrition. *Origen* expressly affirms that sins are redeemed and washed away by penitential Satisfaction. Moreover the same *Cyprian* speaks dangerously, not according to the apostolic teaching, of *Satisfaction* exceeding the merits of *Christ* in baptism. And *Ambrosius* afterwards, who is afterwards to be answered with *Christ*, that thereby he may become the animated of *God* and have the grace of *Christ* in him. And concerning the *Bishops*, *Cyprian* does superstitiously raise that some were created shepherds from the person administering it: he says the *Bishops* justified on the altar. And again: The *Priests* thus exorcise the office of *Christ* and afford sacrifice to the dead Father, which phrase of offering sacrifice is used also by *Tertullian*. Thus may we see that they did not only depart from the doctrine of *Origen* and *Cyprian*, but also from the signs of benediction of *Saints*. And fully touching the Primacy of the Bishop of Rome *Cyprian* speaks expressly and without any foundation of holy Scripture, that the Roman Church ought to be acknowledged by all for the mother and root of the Catholic Church. Likewise *Origen* says, that Peter by virtue of *Christ's* promise deserved to be made the foundation of the Church. The *first* said *Cyprian* hath moreover on the Jewish other dangerous opinions, where he tryet and limits the *Universal* office to ordinary Succession: And for *Wids* (superstition) he made *Bishops* and prelates of

35. It is pity to proceed any further, in producing out of the following *Enquirer* the sometimes did but could not anger complain, & acknowledge made by their honest *German Writers*, who generally have *Partis Luthers Doctrine*, have been prejudiced and condemned by the *fishers and Destroyers of Gods Church*, and the Faith of the present *German Church* affected. The further they proceed in their collection, a greater number of yet more severe *Judges* they discover, till in short time they cannot find one to speak a good word for them. And this like a *confirming Jury*, they attest: In so much as one would be tempted almost to suspect that they had been secretly bribed by the *Pope* to publish their

36. The things considered, I cannot fore see any probability of a *Debate* likely to ensue touching this *Hypotesis*, I mean forasmuch as concerns the doctrinnal part of it; nor any considerable arguments to prove (against the result of it) that the points of *Catholic faith* have not been taught through all the ages comprised within its limits. And as for the ages following, that is, since the *Conquest* by the *Normans*, it is out of all dispute that our *fore-fathers* have been *Romans* in a deeper degree, perhaps than were their children are now.

37. But I must confess I am not secure against *parades* as much as concerns the Christian practice of piety and the commendation in the *main* world of religion: and the reason is because our modern *fathers* have a quite different notion of virtue and piety, from that which *Catholic* has from the beginning to this age have entertained. Therefore *learn* readers musing in this book *toes* of *Explan* performed in old times, such as they magnify in their primitive *red-interred founts* of their new fashioned *calendars*, and finding fault here and there for several reasons, with their good-will they would renounce in their *Baptism*, as works and pomp of *Sathan*: I shall not want adventures, good *toes*, of all ages and sexes.

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38. For I confess that among the hundreds of *saings* commemorated in this *book* (of whom not a few are acknowledged for *saints* even by the *Frusturers*, and which is more, for *workers* of stupendous *Miracles*) not one can be found of their *new Mode*. Not one can be found magnified as *Incarnations of new Doctrine* opposite to the *Common Faith* of the Church. Not one who to spread abroad such *Doctrine* since *Isidori* against their *Principles*, demolished *altars*, burnt *Churches*, violated *Holy Places*, or invaded the possessions of *God*: Not one who thought his *Christian Liberty* could justify sacrilegious lulls, in breaking *oaths* of *Chastity* and soliciting others to do the like. Here we shall not read of *fornication* as one *God-wife* of the city or country, nor one *chamber-maid*, *Princess*, or *Groom* disputing with *Deities* and soliciting others to do the like. And such *Gods*, &c. So that if for want of such qualifications as there all our ancient *Holy Bishops*, *Martyrs*, *Doctors* and *Prigins* must be *rejoiced*, there remain for us no *remedy* but the old uncomfortable one *Patience*.

39. Yet perhaps this defect or want of *heretical perfumers* will not so confidently, at least in publick be objected against our *Worthies*, as the virtues for which we commend them. A continual macerating of the flesh with *abstinences*, *fastings*, *Watchings*, *Hair-clothes*, lying on the cold hard ground and the like, these austerities our moderate *Prudently* will mock at, as useless or voluntary self-afflictions, concerning which they assure, *God* will say, *Who hath required these things at your hands?* And they will be yet more angry, and do hope that *God* will be too against consecrating ones self to perpetual *Fornicity* or continence in *Marriage*, against excluding ones self from all conversation with the world, against almost all use of the tongue except speaking to *God*: against an entire submission of the will to the *Discretion* of another, and specially against renouncing riches, honours, Pleasures, &c.

40. But such *Golden Rules* for *unpersons* show that they can scarce frame to themselves an intelligible notion of the force of that fundamental veritie of *Christianisme*, *that no-thing ought to be the object of our love, but God alone*: Neither can they penetrate into the incomprehensible deprivation of our souls by *Original Sin*. What a poor superficial conception have those men of the fence of those precepts, *Love not the world, nor, &c.* And, *Mortify your members which are upon the earth*. Or of those practices of *S. Paul*, *I chastise my body, and bring it into subjection to Christ*. And, *And therefore crucify unto me and I unto the world*.

41. Neither ought we to wonder hereat for none but *perfect foules*, know how imperfect they are. None but such have eyes to see the *Rebellious* *obstinacy* and rage of *Corrupt Nature*, when it is constantly and vigorously contradicted, or to discover its pernicious arts and subtilties to intrude it self, its own seekings and interests in all, even our best actions, so perverting unwarie foules that it is only the *divine love* which moves them to performe many, yea most of their actions, when his love has the least share in them. If they did rightly comprehend these things, they would cease to wonder at, and censure hapie foules which being moved by *God* to aspire to his *perfect love*, shew such severity and rigor against the inclinations of *Nature*. These *Persons of singulartie* would then understand that such austerities of theirs, considering their divine vocation, are not in them merely voluntary obligations, but that by an *internal light*, and inward impulse of *God's spirit* *God* requires them from them, since without such violence exercised against nature and sensuality they would faile in their only necessary duty of attaining to his *perfect love*.

42. Another, and which is the most noble exercise of these perfect foules is so little understood by such *Censurers*, that they resolve it to be a mere fiction. This is their *unseasonable* *practise* of *pure spiritual prayer*, or a quiet repose of *Contemplation* without any interruption, even scarcely in sleep. Now a *Disbeliever* of this *Divine Gift* is more excusable, and a man may say, more rational, in these *Enemies of God's Church*, because it being a *Grace* which never was found but in the *Catholic Church*, and there also only in choice and perfectly retired foules, all *aliens* are incapable of the practice of it, since it requires an entire submission of the soule to *God* and *superior* or *direct* *hours* appointed by him, and consequently being not able to practise it, they can have no true conception of the nature of it.

43. The most perfect manner of *prayer* in esteem with them is such a tedious, loud, impetuous, and unconvivial conversation with *God*, as they are provoked by their *Preachers* which is no better than a mere artificial *display* and facillie easily obtained by custom, and a quick imagination, and may be in perfection practised by persons full of all inordinate, sensual, revenge full and unmortified passions. Neither can this *prayer* possibly be un-interrupted, since it is little better than a corporal exercise, employing the sensible faculties principally. Whereas the *Prayer* of *Contemplation* conferred by *Almighty God* on his most favoured *Saints* excludes all *images* of the *senses*, yea and intine all perceptible *situations* of the understanding, and is exercised in simple *glorification* of the *will*, without any force at all, yet with admirable efficacy: And thereby it may in time become continually, so as in virtue thereof all other actions may be performed. Now to dispose a soule for such *prayer*, theris previously required an entire calmness, and even *death* of the *Passions*, a perfect puritie in the *spiritual* *affection* of the *will*, &c. an entire *abstraction* from all creatures. And such onely as have attained to this divine exercise of *Prayer*, doe perfectly understand and accomplish what our *Saviour*,

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and his *Apostles* command, saying: *Pray continually: Prayer without ceasing.*

44. Upon these grounds it is that, *A. BERNARD* says, *The loves of God's saints are a (perfect) interpretation of Scripture*. For we have seen, how both the Precepts of *Mortification*, *divine love*, and *Prayer* (under which all *Evangelical duties* are comprehended) have in and by the practices of *God's saints* been explained unto us in a sense sublime, *Scriptural* and *Divine*. Whereas proud sinful foules for feare of excluding and condemning themselves, are forced to apply unto them a meaning base, unworthy, terrestrial, and complying with their own impetitions. And not content with this, they presume to censure and calumniate those upon whom *God* hath bestowed a clearer light to see his heavenly will, and a more *parent* *Grace* to performe it.

45. Hitherto I have acquainted my *Readers* with the *motive* inducing me, to employ my thoughts and labours in a work of this nature, which being a simple *narration* of *Actions* and *Events*, is not probably obnoxious to qustioning or controvertie, yet no less efficacious to produce that which should be the end, but seldom is the effect of *Controversy*, unity in *judgement*, *peace* and *devotion*. I will in the next place declare the Order and method observed in this following *history*.

46. All though for as much as concerns the contexture of it, it little differs from the form of *Annals*, for it proceeds consequently and orderly from year to year, except when our ancient *Monuments* furnish nothing at all, Yet I thought most commodious, not to frame it one entire piece, without any separation, except of years, as *Ecclesiastical Annals* use to be composed, but following the method observed by the ancient *Greek Historians*, *Eusebius*, *Theodoret*, *Scratores*, &c. to divide it into *books* and *Chapters*, with the Arguments of each premised. For I conceived that by such frequent pauses, the *Reader* mind would receive some refreshment, and his memorie a considerable benefit, when he shall find the occurrences of times and actions of persons not too often interrupted and delivered piecemeal, that is, no more of them at once than belongs precisely to each year.

47. The *History* consisting of these five *books* comprehends such occurrences, principally regarding *God's Church*, as happened in our *Island* during four great revolutions: and it is therefore divided in to four parts. The first part (in eight books) comprehends the time in which this our *Country*, having been first discovered and after wards conquered by the *Romans*, was governed by them as a *Province* of that *Empire*. And it begins more than fifty years before our *Lords* coming, and continues till the four hundred and one twentieth after his *Incarnation*. The second part (in four books) comprehends the time in which *Britany* having been defeated by the *Romans* was governed by its owne native *Kings* the space of a hundred feaventy five years, till the year of *Grace* five hundred nineite six. The third part in thirteen books relates *Ecclesiastical* *affaires* after that the *Saxons* having invaded *Britany* chased out the ancient inhabitants, and settled in it *several Principallities*, called the *Saxon Heptarchie*: which lasted more then two hundred years, that is, till the year of our *Lords* eight hundred. And the last part in ten books pursties the same subject after that the *West-Saxon Kings* having subdued the rest brought *England* into a *Monarchie*: In which state it continued governed by *Saxon* (or *Danish*) *Kings* till the year of *Grace* one thousand sixie fix, in which the *Saxon* race ended in *Harold*, who was slain, and the *King-dom* entirely conquered by the *Normans*.

48. Moreover for the *Readers* ease and benefit, there is placed at the head of every page the name of the *Governour* or *Prince* during whose *Reign* the occurrences there related, happened. And thereto is added the year of our *Lords* *Incarnation*, to the end the *Reader* with one glance may see where he is, and with the people of what age he then converses.

49. In the last place, gratitude and even *justice* requires from me an acknowledgement, that the following *history* as far as the greater part of it, is collected out of the three former volumes of *Ecclesiastical Annals* not long since written by the late Reverend and Learned father, *S. Michael Alford* (alias *Griffith*) of the *Society of Jesus*. True it is by the occasion of severall monuments and books more lately published, as the *Monasticon*, *The ecclesiastical Writers*, *The Flores Historiae Ecclesiasticae* gathered with great diligence by the late most illustrious and Learned Bishop of *Chalcedon*, to which may bejoynd several volumes of *Manuscripts*, which I found in the Library of our *Right Honorable* the *Duke of Devon*: I lay by the help of these I have been enabled to make considerable additions through the whole work, and to correct severall passages, as related by the forsaide reverend and learned father: Yet all this hinders not but that the general fabrick of the work is to be attributed unto him.

50. Yea moreover I must profess that though I have a long time had in my thoughts and desires a great inclination to furnish a great defect, by doing right to our *Country* in furnishing our *Country* with such a *History* in our owne tongue, like this, yet partly by reason of other avocations, and principally a want of courage and patience, necessary to one who should search into so vast and confused a *Mass* of ancient *Monuments* requisite thereto, I found no great difficulty to excuse my self. But when I have this

The Preface

discouragement removed by so able a hand, and could have no assurance, that any other had the lame intention, I then conceived it my *Duty* to effect what before I only wished or but faintly purposed.

[illegible]

51. R. Father Michael Alford had certainly in an eminent degree the two endowments which constitute an excellent Historian; Learning and Industry: The former was the fruit of his wonderfull industry, which manifestly appears to whoever shall read his *Annals*; and the latter had a more Divine original, the grace of *Gods holy spirit* obtained by his constant prayers and devotions.

[illegible]

denied and at 1760. His learning will perpetuate ones memory on earth, but if unaccompanied with *Piety*, it will be apt to swell the person with *Pride* which can find no place in heaven. This *Venerable Father* knew this well, and therefore made it his cheifest care to study to adorn his soule with *Piety* and *virtue*. As he carried the name, so did he also a tender devotion to the glorious *Archangel Sainth Michael*: of which he left *memorials* many years before his death, by a device that he had chosen to have derived by him, which he called by the name of *Sainth Michael*, in the honours of the *State*, not only as his *Patron*, but also the *standard* & *key-stone* of his *wealth* & *honor*. *Piety*, which he also endeavoured to quell both by word and writing. For the more of two and twentie years before his death, a part of his *devotion* was to lodge his soule every day in one of the *four worlds* of our *beloved Saviour*. And his *memory* ever renewed him, he desired, four times before his death, to be *renewed* in the *world* of *our Saviour*. And he desired to be laid down in his *grave* in the *heart*, there he desired to be *renewed* in the *four* *worlds* in heaven, and there to enjoy the happy and *eternal* *glorious* labour.

55. Having now together with the aforementioned witnesses named this reverted father Alfred as the principal fountain from which the following Bible is derived: I have in him named all manner of Evils requisite thereunto, for not any have escaped his search. And having a well grounded assurance of his liberty from all allegations from them, I have for the most part quoted them out of his books, yet not abridging mine own libertie of adding more then he has made use of, for sometimes making other inferences from them then he has done.

36. And whereas among our *Historians*, frequent occasion has been given to alledge in the following book several of our *Profligate Authors*, I have some ground to suspect that I shall displease some men, by a fault called *Civility*, in not changing the *titles* which they give themselves, and are so styled by the whole nation. For whereas I have generally written *Bishop Parker*, *Bishop Fisher*, *Bishop Godwin*, &c. I am told I ought to have annexed some phrase of disparagement as *Pseudo-Episcopus*, or *Qui se dicitur Episcopus*, &c.

57. But for my excuse or defence I must take leave to say, 1. that herein I follow not only the example of the ancient best *Fathers* in their disputes even against *Arians*, *Phoeticians*, *Novatians*, &c. but of the most learned *Author* of the *Protestants Apology*. 2. I am assured that if my Accusers were personally to converse with these *Protestant Prelats* they would not after such a manner change their *sides*. Now I see no reason why an obligation should be imposed on any to be uncivill with his *penne*, and not with his *tongue*.

3. I doc

to the Reader.

3. I do not find that even any *Protestant* effected *such civility* an advantage to them in the debate concerning their *Ordinance*. It was, for instance in a case in which reason far less disputed than in the case of the long ago actually and terribly disputed. If during the late *Rebellion* the faithful subjects of the *King* should have petitioned for a *Pass* to go through the *Regiment's* quarters, no man would have suspected him of *disloyalty* because in his *Petition* to *Farlex*, *Cromwell*, or *Waller* he filled them *Lord Generals*. Has not the King himself addressed to the unlawful Parliament done the like? Yet all this surely without engagement to acknowledge their authority to be legitimate.

knowledge, particularly as touching the forementioned *Writers*, it cannot be denied but that we are much obliged to their diligence in the search of public Records, and their sincerity in delivering what they found. True it is that *B. Parker* according to the *impulse of a Calvinistical spirit* often infers malicious invidious against the *Catholic Church*, as being indeed the *Patron of Calvinistical Prejudice*. But this we may excuse, as we may excuse the same in *B. Prynne*, particularly upon the account of married *Pretul*. But as for *B. Piers* his admirable abilities in *Chronological and Historical erudition*, as also his faithfulness and ingenious sincerity in delivering without any provoking reflections, what with great labours he has observed, ought certainly at least to exempt him from being treated by any one crudely and contemptuously, especially by men, who are themselves engaged to pursue a full relation of very many kind effects of friend-ship received from him.

19. And thus at last I conclude the subject about which my desire was to entertain my *Reader*, before they enter upon the following *History*: If this *discourse* be too tedious, they cannot in reason refuse their pardon, since we both know that I cannot detain them against their will, nor any longer then they have a mind to it. *God Almighty* pardon whatsoever defects are in this Book, and give that good success to it which I only desire and intend, that his *holys Name* may be glorified, and the *Christian Readers* soules advanced in a love of *truth* and *peace*. Amen.



The *Reader* will be pleased to consider, that this *Book* having been printed in a *Com* where not one of the *Composers* understood the least word of *English* it may be supposed to be a *diffused* fault; if many *Errors* have been committed. The principal among which are here *defined*: as for unconsiderable ones which have hapned by mistake of single *Letters* retained one the other, and which will not stop an intelligent *Reader*, he himself is desired to the *Correction*.

[illegible]

3. I do not find that any *principle* effected such civility an advantage to them in the debate concerning their *principle*. For instance in a case in which reason far left disputable then that, yet none of the *principle* was actually and terribly disputed: If during the late *Rebellion* a faithful *King* had been the *King*, should have perished for a *King* to go through the *Rebels* *principle*, he must have suffered him of *disloyalty* because in his *Ferocity* to *Fairfax*, *Crusoe*, or *Waller* he killed them *Lords General*. Has not the *King* himself in address to the untoward *Parliament* done the like? Yet all this surely without engagement to acknowledge their *authority* not to be legitimate.

[illegible]

59. An *Reader*, be *fore* they *enter* upon the following *History*: If this *discourse* be too tedious, they cannot in *reason* excuse their *pardon*, since we both know that I cannot detain them against *their* will, nor any longer than they have a mind to it. *God* *abundantly* pardon whatsoever *is* in this *Book*, and give that good success to it which I only *desire* and intend, *his* *help* *alone* may be *glorified*, and the *Christian* *Reader* *soul* advanced in a love of *truth* and *peace*. *Adieu*.



ERRATA.

The Reader will be pleased to consider, that this *Book* having been printed in a *Country* where not one of the *composers* understood the least word of *English*, it may be esteemed a pardonable fault, if many *Errors* have been committed. The *principals* among which are here rectified: as for unconsiderable ones which have happened by mistake of *single Letters* resembling one the other, and which will not stop an intelligent *Reader*, he himself is desired to be the *Corrector*.

Page. 4. Col. a. Lin. 65. *Oryson* or *Read*, *Oryson* delivers; or. p. 37. (ol. b. l. 52. then to be designed from R. then have been design'd for p. 31. col. a. l. 11. a freccidly R. a freccidly p. 34. col. b. l. 18 same the *Cap* R. the same *Cap*. p. 81. col. a. l. 20. He his R. He is. p. 93. col. a. l. 5 have dome R. have done. l. 51. Numbers *Franky* R. p. 98 c. b. l. 6 *Alth* s. *Altham* R. *Althot* s. *Altham* q. 107 c. b. l. 41 *Raddow* near R. *Raddow* near. p. 110 c. a. l. 52 he gan R. begun. p. 113 c. b. l. 7 *Confessant* R. *Confessant* s. p. 150 c. a. l. 20 the same R. the same p. 157 c. a. l. 35 *Governeur* however R. of *Governeur*, however. p. 180 c. a. l. 1. a man a R. man a R. man a p. 195 c. b. l. 21 for more R. far more. p. 197 c. a. l. 11 butonely R. being onely. p. 209 c. a. l. 146 *King* lust R. *King* lust. p. 215 c. a. l. 1. winter R. winter. p. 224 c. a. l. 41 part reaches of *Barony* which from R. part of *Barony* which reaches from. p. 244 c. b. l. 59 memory the R. memory of the. p. 249 c. b. l. 9 by own order R. by his own order. p. 269 c. b. l. 11. left R. left p. 264 c. a. l. 17 came of R. came out of. l. 28 (Dele) and more. p. 274 c. b. l. 35 more the R. more then the. l. 54 (after *Bracefent* (Dele) the 2. following lines.) p. 292 c. b. l. 45 whom R. whom. p. 293 c. a. l. 61 was freed his pain R. was freed from his pain. p. 339 c. b. l. 35 letters the *King* R. letters to the *King*. p. 381 c. a. l. 57 falling R. falling. p. 385 c. a. l. 62 in our *Church* R. in her *Church*. p. 394 c. a. l. 32 inherited R. inherited. p. 401 c. a. l. 12 accessours R. *Affissours*. p. 423 c. a. l. 15 month (of *March*) R. *Month* (of *March*). p. 427 c. a. l. 16 our wayes R. your wayes. p. 459 c. a. l. 5 *Etbelbert* R. *Etbelbert*. p. 470 c. a. l. 10 *Kerd* R. *Kerd*. p. 474 c. a. l. 9 walk hummes R. walk humms. p. 481 c. a. l. 9 the *Rome* *Spand* R. the *Rome* *Spand*. p. 487 c. b. l. 18 at *thropy* R. at *thropy*. p. 473 c. b. l. 32 an within (Dele) an. p. 481 c. a. l. 16 penult *Catholick* and R. *Catholick* *Faith* and. p. 501 c. a. l. 15 making mercy R. making merry. l. 51 *Narvelin* and R. *Narvelin* and. pag. 511 c. b. l. 11. u *Barn* *Island* R. *Barn* *Island*. p. 524 c. a. l. 21 hand R. and. p. 525 c. a. l. 46 will make R. will I make. p. 527 c. b. l. 14 drive violently R. drive him violently. p. 536 c. b. l. 18 of an age R. of an age. p. 571 c. b. l. 31 elir R. left. p. 598 c. b. l. 10 of hu R. of his. l. 31 charging its R. changing its. l. 60 own of name; and seven R. own name, and of seven. p. 679 c. a. l. 18 were compiled R. were compiled. l. 64 his longing R. his lodging. p. 716 c. b. l. 21 all wall R. all wall. p. 720 c. a. l. 16 *West-Saxon* *King* R. *West-Saxon* *Kingdom*. p. 728 c. a. l. 10 his yours to him R. his favours to him. p. 739 c. a. l. 1 return ment back R. returned back. l. 8 sent for he R. he sent for. p. 743 c. b. l. 65 his age R. of his age. p. 798 c. a. l. 32 as to then place R. as a place. p. 850 c. a. l. 1 his *new* R. his *new*. p. 866 c. a. l. 16 adz nient R. adz of nient. p. 868 c. b. l. 40 at *Dordel* R. at *Dordel*. l. 51 grates R. gates. p. 879 c. b. l. 43 cured R. cured. p. 902 c. a. l. 12 of s. *Swan* R. of s. *Swan*. p. 907 c. b. l. 61 no man determine R. no man can determine. p. 915 c. a. l. 21 slain *King* *Edmond* R. slain by *King* *Edmond*. p. 940 c. b. l. 10 *Gravens* R. *Gravens*. p. 948 c. a. l. 2 of whole R. of the whole.

THE



THE CHVRCH-HISTORY OF BRITTANY VNDER ROMAN GOVERNORS.

I. PART.

I. CHAP.

1. A general view of the Government and Religion of Brittany when first discovered. 2. A proof of Gods mercy and Grace to our Nation.

HAVING an intention, through the Divine assistance, to compile a plain orderly Narration of Church-affaires touching the infancy and growth of Christian Religion in this our Island of Brittain; it will be expedient in preparation thereto, to give the Reader a prospect of the State both of its ancient Civil Government and Religion also, or rather most horribly impious Superstitions and Ceremonies: by a due consideration of both which we may clearly see, and ought thankfully to acknowledge the wonderfully blessed effects of the Divine Providence and Grace towards this our Native Country more plentifully than to any other.

3. For though the Civil State here was in those times intirely invaded and usurped by the Romans: yet by Gods most wife, holy and mercifull Direction, the injuries and

Oppressions sustained by our Ancestors proved an occasion of their greatest Happiness, since by means of the correspondence and entreaty then intervening between this Island, formerly unknown, and the rest of the Roman Empire, to which it became subjected, a passage was opened for a free admittance of the Divine Light of saving Christian Verities, the victory of which over the Brittain Superstitions did abundantly recompence the servitude induced by the Romans over their *Islands* and *Islands*.

4. And moreover the Omnipotence of Divine Grace was illustriously commended by its triumphing over a far greater opposition raised against it by the Devil in this, more then almost any other Nation. For here especially was anciently erected the Ship and Schools of most impious and inhumane superstitions. The abominable Art of Magical and Diabolical Divinations, the most barbarous Mysteries of Sacrificing to the Devil with humane blood, and; in a word, whatsoever impieties Hell could suggest, were here invented and practised: the inhabitants of this Island by the miserable advantage of their solitude and separation from the rest of mankind being able to entertain and withall better enabled by Nature

The Church-History of Britanny

IUL. CÆ.
E M P.

Tacit. in vit.
Agricola.

Cæsar. l. 5.
comment.

with Study to promote and encrease those execrable Rites: For (as Tacitus relates from *Italiæ Agricola's* observation, who had sufficient experience to make a judgment) the *Britanni* were naturally endowed with quicker and sharper wits than their Neighbours the *Gauls*, &c. And it was chiefly in the inventing of impious Superstitions that they gained a wretched reputation and authority among the adjacent Nations, who therefore from their *Tomb* into *Britanny* are to be instructed in the Arts and delusions of *Satan*, as *Cæsar* testifies. Such advantageous enablements, and withall such perfwasive invitations had they to be more wicked, and greater enemies of God and true Piety, than any of their Neighbours.

4. But within a few Ages we shall see *Satan* like lightning fall from heaven: We shall see this our Nation and Country become the *School* of Holiness and Vertue, the *Nursery* of Saints, the Refuge of persecuted *Christians*, and a fruitful Mother of *Angels* to plant our Holy Faith in most of our confining Regions. This was a change of the right hand of the most High. But before we can be spectators of the manner how this wonderful Change was made, we are first to take a view of the ancient primitive State of this our Island, by whom it was peopled, and how governed both in affairs Civil, and such as pertained to Religion.

II. CHAP.

II. CHAP.

1. 2. The ancient Inhabitants of Britanny: 3. 4. Cæsar Conquer'd by C. Julius Cæsar yet with great difficulty. 5. His Motives for the invasion. 6. A small part only subdued.

1. IT is a great Proof against the ancient *Philosophers*, and our Modern *Atheists* calling *Christians* that the world was not from eternity, because all the parts and Regions of the Earth have been successively inhabited by Nations spreading themselves by little and little from the East where man was created. Thus was this Island of *Britanny* first possess'd by colonies of the neighbouring *Belgic Gauls*, &c. as appears by the names severally given by them to the places where they respectively settled themselves, as the *Atrebates*, *Marini*, *Belge*, and several other, situate especially on the Southern coasts: which argues these to have been *later Plantations*, though preceding the Age in which this our Country was first discovered to the civil part of the world.

2. Now though the ancient inhabitants coming from several quarters were divided in names and regions, yet they were all joynd in one common Title of *Britanni*,

and one common language, the same with that of the *Gauls*. To teach the name of *Britanni* from *Britus* a supposed son of *Silvius* and great grandchild of *Enes*, favours of the docting fancies of our old *Bards* and *Owens*: more probable it is that they were call'd so from the ancient Gallick word *Brith*, which signifies colour'd or painted, for so *Cæsar* describes them to have been in his days. And for the same reason the Romans in following times called the Northern people of this Island, that is, such as had not been subdued by them, and accustomed to their Civil Education and clothing, by the name of *Pidis*, because they retained their old fashion of colouring their Bodies, as believing that made them more terrible to their Enemies. Or rather, as *Mr. Samuel* observes, the name of *Britanny* seems to be derived from the old *British* word *Brith*, which signifies to *be light with rage*: fitly applied to all the *British Islands*, as being encompassed with a Sea cleem'd by the Ancients almost *unnavigable*, by reason of the swelling furious waves with which it is most frequently agitated.

3. The first that discovered this our Island to the remoter parts of the civilis'd world, was *Cæsar Julius Cæsar*, who toward the latter end of his ten years war in *Gaul* time, spent his Legions higher more then once. Two several attempts he made in vain to conquer that part of the Island which he invaded: but at the third by means of the mis-intelligence between the several petty Princes reigning here, he forced them to yield and submit themselves to Tribute. Those who opposed him were only a few several states in the Southern parts of the Island, who made choice of *Cassibel King* of a few Provinces about *London* to be General in the warre: For as for the Northern and Midland Countreys of *Britanny* they were not at all engaged, nor suffred any prejudice by his conquest. Notwithstanding that small purchase which he made, and which he paints forth much to his own advantage, was so highly esteem'd by himselfe and the *Roman Senate*, that they ordained no less then twenty days of publick thanksgiving to their Gods for so great a victory: as believing that they had discovered a new world, whose bounds were unknown to them: For till the next Age it was not known to be an Island.

4. Cæsar in his description of this Attempt omits several passages which were not for his advantage: but other *Roman Historians* of those times take notice of them; and particularly *Lucan* affirms that his affrighted soldiers turn'd their backs to the *Britanni* in search of whom they made so many voyages. And all the fruit of his victory accruing either to himselfe or the City of *Rome* was very inconsiderable, besides the glory of having been an

Summ. in
Cluj.

in lib. 9.

Lucan. l.

107 adit

under Roman Governours. I. Book.

TIBERIUS
E M P.

IUL. CÆ.
E M P.

in lib. 9.
Tacit. in vit.
Agricola.

Summ. in
Cluj. c. 47.

III. CHAP.

III. CHAP.

1. 2. The Birth of Christ in the three and fortieth year of Augustus, when Cynobelin was King in Britanny. 3. 4. His three children: 5. Adminius the eldest is banish'd: 6. Togodumnus succeeds in the Kingdom: who denies Tribute. 7. The affairs of Britanny neglected by Augustus and Tiberius. 8. Caligula's fantastical attempts against it. 9. Cæ. Claudius his invasion and conquest: continued by his General Plautius, who after Togodumnus his death overcame Caratacus, and sends him prisoner to Rome. 10. His Successors victories. 11. 12. Of Carvismanda Queen of the Brigantes. 13. Suetonius Paulinus subdues the Isle of Mona. 14. Cæ. The Iceni under Queen Boadicea rebell: and destroy eighty thousand Romans: but are defeated by Paulinus. 15. Peace succeeds.

Cæ. Ann.
lib. 1. 5.

1. Cæsar relates as one occasion or pretence for his invasion of Britanny, that Mandubratius a son of immemorial late King of the Trinobantes, (that is, Middlesex

and Essex) who had been slain by *Cassibelin*, fled over into *France* and there demanded *Cæsar's* Protection, who brought him with him into *Britanny*, and restored him to his Principality. This *Mandubratius* seems to have been the same that *Beda*, *Eintrypus*, &c. call'd *Androgru*, a title probably given him by the *Britanni* for betraying the liberty of his Country: for in that name according to the ancient *British* language is imported one that is a criminal, facinorous person. This *Androgru* or *Mandubratius* seems afterward to have been again expell'd: For in *Augustus* his days (*Cæsar* adopted son,) we find *Cynobelin* a son of *Cassibelin* to have reigned in *Britanny*, and continued the payment of the Tribute imposed by *Cæsar*, as appears by ancient Coyns which were the *Nimfæata Cænsus*.

2. It was in the time of this *Cynobelin* (usually by *British Historians* call'd *Kimbelin*;) and in the forty third year of *Augustus* his reign that the Son of *virginus* arose, a light unto the Gentiles, and the glory of his people Israel: for then our Lord *Iesus Christ* the only eternal Son of God was born of a pure Virgin in *Jerusalem* the City of David.

3. The Seat of this King, as likewise of his Predecessours was *Camulodunum* (now call'd *Malden* in Essex,) as *Dio* witnesses. Which Town received its name from *Camulus*, in an ancient inscription call'd the *Holy and most powerful God*, answering to the Roman and Grecian God *Mars*.

4. According to the ancient *British Chronicles* this *Cynobelin* had two sons, *Guderius* and *Arviragus*, who reigned successively after him. But in the *Roman Histories* we find that *Cynobelin* had three sons, of quite different names, to wit, *Adminius*, *Togodumnus* and *Caratacus* or *Caradacus*. It is hard to divine whence this so great diversity of relations should proceed, whether the same persons had several names, or whether these were several persons, and Princes of several dominions in *Britanny*. Neither indeed is it much important in itself, and much less for our present design, that this ambiguity should be cleared.

5. It may suffice us to be informed from the *Roman Story*, that in the reign of the Emperor *Tiberius* who succeeded *Augustus*, the eldest son of *Cynobelin*, call'd *Adminius*, was for some great crime banish'd by his Father: who dying presently after, his second son call'd by the *Britains*, *Guderius*, and by the *Romans* *Togodumnus*, succeeded in the Kingdom, and had the confidence to be the first who deny'd to pay the Tribute to the *Romans* imposed on his Ancestours.

6. That which gave him this confidence may seem to have been the neglect which *Augustus* had of preserving his interest in this Island. For though toward the middle of his reign, upon some provocations

Ed. l. 1. c. 4.

Cæsar. Brit.
lib. 60.

Sueton. in
Calig. cap. 44.

The Church-History of Brittany

Tact. Hist.
l. 1.Suet. in Ti-
ber. cap. 38.

Dio lib. 59.

Sueton. in
Calig.P'p'p'mona-
stien. l. 44.
Onf. lib. 7.
c. 6.
Beda lib. 1.
c. 3.
Sueton. in
Claud. c. 17.
Dio. lib. 60

he had had an intention to transport an Army hither, which was diverted by other occurrences of greater importance: yet growing old he changed his mind, being so far from an ambition to extend his Empire, that he straitned the bounds of it, confining it with the River *Euphrates* on the *East*, and the *Ocean* on the *West* and *North*: by which this our Island was in a fort excluded from the *Roman* Empire. And this design which was an effect of *Augustus* his wisdom, was through sluggishness and attendance, less than usual, neglected by *Tiberius*, who for the space of the first two years never went out of his Palace, and during the succeeding twenty years of his his reign never made progress further than a few Cities neighbouring to *Rome*, the remotest of which was *Antium*.

7. This slothful disposition in *Tiberius* seems to have been the cause that our banished Prince *Adrianus* either did not address himself to him for his restitution, or was neglected by him. But a more active nature in *Tiberius* his Successor, *Caligula*, encouraged *Adrianus* to implore his protection. This did what *Caligula*, by his feintick lulls had emptied his Treasury, and having by his extortions impoverished all Italy, went with an Army into *Gaul*, merely upon pretence of commotions in *Germany* to pillage that and the rest of the adjacent Countreys. Afterward he made a shew as if he would pass over into *Britannia*, and continued his march to the *Ocean*, where he stay'd making no further attempts at all, yea being enraged against any of his Officers, whensoever they executed any warlike design.

8. Here it was that *Adrianus* submitted himselfe and all the rights which he pretended to his Kingdom to *Caligula*: which he put up the mind of the vain Emperor that, as if the whole Island had been effectually delivered up to him, he wrote boasting letters to *Rome*: but was so far from restoring that banished Prince, that all he did was to range his Army in battell on the Sea-coasts over against *Britannia*, planting his Engines, &c. no man imagining what he intended: when upon the suddain he commanded all his soldiers to fill their helmets and bosoms with cockles and other fish-shells, calling this a conquest of the *Ocean*: and with those spoils return'd in triumph to *Rome*.

9. But *Caligula*'s next Successor *Claudius* pursued his design against *Britannia* more seriously. Several Motives he might have to renew an invasion, either for *Guiderius* his neglect of continuing his Tribute, as *Matthias Westmashierstein*, or to throw himselfe a Prince usellful to the Commonwealth, as *Paulus Orosius*, or because of fresh tumults in the Island. However in the second year of his reign one *Vericus* a British Nobleman being for sedition banish'd out of

Britannia, as *Adrianus* had been in the reign of *Caligula*, solicited likewise *Claudius* to make an invasion to recover his rights there: Whereupon order was given to *Anius Plautius* the Emperours General in *Gaul* to transport his Army into *Britannia*, which though with great difficulty, by reason of the soldiers unwillingness, he performed. His Army landed in several places: and particularly *Vespaian* his Lieutenant-General, in the Isle of *Wight*, which he subdued. The Britains not expecting an invasion, were unprovided and dispersed: so that the Romans had much ado to find and draw them out of their woods and fastnesses. But at last they in several battles overcame first *Caradacius*, then *Togodannus* (or *Guidorius*) sons of *Ymbelme*, who after the defeat of their Armies, escaping, retired to a place where the River of *Thames* disburdens it selfe into the Sea. There likewise by means of the German soldiers in the Roman Army, which were accustomed to swimme armed over the most rapid Rivers, the Britains were again defeated, and *Togodannus* slain.

10. After whose death, when the Britains were so far from being discouraged with it, that they more earnestly and unanimously renewed the warre, inflamed with a desire to revenge that and their former losses, *Anius Plautius* out of feare pursued the war no further, but repaired to the Emperor, as he had been commanded in case any extraordinary difficulty interven'd. Hereupon *Claudius* himselfe in the fourth year of his reign resolv'd to make an expedition: for which purpose reinforcing his Army, and making great provisions for the war, among which were Elephants also, he went down to *Ossea*, from whence laying to *Marcellae*, and performing the rest of the journey partly by Land, and partly by Sea, he arriv'd at his Army, expeding him on the Banks of *Thames*: which River having pass'd over, he sought the Enemy and had an entire Victory, inasmuch as he possess'd himselfe of *Camulodunum*, the Palace of the King: and shortly after he subdued many by force, and received others by a voluntary surrender. Whereupon he suddenly return'd to triumph in *Rome*, having spent in all these exploits only sixteen dayes in *Britannia*, the Government of which he left to *Plautius*. All these particulars are recorded by *Dio*.

11. *Plautius* after the Emperours departure, pursued the war vigorously: so much to the Emperours satisfaction that he granted him the honour of an inferior sort of Triumphe, call'd *Ovation*, in the procession whereof he graced him so far as to attend him himself on foot, walking by his side both in his going to the Capital and returning thence. And so highly did he esteem this Conquest of *Britannia*, that he accepted among his own Titles, and gave to his only

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son the name of *Britannicus*.

12. In the tenth year of *Claudius* his reign there was sent into *Britannia*, as Succellour of *Plautius* in the Government of the Army *Publius Ostorius*, who finding great troubles and tumults in the Country by his diligence and courage quickly pacified them, disarming the Britains, fortifying with Garrisons all the Provinces between the Rivers *Antona* (which seems to have given the name to *South-hampton*) and *Severn*. Thence advancing to the Eastern parts of the Island inhabited by the *Iceni* (that is, those of *Wessex*, *Norfolk*, *Cambridge* and *Huntingdon*) whom he found willing to enter into an association, but utterly refusing to admit Garrisons. Whereupon he subdued them by force, though several other Provinces, and some which had formerly submitted, joyned themselves with them. And to strengthen the Roman possession, he placed in *Camulodunum* a colony of the fourth Legion called *Vibiana*.

13. From thence he turn'd his arms Westward, against the *Silures*, inhabiting *Hertfordshire* and the southern part of *Wales*. Here he found terrible resistance: for besides that these *Silures* were a fierce Nation, they put great confidence in *Caradacius*, who eight years before having been driven from the *Trimshanes* had his refuge among them, and became their General: A man by many heroicall exploits courageously perform'd, and by his admirable patience in distresses become highly renowned, both among the Britains and Romans. Notwithstanding by the advantage which the Romans had in their arms (for the poor Britains were wholly unprovided of such as were defensive) *Ostorius* gained a memorable Victory, by which he became seized of the wife, daughter and brethren of *Caradacius*. As for himselfe he escaped by flight, and repairing to *Carismandua* Queen of the *Brigantes* (or *Yorkshire*) he was by her perfidiously delivered up to the Romans, and sent prisoner to *Rome*, being for the fame of his courage a spectacle of wonder to all the Cities of Italy through which he pass'd. All these particulars together with his magnanimous behaviour before the Emperor *Claudius* may be seen elegantly celebrated by *Tacitus*. For as for the dreaming fables of *Matthias Westmashierstein*, concerning a marriage formerly made between *Caradacius* (whom he confounds with *Arviragus*) and a daughter of *Claudius* call'd *Genia*, (never heard of among the Romans, &c.) they deserve not to be taken notice of.

14. Yet probable it is that which the same *Anthony* relates that *Caradacius* having been restored by *Claudius* both to his liberty and Kingdom, spent the remainder of his life in peace, shewing much love and respect to the Roman Empire, and exercising great justice and liberality to others, by

which his glory was encreased through all Europe. Now what were the names and fortunes of his Brethren is uncertain. Probable it is that one of them was that *Cogodanus* mentioned by *Tacitus*, to whom the Roman Emperour gave several Cities, with the Title of King: who (saith that *Anthony*) remained to the dayes of *Vespaian* entirely faithful to the Romans, and induced others to the like fidelity: such being the received ancient custome of that Empire to make use of Kings as instruments of servitude.

15. During the absence of *Caradacius*, the *Silures* began new tumults, and with great multitudes encompassed the Roman Cohorts buile in building forts for Garrisons in their Country. In that combat the *Præfect* of the Camp, eight Centurions, and several Companies fell: and had not the rest been relieved by neighbouring Garrisons and quarters, they had all been destroyed. And afterward when the Romans went to forage they were again set upon by the *Silures*, they too together with several troops, and such cohorts as were ready, were put to flight: But *Ostorius* opposing his Legions to the flyers and pursuers, turn'd the fortune of the day, and defeated the Britains.

16. *Ostorius* dying presently after, *Claudius* sent in his place *Anius Didius*, who arriving in *Britannia*, found that since *Ostorius*'s death, the Legion under the command of *Maximus Valens* had received a losse in a battell against the *Silures*, whose insultings he repell'd. But presently after in the Northern parts of the Isle, a discord happening between a Queen and her husband, occasion'd a meeting of severall States adjoining, call'd severally to assist each party, and opened a way to the Romans to enlarge their Dominions.

17. For *Antistimia* Queen of the *Brigantes* (or *Yorkshire*) having married *Venusius* a Nobleman of the same Province, after she had obliged the Romans by giving up to them *Caradacius*, and by that correspondence encreas'd her wealth and luxury, began to despise her husband and took into choler the eye of her bed and throne his servants and Armour-bearer (*Armigerum*) *Vellusianus*. This caused great seditions in the Kingdom, the greatest part of the Province assailing *Venusius*, by whose help the Queen was brought into great straits, and forced to demand assistance from the Romans, who sent severall Cohorts and Wings of Hories, which after several combats at last forced the Queen from danger, but with selfe reduced *Venusius* to the Kingdom again.

18. *Didius* afterwards dying in the fourth year of *Nero* the Succellour of *Claudius* in the Empire: *Veranus* was next sent *Prætor* into *Britannia*, who made a few quick marches into the woods, waiting the enemies Country, but was hindered from making any progress by death happening to him within one years space.

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19. In his place was sent *Suetonius Paulinus*, who paid'd the two first years of his Government very prosperously, fubduing feveral Provinces, and strengthening the Roman Garrison. And afterwards having a design to take from the Britains the Isle of Mona (or Anglesey) which was a refuge for fugitives, he paid'd over his Army thither, which was astonish'd to see the horrible aspect of the Enemies forces, among which women ran up and down with torches in their hands, having their haire dischevelled, and garments fasten'd up for purpose to excite horror. The Druids likewise, whose principal fear that Island was, made processions with their hands lift up, and their tongues uttering dire curses and prayers: But the Romans, encouraged by their General, changing their astonishment into contempt of such a fanatic multitude, charging among them quickly dispersed them: and afterwards settling Garrisons, cut down their Graves consecrated to most savage and execrable Superstitions.

20. But whilst *Paulinus* was exulting for the Conquest made by him in the Western parts of the Island, the *Irish* inhabiting in *Wexford*, &c. the Eastern Provinces, rebelling against the Romans, brought a terrible destruction upon them: fore-sighted by wonderfull *Prodigies*: For saith *Dio* and *Tacitus* likewise, there were heard in the Countess-Chamber of the Romans a noise and murmur as of barbarous people laughing and joying, and in the Theatre a howling and weeping of multitudes: Moreover there were seen houses floating on the Thames, and the Sea between *Gaul* and *Britany* had the resemblance of Blood, &c.

21. The cause of that infurrection and rebellion *Dio* ascribes to the oppression and covetousness of the Emperours Procurator, *Decianus Catus*, who would renew the forfeitures of Estates though formerly remitted by *Claudius*. But *Tacitus* relates a more likely and far more incensing provocation, which was this, " *Profligator* King of the *Irish* dying very rich, in his last Testament made the emperor's joint-heire with his two daughters: thinking thereby to secure his Kingdom and family from all injuries. But it fell out quite contrary: in, inasmuch as his Kingdom was invaded, and washed by the Officers of the Army, and his family by the Emperours servants."

22. Yea the Widow Queen could not secure her self from stripes, nor her daughters from ravishment: the Nobility was spoiled of their estates, the Princes of blood were used like slaves, and the whole Kingdom reduced into the form of a Roman Province. Hereupon they take arms, sollicite the *Trinovantes* and other States not yet accustomed to slavery: being hereto chiefly encouraged by the ab-

sence of *Paulinus* the Roman General.

23. An Army being suddenly rais'd consisting of about one hundred thousand, *Queen Boudicca*, a Lady of high courage, would her self be the General: and lead them to courageously and prosperously, that she besieged and took two of the firmest Colonies that the Romans had, *Camulodunum* and *Verulamium*, destroying all, and exercising most barbarous cruelties even upon the women, hanging them on gallows naked, with their breasts cut off and fow'd to their mouths, &c. There are reckoned no fewer than fourscore thousand Romans destroyed in this infurrection.

24. News of so fearful a Tragedy being brought to *Paulinus* in *Anglesey*, he presently march'd confidently through the midst of the Enemies till he came to *London*, a colony, rather rich with merchandise, then fortified against a Siege. Therefore notwithstanding the supplications and teares of the inhabitants, he quits it, chusing to secure the whole Roman State with the loss of one Town, which was presently destroyed by the Enemy. He had with him above ten thousand souldiers: notwithstanding making choice of a convenient place, back'd with a wood, and having a narrow entrance which freed him from danger of surpris, he resolv'd to fight the Britains camp'd in a plaine before him. And so much had a desire of revenge inflam'd the courage of the Romans, that marching in a close order, after they had spent their darts and pikes, they peirc'd through the vast body of the Enemies, entirely routing them: and neglecting spoiles, they spared none, not even women, nor cattle, but added them to the heapes of the slain. That which most expos'd the Britains to so great a slaughter (for no less then seventy thousand were slain in this battle) was that they had clos'd their own Army behind with their Carriages, in which besides their goods were placed their wives and children, so confident they were of Victory. After this defeat the Queen *Boudicca* ended her life by poison: called by *Gildas*, a crafty Linnet, for her cruelty and perfidiousnes in managing the former war.

25. After this so signal a Victory, the Britains during the whole reign of *Nero*, never attempted any revenge, but quietly submitted themselves to the Romans. If there were any tumults, they were caus'd by the Romans themselves. To *Suetonius Paulinus* succeeded *Tasputianus*, who ingratiated himself with the Britains by the softness of his Government, more acceptable, because compar'd with his Predecessors severity. After three years *Tasputianus* was sent *Prætor*, who being naturally stoutish, and unacquainted with the arts of managing a campe, & moreover lordly and avaritious, became hated and despised by

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the souldiers. Which hatred was encreas'd by *Agrippa* *Calpurnius* Legat of the twentieth Legion, a man formerly of a cross'd seditious nature. The discord between these two grew to such a height, *Calpurnius* objecting to the General his disaffecting the souldiers of their pay, and *Trebellianus* charging *Calpurnius* with sedition, and confounding the order of discipline, that most of the souldiers both Roman and Auxiliaries siding with *Calpurnius*, *Trebellianus* was forced, being deserted of all, to fly to *Vitellius* then General to the Legions in *Germany*.

IV. CHAP.

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1. A particular description of the Superstition of ancient Britains.
2. 3. 4. Of their Priests, or Druids.
5. 6. Of their Bards.
7. 8. 9. Of their Idols, Beliius, Diana, Belatucadus, &c.
10. Claudius the Emperours worship'd as a God. 12. 13. 14. Of their inhuman Rites: forbidden by the Romans: 16. But not extirpated till Christianity came in.

1. Hitherto we have given a brief of the State of *Britany* from the time of its first discovery and conquest by *Iulius Cæsar* to the end of *Nero* the sixth Roman Emperour and last of the family of the *Cæsars*. In which compass of time occurs some, though not much matter to furnish our History. But before we mention any particulars of it, it will be expedient to declare what was the Religion of the ancient Britains, to the end that the horror of that spiritual darkness which clouded this Island may give a greater lustre to the celestial light which through Gods infinit mercy began to shine here.

2. For this purpose consulting former Writers, we find that among the Ancient Britains, & Gauls likewise, there were two sorts of people of greatest authority, whose employment regarded their Religion: Those were 1. the Druids, and 2. the Bards: the former were, as it were their Priests: the other their Prophets.

3. The Druids were so called, if we believe *Pliny*, from the Greek word *Δρῦς*, which signifies an Oak: because, as *Tacitus* and *Cæsar* affirm, their dwelling was in Groves, and there they perform'd their Superstitious ceremonies: a practise of idolatry anciently condemn'd in the *Tenets*, and taught them by their neighbouring *Heathens*. But the *Irish* Oak which the Druids made choice of for their veneration, was such a one on which *Mistle* did grow: by which privy token, as they conceived, Gods mark'd it

out as of sovereign virtue for his service. Under this tree on the fifth day of the *Mayne* (whence they began their year) they invocated their Idols, and offered two white Bulls, filleted on the horns, with many other ceremonies. To this Greek Etymology of the name of *Druid* subscribe many learned Authours, as *Beckmannus*, *Saugens*, *Cæsarion*, *Canden*, &c.

4. Notwithstanding the Advice of *Strabo* deserves well to be embraced, who rejects the fackling of Greek derivations, of appellations in use among *Barbarous Nations*. And indeed it is strange that so learned a Writer as *Canden*, should herein follow *Plinius* conceit, since himself acknowledges that an Ancient Writer *Africanus* testifies that among the Saxons the word *Drif* (from whence doubles the Druids were named) signifies a Magician: The Druids bring to the Britains the same that the Magi were to the Persians, the Chaldeans to the Assyrians, the Gymnosophists to the Indians, &c. as *Dringius Lærtius* observes. No man certainly will doubt but that the name of *Druid* proceeds from the same fountain from whence the *Idolatrie* came, and that, according to the testimony of *Cæsar* and *Tacitus*, was invented in *Britany*, and from thence derived to other Nations: inasmuch as *Pliny* conceives that even the Persians themselves might seem to have learnt their Magicks from the Britains. The name of *Druid* therefore comes not from the *Grecians* but the *Britains*, among whom never was mention made of any *Grecian* slavery: whereas both the forementioned *Writers* attest that *Caledonia*, which is now called Scotland, was anciently planted by the *Germans*, and that the *Delga* removed out of the Northern parts of *France* into this Island.

5. Next the Druids, the Bards were in high esteem: who were the Prophets, Poets and Historians to the Britains: For, saith *Ammonius*, *Marcellinus*, their office was to compile in heroic verse, the famous exploits of their ancestors, which they sung to the people in the delightful Musick of their Harpes. And this confirms the saying of *Æsop*, that the word *Bardus* in the *Gællish* or *British* tongue signifies a Singer: as to this day the Welsh call such an one a *Bard*. Now the word *Bard*, a learned Modern Philologer derives from the Ancient *Γραμμάτις* terme *Bardus* or *Barde*, signifying to be or observe: so that they seem to be called in the same not on that the Prophets among the *Iewes* were called *Seers* (חֹזֵי) Another late Writer conceives the term *Bard* to come from the German *Werde*, signifying fill with us a Word and a Song, as the *Greek* term *Ερως* doeth: so that a *Bard* is *Ερως*, i. e. a Song-maker. This was the chief employment of the Bards: though besides this tacit task was likewise to conferre in memory the *Genealogies* and Descents of families.

Orig. Lat. in *Præm.*

Plin. Hist. Nat. lib. 30 c. 1.

Bardus, Ammonius, Marcell. lib. 15

Abv. Pand. de *Gram.*

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6. A great influence they had on the minds of *Brittainy* to encourage them to contemne death by making the argument of their Songs to be the *immortality of the soule by transmutation*, conceiving that the foules of dying men pass'd afterward into other Bodies; being either prefer'd to better, or condemn'd to worse, according to their former good or ill behaviour. So that the esteem'd most happy Death, was to dye valiantly for their Country and Superstition. These two *Orders* therefore of *Druids* and *Bards* were (as it were) the *Ancient Clergy* of our *Island* *Brittain*, the In-venters and Propagators of that which they called *Religion*; the *Dogme's* and *Rites* whereof they never committed to Writing, by which policy it became more venerable, because more Myfterious, to the Vulgar.

7. It is certainly a great mistake in some learned *Writers*, who affime that the *Druids* did instruct the *Ancient Brittain* in the knowledge and worship of *one only God*: whereas *Cicero* the most ancient of our *British Historiographers*, relates that they had (*Portenta Diabolica prout numerum Religio- nis*) *Idols of a monstrous and absurd figure*, and therein *he gives a number that they almost exceed'd the multitude even of the Egyptian Deities*: whose *Idols* remained to his dayes drawn with deformed faces within and without the walls of their decayed Cities.

8. The principall among the *British Gods*, at least those which remain upon record, were 1. *Belinus*, by whom they meant Apollo or the Sun: 2. *Diana*, that is, the *Moone*. And 3. *Camlus*, the *God of warre*, answering to Mars: An inscription to whose honour we mention'd before. From him *Camlodunum* (or *Maldun*) received its name.

9. The name of *Belinus* seems derived from *Bel* or *Bel*, the Deity foreigainly worshipp'd in *Affrica* and other Countreys of the *East*, and which signifies the Supreme Lord. Out of a speciall veneration to this Deity as anciently the Eastern Princes took their names, as *Belsabazzar* or *Babylon*, *Jerusalem*, *Jericho*, and in other Countreys *Alexandria*, *Hammath*, &c. so in *Brittainy* likewise *Belinus* or *Belinus*; which we find a part of the names of King *Cassibulan* and *Cynobelin*.

10. And as for *Diana*, a particular proof of the great devotion born to herby our *Ancients* appears by a Monument near *St. Pauls* in *London*, call'd in old Records *Diana's Chamber*, where in the dayes of King *Edward* the first, thousands of the heads of Oxen were digg'd up, which men skill'd in Antiquity well understood to be proper Sacrifices to *Diana*, whose great Temple was built thereabout.

11. Besides these we find other *Deities*, perhaps of an inferior degree, adored by the *Brittaines*. Thus an ancient inscription mentions a certain unknown God called *Be-*

lathadun, worshipp'd in the North: in parts about *Yorkshire* and *Cumberland*. The name seems to import this to be some *Deity* of affinity to *Belinus*. Moreover there is found another *God*, call'd *Andate* whose speciall virtue ad employment no man knows. Some learned *Writers* of opinion that this is the same with *Ashtar* the *God-desse of revenge*, in vaine invoked by *Boudicca* in her last battell against the *Romans*, as *Strabo* relates. It is further probable that the *Colled Deities*, *Ashtar* figur'd in the shape of a Dog (like *Ashtar*), *Tanais* the *God of Thunder*, answering to *Jupiter*, and *Tu-tates*, the Guide of travellers and inventor of Arts, like *Mercury*, were adored like-wise in *Brittainy*, it being the fountain of *Idolatrous Theology*.

12. After the conquest made by *Claudius*, the Emperour, of the Southern parts of this *Island*, *Cassibulan* (by some *Writers* conceiv'd to be the same with *Arminius*) in gratitude for his release from captivity and restitu-tion to his throne, introduced a new fashion'd Religion into his Kingdom, con-secrating an altar to the Emperour's worship, with this Inscription, *The Altar of Imperial Domination*, which he placed in a Temple at *Camlodunum*, erected to this Mortal Deity, whose Religious service was every Month solemnly performed by *Priests* call'd *Augures*, or *Imperial Priests*, peculially appointed thereto. And indeed it cannot be denied but that *Cassibulan* had far greater obligations to this his visible Deity then to any of his Ancient false Gods. However, this vainly pretended *Prophetical* Inscription proved unsuccessfull, for in his next Successours dayes both the Temple and Religion were demolish'd by *Queen Boudicca* when she ruin'd the Colony where it stood.

13. As touching the speciall Rite of the Ancient *British Superstition*, we find in *Cassibulan* that their *Priests* or *Druids* had the sole authority in ordering both the Publick and private Sacrifices: yea moreover that they determin'd all both publick and private Controversies. If any dispute hapned about possessions of Lands, if any facinorous Act, as murder or the like, had been committed, the *Druids* appointed the punishment, as likewise rewards in case of any honourable exploit. And their *Decrees* in all cases were to be indissolubly obliging, that if any pri-vate person or community refused to sub-mit to them, the highest penalty could be inflict'd was *Excommunication*, or forbid-ding their presence at the Sacrifices. Which *Excom*, upon whomsoever it was denounc'd, rendred them in the esteem of all men, as impious and detestable wicked persons, whose conversation and presence all would avoid, as thinking them contagious.

14. Mention was made before of their superstitious veneration of *Mistletoe* grow-ing on *Oakes*, which they esteem to be a

an. lib. 6.

Tacit. in
lib. 6.

Plinius. Hi-
st. lib. 4.

Cicero. de
mens. lib. 6.

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(special gift of God. The rite of gathering which is thus described by Pliny. Having af-ter diligent search found where the *Mistress* grows, they prepare Sacrifices and Banquets, and then they both they bring under the Tree, whose horns they there fasten with fillets of linnen, from the Druid or Priest clothed with a pure white garment mounts the Oak, and with a golden sickle reaps the *Mistress*, which is re-ceived into a white vestment. And this being done they offer their sacrifices, with Songs, as *Osus* faith, and Prayers that God would make his Gift profertuous to them: For they ascribe great virtue to it, imagining that by drinking of steep'd in wine, their barren cattle become fruitful, and that it is a remedy against all poisons.

14. But these *Rites* argue only vanity and folly: others they had which were barbarous and execrable. For as *Tacitus* relates, they made their Altars flow with the blood of Captives taken in the war, yea for want of Cap-tives they put to death their own brethren: and consulted their Gods by searching into the entrails of men. Which custome of theirs is thus described by *Dionysius Siculus*, When the *Druids*, faith he, doe consult about matters of great importance, they observe a wonderful cus-tome, and for the horribleness of it incredible, which is this: They mortally wounded a man with a sword, they divine future events by the manner of his fall, by the tearing of his mem-bers, and the flowing of his blood. This skill they attain'd by long observation.

15. These more then inhumane Diabolical practices, which ought to have rendred the *Brittaines* an object of hatred to all man-kind, found nevertheless not only excule, but approbation from other Nations. In-fomuch as our Barbarous Country-men were considered as persons of exemplary Devotion to their Gods, yea as *Magisters* and *Deliverers* of sublime Mysteries, skillful in a hidden Theology: so that their neighbours the *Gauls*, *Celts*, &c. repaired to *Brittainy* as the Academy wherein a Religion was taught that had the virtue to save men by murder, and honour God by destroying the perfectest of his creatures. Yea even the *Romans* themselves, though otherwise trayn'd up in a morall civility beyond other Nations, yet out of a peltent curiosity ingratified in our corrupt nature, became many of them *Disciples* of the *British Druids*, and pradi-fiers of these execrable Superstitions. In-fomuch as the Emperour *Claudius* was forced by rigorous Edicts to forbid the whole Re-ligion of these *Druids*. *Augustus* had for-merly interdited the exercise of it to his own Citizens: But *Claudius* esteem'd it not out of Italy only, but the whole Nation of the *Gauls*. However his Lawes extended not their force into *Brittainy*, for we find, as hath heretofore been related, these *Druids* with their horrid Superstitions in their Army in *Anglesey* (the peculiar f. hool of that Religion) when they fought against, and

were subdued by *Officium Scapula* during the reign of *Nero*, who succed *Claudius*.

16. But what the *Roman Emperours* with all their authority could not, Almighty God by legers effected, sending a new celestial Light to dissipate the more then *EGyp-tian* darkness wherein our Country had been involved. What speciall favours and Min-isters in those primitive times God employ'd to work to happy and successful a change, it is now feasonable to declare, with as much perspicuity as the subject will bear. For considering how in those holy times men did but themselves far more with leading devout lives, and exercising an A-political charity to save their own and other mens soules, then with writing Books, or raising Monuments to acquaint posterity with the history of their actions: And moreover those few Writings and Monuments which were then extant, afterward by strange revo-lutions of times, and almost total extirpa-tion of the *Brittain* by *Heathenish Saxons*, &c. were lost and defaced, few or few relics of them remaining only in the memories of the *Natives*, and by a Traditionary suc-cession delivered and recorded by *Writers* of the following Ages: These things con-sidered, it is not to be expected that we should give an exact Narration of matters so obscurely and imperfectly transmitted to us. However since most of the Testi-mo-nies to be produced are drawn from *An-tiquities* not contemptible, many of them ha-ving no interst at all which might move them to be inventors of fables, and without any gain to themselves, yea with danger to their own soules to become seducers of po-sterity, the following History, even of the most ancient, and therefore least clearly de-liver'd affairs touching the Primitive Chris-tianity of our *Island*, may perhaps exact be-lieve in the Readers minds: especially considering that those *Modern Writers* among us, since the late change of Religion, who voluntarily deride and contradict what shall be here delivered, doe not so much as pretend to any *Monuments* anciently exhibing a contrary Narration, but re-solutely conclude that to be manifestly false, which cannot approve it selfe to be in all points and circumstances evidently true. But their disbelieve can be no pre-judice to any one who judges by reason, and who will proportion the degree of his as-sent to the merits of the proofs and alle-gations: the rather because it is manifest that those deciders of our ancient *Monu-ments* are thereto incited by intell and partiality, because by them they fee their own *Novelties* discovered and exploded.

A.D. 44.

V. CHAP.

1. Christian Religion very early entered into Britanny: even in the time of Tiberius Emperor.
2. S. James is said to have preached in Britanny.
3. Saint Peters coming from Antioch in Rome, a cause of the early spreading the Gospel in Britanny.
4. Saint Leos testimony concerning Gods design in bringing Saint Peter to Rome.
5. The Captivity of King Caractacus another cause.
6. Of Claudia Rufina a Christian Lady: married to Pudent a Roman Senator.
7. Of Pomponia Graecina a Roman Lady, accused for Christianity.
8. Of S. of Saint Manfretus, a Disciple of Saint Peter, a Brittain.
9. Of S. Beatus a Brittain, a Disciple also of S. Peter.

THIS our Island of Britanny, though call'd by the Romans another world, as being divided from the whole then discovered habitable Earth, yet by the riches of Divine mercy received the beams of the Sun of righteousness, before many other Countreys nearer approaching to the place where he first rose. Yet we cannot hastily ascribe to our ancient *Stigmarum* immediately, who seems to testify that immediately after our Saviours Ascension in the reign of the Emperor Tiberius, the Gospel was published in this Island: His words are these, In the mean time Christ that true Sun, from the Supreme over-arching Tower of Heaven, and not this visible firmament offered his beams, that is, the knowledge of his Precepts, to this Island still frozen with cold, separated as a great distance from the visible Sun: This, we know, he did toward the latter end of the reign of Tiberius Caesar: at which time his Religion was freely and without any impediment propagated to mankind. There is no doubt but that the Light of the Gospel even in those days extended it selfe beyond the Confines of Judea, and the Mystery formerly hidden, that all Gentiles without exception might be admitted to the participation of Grace and Salvation by our Lord Jesus Christ, was then discovered to the *Apollon*, who, together with other Disciples, did accordingly congregate

several Churches among the *Heathen Idollaters*: And this perhaps is that *Golden Age* intended in this passage, signifying that many zealous *Apollon* persons were then, as it were, in their way to Britanny, whither in effect they arrived not till several years after.

2. Again *Flavius Dexter* (if the Chronicle lately published under his name, be indeed his) affirms that the Western parts of the world, and this Island by name was within eight yeares after our Saviours Resurrection illustrated by the Faith of the Gospel: For saith he, In the one and fortieth year of Christ (being the third of Caligula's reign) Saint James returning out of Spain visited Gauls, Britanny and the Towns of the Franks, where he preached the Gospel: and so came back to Jerusalem to converse with the blessed Virgin and Peter about matters of very great weight and importance. And he is therein seconded by *Fredericus Lezouvenius*, who affirms that the same *Apollon* enlightened the people of Spain, and other Regions of the West with the beames of Christ's Gospel.

3. These Testimonies considered, without offering any violence to reason, a man may believe that within the space of eight or nine years after our Saviours Ascension the zeale of the Primitive Christians might have carried some even as far as to Britanny, of the blessed News of Salvation, which was now to be preached indifferently to all Nations: though who those, certainly most welcome persons, were, and what special effects their preaching might have had, be now unknown. However during the reign of the Emperor Claudius, who by his victory over the Britains opened more freely a passage for strangers into this Island, there are extant more particular and evident proofs, that Christianity entered here among us. For promoting of which we may observe two great advantages: the first was the coming of S. Peter at that time from Antioch to Rome: and the second was the leading captives thither *Calpurnius* a famous British King, with his Queen, *Brictoria*, and, no doubt, a great multitude of attendants.

4. As touching the former, the ancient Fathers (saith *Baronius*) doe generally agree to what *Eusebius* (a Grecian Ecclesiasticall Historian, not at all partiall for Rome) delivers in this passage of his Chronicle, saying, In the second year of Claudius (which was the fourth and fortieth of our Saviours Nativity) the *Apollon* S. Peter, having founded and settled the Church of Antioch, went to Rome: where preaching the Gospel he continued Bishop of that City till the year of five and twenty years, that is, sayth S. Hierom, till the last year of Nero.

A.D. 44.

Thev. Dec.
ad Rom. 2.
4.Fracul. rom.
1. l. 1. cap. 4.In M. tem.
in Rom.
cap. 4.Enph. Clem.
Ad. D. 44.

The

A.D. 44.

Hieron. de
Script. Eccl.
in Rom.
cap. 4.
Sim. 55. 2

A.D. 46.

The particular affaile obliging the *Apollon* to that voyage, as the same Father after *Arnobius*, &c. affirms, was the pursuing *Simon Magus* the Prince of all blaspheiming Hereticks, against whom this Prince of the *Apollons* was from the beginning match'd in combat: whose impieties he discovered, and by true miracles rendered inefficall the others Sorceries, till in the end, during the reign of Nero, by his Prayers he dissipated the very Chariot carried by Devils in the aire into which the Magician was mounted, and in the fight of all Rome tumbled him down, all broken, into a precipice lower then the Earth it selfe.

5. But besides this, the Divine Providence had a more illustrious and universall design in disposing this journey of S. Peter to Rome: which cannot better be exprest then in this discourse of S. Leo the Great his most worthy Successor, whose words are these: when the twelve *Apollons* after having received by the Holy Ghost the power of speaking all tongues, had undertaken the Employment of communicating the Gospel to the whole world, for which purpose they by common consent distributed the several parts of it among themselves: The most blessed S. Peter, the Prince of the *Apollons*, call order was design'd to the principall Tower of the Roman Empire, to the end that the Light of Divine Truth, revealed for the salvation of all Nations, might more effectually spread it selfe from the head to all the other members of the body. For what Nation was there, some of whose inhabitants were not at Rome: or what Region could be ignorant of what passed in that City? Here the opinions of humane Philosophy were to be trampled under foot: Here the vanities of earthly wisdom were to be dispensed: Here the diabolical worship of Devils was to be confuted: Here the impiety of all Sacrileges was to be destroyed: For in this one City, by a most singular diligence was heaped together in one mass whatsoever had been in any other parts of the world, instructed by the vain errors of men. To this City therefore thou, O most blessed *Apollon* S. Peter, wast not afraid to come, and having the *Apollon* S. Paul afterwards a companion of thy Glory, (who as yet was busied in the ordering of other Churches) thou courageously enteredst into this furthest replenish'd with raging beasts, and thou Ocean, horrible both for its depth and tempestuousness of its waves: yet thou enteredst it with a far greater resolution then when formerly at our Lords command thou didst walk upon the sea: Neither durst thou leave Rome to itselfe, Mistress of the world, who before in *Caiphus* hadst been freighted by the Priests Maid-servant: And yet was not the Emperor Claudius his power, and Neros cruelty far more formidable then Pilates Tribunal, or the Jews violence? It was therefore a (new) Tower of Divine Light in this Isle that was visible over all inducements to sin: neither durst thou esteem any strum could deserve to be apprehended, when thou wast employed in procuring the eternal sal-

vation of things who were committed to thy Love. Thus S. Leo: and thus doe many other Fathers expound the Economy of Divine Wisdom in sending S. Peter to Rome: Many effects of whole *Universal* sollicitude in sending from that Metropolis of the world into all other Western Regions diligent labourers in Gods Vineyard, and some particularly into Britanny, we shall presently mention from the authority of ancient Records.

6. A second not inefficacious Expedient furthering the effusion of Evangelicall Light into Britanny was, as hath been layd, the captivity of the British King *Caractacus* and his family, whose magnanimous behaviour there, together with the Emperor Claudius his favourable treating, and as it is believed, testifying him to his Principality, we have already related out of Tacitus.

7. Among other attendants of this Captive Prince, ancient Ecclesiasticall Monuments celebrate the memory of *Claudia Rufina*, a British Virgin, and, as learned Writers probably judge, one of the Daughters of King *Caractacus*, who by her vertue and Christian Piety, being a Disciple of S. Peter, became a more illustrious Ornament to our Countrey, then *Caractacus* was by his heretick magnanimity. She seems to have received a change of her British name into *Claudia*, from the Emperor whose captive she was, for such was the Roman custom: to which was added *Rufina*, from her husband *Rufus*. This is the same *Claudia Rufina* which the Poet *Marshall* afterward so highly commended for her illustrious birth, beauty and exquisite perfection both in the Grecian and Roman literature, expressly declaring that she was a Brittain. This the *Epigrammatist* writes in a short Epithalamium compos'd upon her marriage with *Pudent* a Roman Senator.

8. Now who this *Pudent* was, is not evident in antiquity. Several all the Writers of our own Nation, and some Externs likewise, doe confidently pronounce that this was that famous Senator *Aulus Pudent* concerning whom *Baronius* thus writes, it is delivered by a firme Tradition of Antiquity that the house of *Pudent* at Rome was the place of the first interdenation of S. Peter Prince of the *Apollons*: and that there new-converted Christians began their assemblies to celebrate Divine Mysteries: Which house was erected into a Church, by the most ancient Title of *Pudent*. The Church it selfe yet remains, wherein is extant this antique Inscription, in this holy and most ancient Church dedicated by the Holy Pope Pius, by the Title of *Paganes*, heretofore the house of Saint *Pudent* a Senator, and the Mistress of the Holy *Apollon*, there rest the bodies of three thousand Martyrs, which the Holy Virgins of Christ, *Pudentiana* and *Praxedis*, buried with their own hands.

Marshall. l. 4.
Epig. 13. &
l. 1. 1. 1. 1.Baron. in Not.
ad Martijl.

The Church-History of Britany

A. D. 46.

9. If this was the same *Pudent* mentioned by *Marcell* as husband to our *Claudia Ruffina*, our Country has yet greater reason to glory in the title we have to her. And that he was the same, that passage of *S. Paul's* second *Epistle* to *Timothy* affords a not contemptible proof, where among the salutations sent to *Timothy* from *Rome*, the *Applle* in the same short verse joins together *Pudent* and *Claudia*, saying, *Salute to Pudent and Linus and Claudia*, and all the brethren *live* thee. Notwithstanding it cannot be denied, but that the difficulties oppos'd to this are considerable: because that *Pudent* who first entertained *S. Peter*, and was the happy father of four illustrious Saints, *Saint Timotheus*, *Saint Novatus*, *Saint Pudentiana* and *Saint Praxedis*, has in ancient Ecclesiastical Monuments, a wife of another name assign'd to him, namely *Procula*: Notwithstanding this being the name of *Pudent's* Mother, it is not improbable that *Claudia* in succeeding times might for her husband's sake assume his Mother's name. However matters in this point stand, it cannot be denied that our Country has a great Obligation to a late Noble and Learned

Tr. Musaeus.

Writer, *Francis Maseam* Lord of a Signory call'd the *Old Palley*, who has published a Discourse full of ancient literature entitled, *Ecclesia Christiana veteris Britanniae incommodula Regia*: in which he confidently pretends out of Antiquity to demonstrate this our *Claudia Ruffina* to have descended from the *Royal* blood of *Britany*, and to have been the Wife and Mother of *Saints* far more glorious. And moreover this one proof hereto may be added, that our *Ancient Histories* report that *Timotheus* the eldest son of *Pudent* came into *Britany*, where he converted very many to the Faith, and at least dispell'd *King Lucius* to his succeeding Conversion. Now it is very likely that it was out of regard to his Mother a *British Lady*, that this *Applle* Saint made for particular a choice of *Britany*, to be the Province in which he desired to exercise his Christian zeal and charity.

Martyr.

Anglic. 7.

46.

10. It only remains to be spoken of this *Claudia Ruffina* what we find in the *Martyrology* of *England* upon the seventh of *August*, where we read these words, *A Commemoration of S. Claudia, a British woman, who was carried to Rome during the Reign of the Emperor Claudius, and afterwards in the year of our Lord one hundred and ten, dyed at Sabonum a City of Umbria*.

11. It is an ambition (scarce excusable) upon groundless fictions to lay claim to *Saints* and *Patrons*, as some modern writers would entitle the Wife of *Plautius*, who in *Claudian* his time (as hath been sayd) triumphed for Victories over *Britany*, to an *Applle* office of converting many in this *Iland* when she was here with her Husband. Her name was *Pomponia Gracina*: and according

to *Tacitus* his relation, she was accus'd of a strange Religion (*extrema Superstitio*) forbidden by the Roman Laws: the cognizance of which pretended crime was by the Senate permitted to her husband, who according to an ancient Institution in force at *Rome*, in the presence of her kindred sat as Judge of the same and life of her Lady, and in conclusion pronounced her innocent. This Account given of her by *Tacitus* has induced learned Writers to believe that this *extrema Superstitio* lay'd to *Pomponia Gracina's* Charge was no other then the Profession of the Christian Faith, the fruits of which in her practice being perfect humility, obedience, chastity and all other celestial virtues, it is no wonder that her husband should so easily absolve her. But that she should be a companion of *Plautius* when he was sent General into *Britany*, was against the Roman Laws and Customs, as the same *Tacitus* elsewhere declares. Probable it is that staying at *Rome*, in regard of her husband's authority in *Britany*, she might be visited by *Claudia Ruffina*, and other new converted *Britains*, and by such means be made partaker of Evangelical light, and become a Disciple of *S. Peter*.

12. But a more unquestionable Disciple of *S. Peter* we find in ancient Ecclesiastical Monuments, by birth a *Briton*, by name *Manfuetus*, and by office an *Applle* Converter and Patron to the City of *Toul* in *Lorraine*, being the Metropolis of a people call'd *Leuci*. Concerning whom *Jengrenius*, as likewise *Arnoldus Miramannus* out of old Records gives this Testimony, that he was by *Nature* a *Scot*, born of a Noble family, a Disciple of *Simon Bariona* (that is, *S. Peter's*) Chief of the *Applles*, companion of *S. Clement Bishop of Metz*, and consecrated by *S. Peter* the first Bishop of *Toul*, a City of the *Leuci*, in the forty ninth year of *Christ's*, and in the reign of *Tiberius Claudius Caesar*.

13. Now whereas he is call'd a *Scot*, this is to be understood, that *King Lucius* in *Ancient Records* is call'd a *King of England*, that is, of that Country which was afterward call'd *England*: For as *Mr. Camden* well observes after most diligent disquisition, the name of *Scot* is not to be found in any *Ancient Writer* till the Age of *Constantine the Great*, about which time they are supposed to have settled themselves in the Northern parts of *Britany*. So that it may confidently be affirm'd that *S. Manfuetus* was a Northern *Caledonian Briton*, who either in the company of *Admonius* a *British Prince*, or as an Attendant of *Caractacus* went to *Rome*, where he was converted by *S. Peter*, and as hath been sayd, design'd by him the *Applle* Bishop of *Toul*, probably at the request of some Proleptics of that Country.

14. A yet more authentick Testimony both of the life and death of this *Holy Bishop*

A. D. 46.

Tact. Annal.

l. 13.

l. 13.

l. 13.

Jengren.

l. 1. p. 1.

l. 1. d. 3.

A. Miramann.

l. 1. p. 1.

conf.

under Roman Governours. I. Book. 13

A. D. 46.

Martyr.

Aug. 46.

Squab.

is extant in the ancient Gallican *Martyrology* on the third of September, where we read this passage: *At Toul a City of the Leuci, there is on this day a commemoration of S. Manfuetus a Scot, who was of Noble birth, by Origen call'd a Scot, and one of the first Disciples of S. Peter: by whom being baptiz'd, he deserv'd himself of his former Heathenish name, and assum'd the Title of Manfuetus (or Meek) from the Meekness of the Lamb of God, which he imitated: He by the same S. Peter was sent to enlighten this City with Evangelical verities. At his first entrance whither, he found it so wholly given up to abominable idolatry, that his preaching and exhortations would have produced little fruit, had not Divine power promoted his endeavors by a wonderful Miracle: by whose assistance this Preacher of salvation refused to life and health a son of the Governour of this City, who from a high Tower holding certain torments exercising his slaves, fell down to the ground all bruised and torn. Upon occasion of this Miracle the Governour with his whole family and a great number of the Citizens join'd themselves to the flock of *Christ*, and were signed with the saving Character of Baptisme. After which the whole of *France* had a free course and great multitudes, not only of the inhabitants of the City, but also of the Country adjoining were gladdened in the knowledge of salvation. Then S. Manfuetus enjoying a firm peace, erected and consecrated a Church to the Holy Trinity, under the Patronage of S. Steven the first Martyr. He likewise ordain'd here Ecclesiastical Ministers, and having instructed the people generally in the knowledge and praise of all manner of Piety, in the fortieth year after he had begun the exercise of his *Applle* Office he quietly clos'd his eyes in the sleep of death, and so attained to the fruition of eternal rewards with *Christ*, whom he almost only thirsted after.*

15. A third holy *British* Disciple, though not Convert, of *S. Peter's* Antiquity records, to wit, one both in Title and reality *Beatus* (or Blest). Of this Saint mention is made by several Writers, some of them averre from Catholic Religion: Yet none of them speak of him without admiration. The summe of his Acts recorded by them is, as follows. He became a Christian in *Britany*, converted by some unknown Primitive Believer. Before his Conversion his name was *Mercurius*, being born of noble parents. Out of *Britany* he under took a voyage to *Rome*, moved there by other devout Christians, to be instructed more perfectly in the holy Faith by the Blest *Applle S. Peter*: by whom being baptiz'd, as a testimony of his present happiness, and hopes of a future accomplishment of it he was call'd *Beatus*. After he was sufficiently instructed, he was esteem'd worthy to be employed in the *Applle* office of instructing others. In his return toward his Country passing through *Helvetia* (now call'd *Switzerland*) he neglected not to dif-

perse the good seed with which he had been furnish'd at *Rome*, and perceiving that very many in that Country cheerfully embraced the true Faith, he reit'd there, pursuing his journey no farther. Thus he became the *Applle* of the *Helvetians*, illustrious for his Piety, holines and miracles. In his declining age, having distributed all his substance to the poor, he retir'd himself to the exercises of a contemplative life, choosing for his habitation nere a village call'd *Prigidunum*, (Vnderleiven) a Grotte in a Mountain, out of which with the sign of the Cross he expelled a dangerous and cruel serpent. It is not certain in what place he dyed. *S. Bede* makes only this mention of him, *At Rome is the commemoration of S. Beatus a Confessor, on the ninth of May*. But the Roman *Martyrology* thus, *In the Town Prigidunum (or Prigidunum) is celebrated the deposition of S. Beatus a Confessor*. But the Ecclesiastical Writers of Germany, the *Annals* of the Helvetians and Monuments of the Church of *Constance* do unanimously agree that he dyed in his solitude near *Prigidunum* in *Helvetia* in the fourth and tenth year of our Lord, when the Emperour *Trajan* reigned.

rel. Martyr.

rel. S. Maij

Martyr.

l. min. 9.

Maij.

A. D. 110.

VI. CHAP.

VI. CHAP

1. Testimonies of S. Peters preaching in Britany.
2. Proved by the Catalogue of the Provinces of the severall Applles.
3. And by the testimony of Pope Innocentius the first.
4. S. Paul sayd to have preached in Britany.
5. 6. 7. Simon Zelotes reported by Nicophorus to have preached in Britany: but disproved by C. Baroniis.
8. 9. The time of S. Peters coming in to this Island, uncertain: as likewise his Gest.

1. It was no doubt a great mercy which God extended to this our *Iland* that he was pleas'd so early to enlighten it with his Divine Truth, and moreover to transforme its barbarous inhabitants into *Applles* and Messengers of salvation to other Countries also: But a far greater blessing yet did God bestow on it by directing hither his *Applle*, him who was the Prime of the whole order, *S. Peter* himself, whose access to this *Iland* is attested by *Ancient Monuments*, and by Writers who had no interest at all to induce them to partiality. Who formerly had preached the Gospel here were persons though of great ho-

A. D. 60.

lines

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lines and zeale, yet such as for want of an *Apostolical* & *Episcopall* Character could onely preach unto & baptize those with whom they converted: But wheresoever any of the *Apostles* themselves came, or persons sufficiently qualified by them, they provided for posterity also: The former could only beget children, but the other could beget both children and Fathers, establishing in the places where they preached a constant order and Government, which might last to the worlds end.

Niceph. hist
lib.1. cap.1.

Metaphrast.
29. Iun.

Hicrom. in
Catal.

Id. ibid.

to the world, and to the *Angli* before their separation divided by long among themselves the several Regions of the world, the *Welt* became the portion of *Saint Peter*, as *Eusebius* quoted by *Macpherson* testifies, saying, *S. Peter* *genti* *duodecim* *years* in the *East*, and *seventy* *he pass'd* *at Rome*, in *Brittany* and *other* *parts* *of the world*. And as it is not extant in any Books of *Eusebius* now remaining, this does not prejudice the validity of this authority, since as *S. Hieron* writes in his *Catalogue*, *Eusebius publicat* *an infinite number of volumes*, and among others *an Universal History*, together with *the* *Books of the* *Scriptures*, *the* *History* *of* *the* *Church*, *and* *other* *works*, of which a great number are by the injury of time perished. And in some of those we may & ought reasonably to judge that those words were found, rather then to imagine that such a Writer as *Simeon* would voluntarily give such things from his own brain, since he had interest in the glory of his country and benefice was one who for his sanctity is venerated in the Greek Church.

[illegible]

3. Pet.1.14-

4. Hereto wee may adde an important testimony of *S. Innocent the first Pope* of that name, who writing to *Decentius Bishop of Eugubium* hath this passage, *Who can be igno-*

rent, nor do we observe that which hath been prescribed
or delivered to the Roman Church by Peter Prince
of the Apostles; and thus offered to this day,
ought to be ordinarily kept by all, as if it were
things written to be insisted upon, rather than added by
the authority of men from the same authors.
We forms to be practised in imitation of any
other: Especially since it is manifest that through
all Italy, Gauls, Spain, Africa and Sicily, as
likewise the interjacent Islands, none ever in-
vented any Churches, but only such as the Vene-
rable Apostle S. Peter &c. did succeedingly
found. And therefore, we cannot but acknow-
ledge that there are three sacred Records testifying
that any other of the Apostles can be found or
heard to have taught in this Province. Therefore
if no such Record can be produced, they must be
obliged to submit to the observation of that
which the Roman Church teaches and practices,
from which without doubt she receiveth all her
authority, and so far as she teacheth well, they
ought strongly approve, they may tend to di-
vide from the Head of Ecclesiastical Institution.

5. This positive *Affirmation* of no ancient, learned and Holy *Popes*, to witt, that none of the *Apostles* beides *S. Peter*, and his successors, did constitute any Churches; the same is also a *Testimony* to the *Popes* of Rome, that from that which *S. Paul* says, his *intention* was to preach the *Gospell* in Spain, which that he did effectually execute, the ancient Tradition of that country together with the *affirmations* of several *Autors* do testify: And most certainly the *Popes* of Rome have not the same; yet there are no wanting ancient Monuments, witnessing that he came into *Britany* likewise, preaching *Koordination* here.

6. Nowwithstanding it wee consider the extraordinary condition of *S. Paul* *Apostle* to the Gentiles, that he was a *Hebrew* and yet he would not be a *Hebrew*, lest he should prejudice the foreboding *Testimony* of *Isa. Innocent*: For *S. Paul* being a *Hebrew* was not a *Hebrew* *Poppe* adjoined to the twelve, but an *apostle* *Province* assigned to him, but was at liberty to exercise his office throughout the world, yet for to be a *Hebrew* in that particular Church denominated from him, for though he was in a particular manner *Bishop* of *Rome*, yet the *Chair* of *Rome* was always called by Pottery the *Chair* of *S. Peter* only, and all the Churches confitute in *Italy* were called by the same name, yet regarded *S. Peter* as their *Head* and chief *Pastor*.

7. Therefore though *Nicephorus* relates that *Britanny* was the lot of *Simon Zelotes*, and the *Greek Menology* adds that he was here crucified by Infidells, yet saich *Baronius*, this they affirm without any testimony of the Ancients: who witness that this *Simon the Cananite* preach'd the Gospell in *Mesopotamia*, and thence went into *Persia*; where he receiv'd Martyrdom. So that the *Greek Menology*, and *Nicephorus* seeme to have transcribed that passage out of an *Apercyphall Actheum*, *Dorotheum*.

INER

A. D. 60.
Innocent. P.
Epist. ad De-
cent.

NERO
EMP.

A. D. 60.

Vid. Mat
mensur. l. 2. de
Pontif. Ebor.

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under Roman Governours. I. Book. 1.

8. *S. Innocentius* his testimony therefore ceases untrouced, *That the whole Western part of the world was S. Peters peculiar Province*: This he says is manifest; and the same is confirmed by the consent of many Princes and Kingdoms. Several Roman Bishops his Successors likewise doe expressly assure the same, and particularly as touching our *Prerogative Church*. To this purpose *Gregory the fifth*, about the year 1059, thus writeth, *Ishidore and Alfons Sancti Princes*, *Bartholomew*, *Layth*, *We doe receive bearing of the emperors of your Religion* through the cooperation of *Divine Grace* and perceiving the fervour of your Faith: *Which Faith you first received by the preaching of the Prince of the Apostles*, *God graciously illuminating your minds*, and the same *Faith you still affectionally hold fast*. The same hath again been acknowledged by *Gregory the ninth*, and *Urban*, *Kings*: *Hence Remphelm*, *King of the Martians* in the year of Grace seven hundred ninety Six, writing to *Pope Leo the third*, *From the same rose that the Apostolicke dignity was derived to thee, the truth of Christian Faith came likewise to us*. Therefore this claim is expedient humbly to incline our care and obedience to thy clemency, *That we may be able to give thee that which thou desirest*, *Howbeit thy duty shall think fit to assign us*. Yet *Kings* themselves did not doubt in a publick audience to affirm, that *Rome was the Mother of all Churches*: And again, *That if any controversies were once more renewed between the East and West about the Prerogative of place and time, he would stand for Rome and the West*. Lastly hereto we may add *S. Peters* own testimony, *That he was the first Bishop of Rome*. *S. Edward the Confessor*, wherein himselfe professed that he had preached the Gospel in Brittain.

9. Now in what particular yeare it was that *S. Peter left Rome*, and passing through several Provinces came at last into *Brittany*, it is not easy positively to affirm. Whether he left Rome upon the Emperour *Claudius* his Edict banishing all *Jews* from thence, or afterwards in the beginning of *Nero's* reign, as *Baronius* inclines to believe, is doubtfull. But that he was absent thence when *S. Paul* wrote his *Epistle* to the *Romans*, seems unquestionable, since *S. Peter* is omitted in the Catalogue of his salutations.

30. The particular Acts of *s. Peter* during his long abode in *Brittany*, though in those days illustrious, are now *fallow'd* up in the darkness of oblivion: *so* many *re-*
volutions of this Nation by *so* many *re-*
volutions having been consumed. Certain it is that a far freer scope was allowed for the publishing of *Divine Verities* in *Brittany*, than almost any other part of the *Western*
World, because *Nero's* persecution of *Chri-*
stianity did not extend *hither*, so that this
Island was a Sanctuary for all those who
either to avoid the cruelty of *Magistrats*,
or to find an opportunity of a quiet solitude

For Contemplation, would require neither. And this may be attributed, partly to the limited power of the *Germani* here; likewise to the Clemency and Civility of the *British* *Princes* then living, particularly taken notice of by historians, and lastly to the great regard of this Countrey from the other parts of the *Empire*. Such advantages had not the *British* *Princes* here in the *British* *Principality*, more than in any other place, a proof so remarkable hereof we have in the quiet uninterrupted Solitude of *Glafurbury*, where, within a few years after this, was erected the first *School* of Contemplation; which continued the glorious habitation of the *British* *Principality* in all Ages from the beginning of Christianity till almost our unhappy times.

NEO'
EMP.

A. D. 60

VII. CHAP.

VII. C H

1. &c. Further Testimonies of S Peter and
S. Pauls preaching in Brittany, from
Hengrenius and some ancient Fathers.

1. **I** *Sengrenius* a learned *Chronologist* mentioning the affairs of *Brittany* in his first *Century*, and in the ye: of our Lord Sixty five, fitly expressed them thus: *the exaltation of the British Church under Nero*: adding withall, that many Churches were built throughout this Island by *S. Peter*. the prime of the Apostles.

1. Indred Gods, that give evidence to his
 poled for our guile, that have not
 abominable Empourer, yet have not
 ever lived, though this was a plague and mal-
 ledition to Rome, Italy, Greece and most
 other Provinces, yet was an occasion of
 wonderful blessings to Brittain: For a ter-
 rible impietie to see his horrible adami-
 almost forced *S. Paul* also to quit Rome, and
 disperse the precious seed of the Gospell
 among other Western nations even as far
 as Brittain. This is attested by witnesses of
 great antiquity and authority, and seeme
 agreeable to the design of the Holy Ghost
 when by his apostles *S. Paul* and *Barnabas*
 were separated into his service, to carry the
 be bad called there: Which was to carry the
 light of the Gospell to the utmost ends of the
 earth.

3. Now that *S. Paul*, the *Doflow* of the *Gen- tiler*, made good that title even to the *Brit- tains*, we find acknowledged by *Prerefat- Writers* alfo, with an intention thereby to ex- clude *S. Peter*. But how inconfequently they argue, hath been already declared: and that *Brittains* themselves though anciently they gave to both the *prime Apofles* a mo- high veneration, yet they never call'd the Church the feat of *S. Paul*, but only *S. Peter*. Hence our ancient *Hilberian* and *Savry*

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A. D. 6.

26 48.13.2.
 27 47.

Gildas

NERO
EMP.

A. D. 60.
Gildas in
Gildas.

Theodore, in
T. fol. 110.

Hieron. in
H. fol.

Pin. Fern.
made out. B.
Mart.

VIII. CH.

Monolog.
Grec. it.
dant.

1.6

The Church-History of Britanny

Gildas inveighing sharply against the diffu-
lunes of the British Church, in his time, say
that many of them did usurp the Chair of S.
Peter with despised fear: thereby shewing that
the whole Ecclesiastical Order here did re-
ceive their Original and Preisthood with the
Ordinright of succession from S. Peter, the Ordi-
nary Supreme Pastour in a special regard of
the Western parts of the world, and who
likewise prevented S. Pauls coming hither
several years.

4. Particular Witnesses in Antiquity of
S. Pauls preaching the Gospell in this Island
are Theodores, S. Hieronime and others. The
former of these Writing on the hundred and
sixteenth Psalm, faith, blessed S. Paul, briefly
teacher us to what Nations he had preached
saying Truth, saying, From Jerusalem round
about unto Ithyrum he filld all Nations with
the Gospell of Christ. And after this he came into
Italy, and continued his journey even to Spain:
Moreover he brought salvation to the Islands also
lying in the sea. S. Hieronime likewise men-
tioning the travells of S. Paul, faith, He went
(out of the East) as far as Spain: and from the
Red Sea, that is, the Southern Ocean to the Western
Ocean. But more expressly Penantius For-
tunatus in his Poem of the life of S. Martin,
speaking of S. Paul, faith, He passd the Ocean,
and through all Regions and accessible Islands,
those which are inhabited by the Britains: and
the worst Thule, his Trumpet proclaimed the
Gospell.

5. For this reason our English Martyrologie
doth deservedly reckon S. Paul among the
Apostles of Britanny, in that regard profess-
ing a particular acknowledgment and ve-
neration to him.

VIII. CHAP.

1. 2. &c. Testimonies of the Acts of S.
Aristobulus a Disciple of S. Peter, and
an Apostle to the Britains.

There is moreover still extant in Ec-
clesiastical Records the Memory of an
illustrious Disciple of S. Peter or S. Paul, who
probably accompanied one of them into
Britanny, & who after many years labour in
our Lords vineyard was consummated here:
and that is the blessed Apostolical Saint, Ari-
stobulus. Concerning whom we read this
passage in the Greek Menology: Aristobulus
was one of the Seaventy Disciples, who was a
follower of S. Paul, preaching the Gospell, and
ministering to him in all places where he travel-
led: by whom likewise he was ordained a Bishop
for the Region of the Britains. But in another
Edition of the same Menology, translated
orderly by one William a Cardinal, and in-
serted by Casaubon in his second Volume of

Antiquities, we read that this S. Aristobulus
was ordained not by S. Paul, but S. Barnabas:
for this is the tenour of that Passage: The
commemoration of S. Aristobulus a Bishop of
Britanny, and Brother of the blessed Apostle S.
Barnabas, by whom being ordained a Bishop he
was sent into Britanny, and there preaching the
Faith of Christ, and constituting a Church, he
attained the glory of Martyrdom.

1. Moreover a Fragment published lately
by B. Fisher under the name of Hales B. of
Caesar-Augusta (Saragoga) S. Aristobulus is de-
clared to be the Disciple of S. Peter: There
are the words, Among the Britains is cele-
brated the Memory of many Martyrs, and prin-
cipally of S. Aristobulus one of the Seaventy
Disciples, who was also calld Zebedeus, the Pa-
ther of James and John, Husband of Maria Sa-
lome: who together with S. Peter went to Rome:
And there leaving his family, he was sent a
Bishop into England: where he dyed a Martyr, in
the second year of the reign of the most cruel
Emperour Nero.

2. Now whereas S. Aristobulus is every where
named Bishop of the Britains, without any
particular City assigned for his See, this
must argue that, in those times of rustic and
simplicity, Apostolical men did not confine
themselves to any determinate place, but like
clouds hovered up and down, being in a fort
present to all, and dispensing showres fea-
sonably every where. Thus S. Augustin our
Apostle, at first was ordaind Bishop of the
English Nation, as Bede calls him, till more
Provinces being converted, he confin'd him-
selfe to a particular Seat.

3. Arnaldus Miramannus, with other Au-
thours likewise, extend the life of this
British Apostle to the ninety ninth year
of our Lords affirming that he dyed in Brit-
tany. And whereas both in the Greek Menology,
& the Fragment of Hales, as likewise in
the Roman Martyrologie he is sayd, after per-
forming the course of his preaching to have been
consummated by Martyrdom: this is to be in-
terpreted according to the expression of the
Primitive times, in which those were calld
Martyrs, who for the propagation of the
Gospell went into foreign parts, there ex-
posing themselves to all dangers, and dying
in such an Employment: though their death
was not violent.

4. And such was the condition of S. Ari-
stobulus, concerning whom this is further
added in the Greek Menology: Aristobulus be-
ing long ordained Bishop, by S. Paul, was sent
into Britanny, a region of most cruel and savage
men: by whom he was sometimes tormented with
stripes, and sometimes also draggd up and down
the common Market-place. He perswaded many
to adown themselves to Christ. And having
constituted Churches, and ordaind Preists and
Deacons there, he happily ended his life.

6. In the English Martyrologie this is added,
That he dyed at Glasterbury, a place far enough
removed from the Trinobantes, where the

NERO
EMP.

A. D. 60.
Monolog. Grec.
ubi supra.

P. Hier. Antiq.
ubi. fol. 9

red. hist. l. i.
c. 17.

A. Mirman.

Martyr. Rom.
15. Mart.

Menolog. Grec.
ubi supra.

Mart. Angl.
15. Mart.

Roman.

NERO
EMP.

A. D. 60.

under Roman Governours. II. Book. 17

Romans exercised their power. Probable it
is, that having spent so many years in the
laborious exercise of his Apostolical Office, he
in his old age retired himself into that place
of solitude and Recollection, there quietly
disposing himself for his leaving the
world. This was indeed a practise very fa-
miliar to like saints. For thus in the fol-
lowing Age Eugenius and Damasus sent hi-
ther by Pope Eleutherius to convert King Leu-
sius and his subjects, retired at last to the
same place. And afterward the like was
done by S. Patrick, who being a Native of
Britanny, after having spent many years in
propagating the Gospell in Ireland, at last
returned back, and took up his final rest at
Glasterbury.

7. This is that Aristobulus mentiond by
S. Paul in his Epistle to the Romans, saying
salute those which are of the household of Ari-
stobulus. And the reason why he did not sa-
lute him by name, doubles was the same
for which he omitted the saluting of S. Pe-
ter: because he was at this time departed
from Rome into, or towards Britanny.

8. Thus far did the Gospell make a pro-
gress in Britanny in the very infancy of Chri-
tianity before the death of S. Peter and S.
Paul, as may be gathered out of the few Re-
licks of Ecclesiastical Records not wholly ex-
tinguished. A great access to which felicity
of this Island accrue'd by the coming

hither of S. Joseph of Arimathea and his com-
panions: which though hapning toward
the end of Neros reign, yet because most of
the occurrences pertaining to their Gyps be-
long to the times of several Emperours suc-
ceeding, we will refer them to the follow-
ing Book: And for the present it will suf-
fice that we have demonstrated that some of
the Apostles penetrated as far as into Brit-
tany to plant the Gospell here. A Truth re-
fited expressly by Theodores, as B. Fisher hath
well observed: For he comparing the Apo-
stles of Christ with the most famous of the
Grecian and Roman Lawgivers, shews how
much they were to be preier'd. For all that
those Heathen Lawgivers could doe was to in-
duce some particular Provinces or Commen-
wealths to accept of their Laws, which all other
Countreys resisted: whereas, say he, our Ca-
tilian fishermen, Publicans and Tent makers
carried the Evangelical Law to all Nations: in-
ducing not the Romans only, or those which li-
ved under their Empire to accept the Laws of
our crucified Lord, but the Scythians also, and
Sarmatians, Indians, Ethiopians and Persians,
together with the Seres, Hyrcanians, Britains,
Commanians and Germans. And thus they
did not making use of arms or armies, but by
persuasion of words, and demonstrating the great
wisdom of the Laws which they preached: and
for the preaching of them exposed themselves to
great danger.

NERO
EMP.

A. D. 60.

P. Hier. in P. vi.
mon. fol.
109.
Theodor.
6. gen. of
just. lib. 9.

Finis Libri primi.



C THE




THE
SECOND BOOK
OF THE
CHVRCH-HISTORY
OF
BRITTANY.

I. CHAP.

1. 2. *S. Iſtoph of Arimathea and his Companions principall Apoſtles of Britanny.*

3. 4. *S. &c. This confirmed out of Authentick Records by Engliſh Embaſſadors in the Councils of Pila, Siena and Conſtance, &c.*

9. *Likewiſe by an Ancient Charter of King Henry the ſecond.*

1.  P O N that precious foundation of Faith and Piety which had been layd by the Holy Apoſtles in Britanny, their Diſciples and Succellours rais'd up a Temple to our Lord, a Temple though of no ſuch amplitude as we find in the following age, yet not ſo unconfiderable, but that the fame thereof reached into forraign Countreys, as *Atrabian* who wrote above thirteen hundred years ſince, and *Tertullian* likewiſe obſerve.

2. Now the moſt eminent of the Primitive Diſciples, and who contributed moſt to this heavenly building, was *S. Iſtoph of Arimathea*, and cleven of his companions with him, among whom is reckoned his ſon, of his own name. Theſe toward the latter end of *Nero's* reign, and before *S. Peter* and *S. Paul* were conſummated by a glorious Mar-

tyrdom, are by the Teſtimony of ancient Records layd to have entered this Iſland, as a place for the retirednes of it, the benignity of the Britiſh Prince, and the freedom from Roman Tyranny, more opportune, and better prepar'd for entertaining the Goſpell of Peace, then almoſt any Countrey under the Romans.

3. But before we enquire into the occaſion of the arrivall of theſe ſons of Iſtoph, or relate any of their particular *ages*, the prejudice which in theſe later times has poſſeſs'd many minds againſt Tradition, obliges me in preparation to the Hiſtory following, firmly to aſſert this Truth in generall; that ſuch Apoſtolicall perſons did indeed by their zeale and induſtry cultivate this barbarous Iſland, and this with better ſucceſſe then perhaps any other Nation addicted to Idolatry.

4. Now a more efficacious Proof hercof cannot reaſonably be deſired, then the teſtimony of a perſon eminently converſant in our Eccleſiaſticall Monuments, and whoſe averſion from the Roman Church will cleare him from all ſuſpicion of partiality. And this is the late Proteſtant Archbiſhop of Armagh, Doctour *Pſher*, who in a Collection of Antiquities regarding the Primitive Churches of Britanny, treating of this very argument hath this paſſage:

5. *We muſt not omit to take notice that in the Generall Synods aſſembled by our Euro-*

ſſen, de Primord. Brit. Brit.
pag. 22.

peans, whenever the Controversy was agitated touching the dignity and preeminence of the British Kingdom in opposition to the French and Spaniards; the Orators of the English Nation did usually appeal to this Tradition concerning S. Iseph of Arimathea. This question was discussed first in the year one thousand four hundred and nine in the Council of Pisa: and again eight years after in the Council of Constance: one of which there is an extract of a most famous Disputation concerning the dignity and magnitude of the Kingdoms of Brittany and France, between the Ambassadors of both in the Council, which was printed at Loxain in the year one thousand five hundred and seventeen. The said Extract taken out of Original Acts of that Council, and prefixed in the City of Constance, was published by the care of Sir Robert Wingfield Knight and Ambassador from King Henry the eighth to the Emperor Maximilian: and which is still extant in two Manuscripts of the same Council. It was in the thirtieth Session that this Question was moved, Whether it be agreeable to reason and justice that the Kingdom of England should enjoy equal Privileges with that of France? And for the dignity of the English Church, we among other things shew'd, that presently after the suffering of our Saviour, Iseph of Arimathea an honourable Counsellor, who took down from the Cross Christ's body, together with twelve companions, betimes in the morning entered into our Lords Vineyard, to wit, England, and converted the inhabitants to the Faith: to whom the King then reigning assigned for their sustenance twelve Hides of Land in the Diocese of Bath: All which twelve preachers, as ancient Records witness, were buried in the Monastery of Gloucestery, situate in the same Diocese. And with these twelve Hides of Land afore mention'd, the said Monastery was anciently endow'd and founded. This was alleg'd by the English Orators for their Kingdom: Whereas France received not the Faith till the time of S. Dionysius, by whose Ministry it was converted.

6. Likewise in the Council of Aiera, in the year one thousand four hundred twenty five, the same Allegations were propos'd by Richard Bile, being Bishop of Lincoln, and founder of Lincoln College in Oxford, when this Controversy was renew'd by the English in the presence of Pope Martin the fifth, against the Spaniards, Scots and French. But principally in the Council of Basle, in the year one thousand four hundred thirty four, this contention came to great issue. For then the Ambassadors of the King of England, as well in the public Council before the Bishops, as in the Congregation deputed for Reformation, protested that they were to be preferr'd by reason of their more ancient reception of the Christian Faith: for they affirm'd, that the Noble Counsellor Iseph of Arimathea, together with others, in the fifth year after the Assumption of the glorious Virgin Mary came into England, and converted a great part of it to the Faith of Christ. And no long time after the Passion of our Lord

Pope Eleutherius converted the whole Kingdom entirely to the Faith. This accounts for the Apophony *Gou'Qu* who was Advocate for the Kingdom of Spain in that Council. 7. And though he endeavours to enervate the reasons alleg'd by the English Orators, yet his objections are so weak, that they rather establish them. For all that he opposeth to the story of S. Iseph is an old cunning Legend reporting, that when Jesus crossed between Jerusalem, he saw a certain very thick wall, which he commanded to be perforated through: and within they found a certain old man who call'd himself Iseph of Arimathea, and said that he was claid up there by the Jews, because he had buried Christ: and that till that time he had been nourished with heavenly food.

8. But common reason will shew how little force such a particular ungrounded story ought to have against the Tradition of a whole Nation: Therefore the English Orators in opposition hereto gave full assurance that in our most Ancient Books and Archives, especially in the Records of the most famous Abbey of Gloucestery, it is expressly declared that Iseph with his companions, being persecuted either by Herod or the Roman Prefect, were brought into this Island: where he preached the things which he had seen and heard of Christ, and by his preaching converted many: who being converted bestowed on him a world of rich gifts: all which he left to the Church: and which Church built by S. Iseph was afterwards transfer'd into a Religious Monastery and Abbatial dignity: and by that famous Monastery the praises of our Lord have been continued to that present day.

9. Thus publicly, and with so great Authority was this Tradition concerning S. Iseph's preaching and converting the Britains, confirm'd in several General Councils. And more particularly as touching the Ancient Records testifying the Truth of this story, we find them with great advantage mention'd in an illustrious Letter extant to this day, which was given by our King Henry the second at Westminister to the Abbey of Gloucestery: In which Charter the said King signifying his intention to rebuild that Monastery near long before consum'd by fire: and to renew all the Privileges confer'd on it by his predecessors, King William the first and second, and his Grandfather King Henry the first: in testimony whereof, he gave the said Abbey the Charter of S. Edward, King Edmund and his Father Edward, and his Grandfather King Alfred, King Brinewalch, Henry, Baldred, and the famous King Arthur, Cadwalder, and many other Christian Kings: yea, moreover by Reason of former times a Pagan King of Brittany. For the purpose he affirms that he caused a diligent inquiry to be made of the said Privileges and Charters, which were presented and read in his presence: all which he confirmed and renew'd to the same Church anciently call'd by the name of the

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ther of Saines, and by others the Tomb of Saines: because it had been built by the very immediate Disciples of our Lord, and in the beginning dedicated by our Lord himself, as Venerable Antiquity doth testify. This testimony is given by King Henry the Second in his sayd Charter, all which considered, to deny to great a blessing confer'd on our Nation, as the arrival here of S. Iseph, can only be an act of passion and unexcusable partiality.

II. CHAP.

1. 2. 3. The time and occasion of S. Isephs coming into Brittany not cleared by ancient writers.

4. S. Bishop Godwin's mistake, wrongfully grounded on Frencolpus.

7. The Holy Grail, an old fencible Legend.

HAD it not been for that visible lasting Monument of Gloucestery, perhaps posterity had never been acquainted with the name of so illustrious a Father of our Nation as S. Iseph, since no Books of that Age, if any were written, are now extant, and the wonderful changes in the very constitution of this Island, by a succession of several new Nations, would probably extinguish all ancient Traditions.

2. These things considered, it will be difficult to give any rational or satisfactory Account of the precise time and occasion of S. Isephs arrival in Brittany: and much less of the particular Acts of himselfe and his companions, during the space of so many years as interven'd between their first coming and deaths.

3. Those Modern Writers which have most abundantly fallen into Antiquity, and with great candour and sincerity rectified several fabulous inventions of some of our Antiquaries who wrote not many Ages since, doe agree that S. Iseph first enter'd Brittany in the reign of Nero, when Suetonius Paulinus was Prefect here: at which time great opportunity was afforded for such a Voyage, by reason of several Troops and companies of soldiers sent out of Gauls to reinforce the Roman Army, as likewise the coming hither of Nero's freed servant and favourite Poldenus with a great retinue, &c.

4. But what particular occasion or Motive might induce S. Iseph to undertake such a Journey and employment, is altogether uncertain. Our late *Pragmatic Historians* to exclude any relation, dependence or obligation that our Country might have to S. Peter, are willing it should be believ'd that he was commission'd from S. Philip the Apostle, then preaching in Gauls. To this effect Daltour Godwin late Bishop of Hereford writes

thus; Frencolpus Leavenfisi, saith he, gives the reason why S. Iseph pass'd over into Brittany. For when S. Philip the Apostle (or, as others rather think, the Evangelist, for the Acts of these two are much confounded and mingled in history) preach'd the Gospel in Gauls, he had much conflict on with the Druids, the chief Doctors of whose superstition lived in Brittany. Therefore being inform'd that our Island was by a very narrow sea divided from the continent of Gauls, he thought it very expedient to send thither twelve Preachers, the Chief and President of which was S. Iseph, who in the fifty third year of Christ began their employment of converting the Britains. Thus writes the Bishop, pretending Frencolpus for his warrant.

5. Where as Frencolpus treating of S. Philip neither mentions S. Iseph nor the Druids, nor Britany: all that he writes being only this, S. Philip preach'd Christ to the Gauls: and moreover brought to the light of knowledge and secure Haven of Faith certain barbarous Nations, neighbouring to darkness, and led to them by the swelling Ocean. Afterwards in Eusebius a City of Phrygia he suffered death by crucifying and flinging. This passage Frencolpus extracted out of Iseph, and consequently it is to be interpreted according to Iseph's mind, who by the Gauls (or Galats) understood that Nation then inhabiting Aethiopia, not Europe: and by the barbarous Nations neighbouring to (Northern) darkness, the Scythians, descended from the Galarians by the Euxine Sea. Besides, according to the consent of Antiquity S. Philip's Martyrdom hapned many years before the time mention'd by the Bishop.

6. Let the Apples name therefore, who sent S. Iseph and his companions into Britany, remain in obscurity to Posterity: though the forecited Text of S. Innocent first Pope of that name expressly affirms that none converted any of these Western and Northern Nations but only S. Peter or his Successors, or such as were delegated by them. His seeming cannot be question'd, nor that he came with the authority of a Spiritual Father and Apostolical Preacher.

7. As for his hundred companions which a famous Legend upon the authority of a mere fencible old book call'd the Holy Grail, says came along with him, some men and some women: as I likewise the arrival of a certain Prince of Media call'd Artaxane, whom S. Iseph had formerly baptiz'd in a City call'd Saram, and who was sent by our Lord with an army to deliver S. Iseph out of prison, into which a wicked King of Northwalde had cast him: which King is said to be mention'd in a Book found by the Emperor Theodosius in Pilate's palace at Jerusalem: Such foolish dreamers as these, as they are not with our scorn to be rectified, so neither ought they to be made use of for the digressing or discrediting sober History prudently grounded on Tradition.

Godwin in
Lancaster.

NERO
EMP.

A. D. 61.

III. CH.

22

The Church-History of Britanny

NERO
EMP.

A. D. 61.

III. CHAP.

1. *S. Ioseph first address'd himself to the British King.*

2. 3. &c. *The Kings name was Arviragus: whether he and Caradocus were the same person.*

7. *He is said to be the Founder of the University of Oxford, by the advice of Olenus Calenus, an Etrurian Astrologer.*

This Tradition informs us that *S. Ioseph* at his first abode in the Western parts of this Island with his companions, assumed the confidence to repair to the British Kings presence raising there: to whom he gave an account of the design of his journey, which was to bring the happy news, and to offer the only allured means for eternal happiness to all that would embrace it. It is not to be doubted but this *Message* gravely and modestly delivered by one filled with the spirit of God, and also of a venerable presence, one that renounced all worldly designs of power or riches, Professour of a Religion sufficiently recommended in that it deserved the hatred of *Heathens*, a Prince then infamous beyond any ever mention'd in former Histories, such a message, I say, could not but at least be hearkned to without displeasure, if not with favour, at least by such a King as this is described by our ancient Annals.

2. His name was *Arviragus*: (the same no doubt who in an ancient coyn is called *Arvirgo*;) but from what *Antecessors* he was descended, is not clearly enough reported in History: Certain Modern Writers will needs make him the same with *Caradoc* as before (spoken of, suppos'd likewise by them to be the same with *Cedidann* the youngest son of *Cunobelin*: from whom also they are willing to deduce *King Lucius* a direct line, who reigned in the following Age: By which art they indeed give some grace to their *History*, by a distinct sorting of actions and occurrences to the precise years of Kings: then suppos'd to reign in this Island.

3. It cannot truly be denied but that the Character given by Historians to *Caradocus* and *Arviragus* is very much agreeing in resemblance: For as *Caradocus* is described by *Tacitus* and *Dio* to be a Prince of great courage, magnanimity and Beneficence, and moreover a friend to the *Romans*: so likewise is *Arviragus* represented by others. For thus doth a Writer learned in Antiquity describe him: *Arviragus*, fifth he, was well acquainted with those arts which adorn and

dispos'd the mind to humanity. Neither did he alone himself love learning, but was also a singular favourer of those who were learned, &c. He was valiant and courageous in warre, mild and clement in peace: He was in his conversation affable and cheerfully pleasant, liberal in bestowing gifts, and always most deare to his subjects.

But the resemblance of their Character is not a proof sufficient to render their persons one and the same, unless we must be obliged to believe that *Britanny* was a soyle too barren to produce more then one brave and commendable Prince. And there are in ancient Records several grounds of more then a suspicion that they were distinct Kings, reigning in several parts of this Island, and in several times also.

It cannot be denied that in *Britanny* there were very many petty Kings and Princes, independent of one another, some of them subject to the *Romans*, and others free. In *Cassius* time there were in *Kene* no fewer then three. As for *Cunobelin* and his family, their Dominions, for ought appears, were confin'd to the *Trinobantes*, that is *Essex* and *Middlesex*, whereas *Arviragus* reigned in the Western parts upon the Confines of the *Belgae*, in the Provinces of *Dursetshire* and *Somersetshire*: Which argues that he was of a different race.

6. But moreover this King *Arviragus* seems to have reigned much later then *Caradocus*, who after his captivity by the Emperor *Claudius* is suppos'd to have been sent back to his Kingdom, though no *Roman Writers* speak of his restitution. Whereas the *Roman Sagesse* mentions *Arviragus* as a Prince of great renown in the dayes of *Domitian*, the eleventh Emperor after *Claudius*: and as an enemy very formidable to the *Romans*, which certainly *Caradocus* never was: For upon occasion of an enormously great sith, a Muller, presented to *Domitian*, he brings in a flatterer making that Present an Omen of some great conquest to follow, *Thou shalt take captive some great King*, says he, or the famous *Arviragus* shall be tumbled down from his British chariot, &c. By which expression it seems more then probable that *Arviragus*, though bred up in the *Roman civility* and literature, yet upon advantage of the great factions succeeding in the Empire after *Nero's* death, shook off his chains, and renounced his dependance on the *Romans*. Certain it is, so great and famous a King he was, that without any wrong to *Caradocus* he might be mistaken for him.

7. Among other illustrious Monuments of his affection to literature, and munificence for promoting it, this is recorded, that he was the Founder of the famous University of Oxford: For thus writeth a modern learned Author: *It is the opinion of some that in the fourteenth year after the destruction of our Land the City of Oxford was built, during the*

effect, from
Hendage.

Possibly de
Simpson in
Arvirago.

Involved

first, de
jures, A
dem. Oxi.

1439

NERO EMP.	under Roman Governours. II. Book. 23	NERO EMP.
A. D. 61.		A. D. 61.
Plin. Nat. Hist. lib. 2.		
IV. CHAP.	IV. CHAP.	
	<p>1. <i>Arviragus, though not converted, affords to S. Ioseph, &c. the Isle of Glastenbury for a place of retreat: and twelve Hydes of Land for their nourishment.</i></p>	
	<p>TO this renowned King <i>Arviragus S. Ioseph</i> and his Companions address'd themselves, and expounded their Message. The success hereof was, though not a Conversion of the King himselfe, yet a free leave to publish their Doctrin among his Subjects. And herein was ought worth trembling to adore the most holy, but with all most secret judgments of God. It is probable that there could not be found a mind in all this Island at that time better dispos'd, as far as nature and human education could dispose a soule for the entertaining of Saving Truth, then in King <i>Arviragus</i>: Yet though by his kindness to the Professors of it, he easily shew'd his approbation thereof, he did not receive from heaven the Gift of Divine Faith to submit thereto: So unhappily prevalent is worldly Power and Riches against the Spirit of Christianity, which teaches Humility and a contempt of such transient vanities.</p> <p>2. The King not content only to give permission to these Apostolick Preachers to convert and save his subjects, was pleas'd moreover to extend his liberality to them to far as to afford them a place of retreat, commodious for their quiet and holy Devotions, and sufficient for their defence, that so without distraction and solicitude they might attend to the worship of the true God, and the instruction of all those that were willing to seek it. Yet we cannot without injury to the zeale and charity of these our Primitive Fathers imagin that they were willing to spare their labour and travels, to teach <i>Christ</i> known to many which enquired not after him. No doubt they behav'd themselves as all other holy Missioners did in those dayes, through all places making use of that <i>Reverend</i>, allow'd them by <i>King</i>, only as a place of repose after they had been spent with toying in</p>	
V. CHAP.	V. CHAP.	
	<p>1. <i>S. Ioseph at Glastenbury build's a Church.</i></p>	
	<p>2. 3. 4. &c. This confirm'd by ancient Testimonies, as an Epistle of S. Patrick, here produced.</p>	
	<p>11. 12. Observations from that Epistle.</p>	
	<p>13, 14. An Objection answer'd.</p>	
	<p>THe first thing that our <i>New-bless'd Inhabitants</i> did in their new Habitation was to build and consecrate to the worship of the only true God a Temple or Church, in which to great was the fervour and piety of our Primitive Christians, that is was devoutly call'd the Mother of Saints.</p>	<p>1. This</p>

A. D. 63

2. This Church erected by S. Iseph, moved thertore by Divine Revelation, as our Ancient Records testify, was also dedicated to the honour of the most blessed Virgin Mary: and moreover was immediately consecrated by our Lord himselfe. The Testimonies are so Ancient and of such authority, that severall Protestant Writers refuse not their assent to them. We will here produce the attestation of Auteurs and Monuments, which cannot reasonably be excepted against.

3. The first is of S. Patrick, the so illustrious Apostle of Ireland. He after many years Labours spent in his Apostolical Office there, thirsting after a quiet retired life of Contemplation, in the year four hundred thirty nine returning into his native Country Britanny, made choice of Glasbury, a then famous Schoole of Sanctity, for his abode, where he spent his last thirty years in Prayers, Fasting, Watching and other Penitentiall austerities. Now having by Tradition been inform'd that in that place many Primitive Saints had been enter'd, desirous to find out and honour their Relicks, he cauled the ground to be broken in severall places, and thought fit to give an account to posterity of what he found there: This he did in Writing, preserv'd hitherto with great care, and approv'd not only by ancient and modern Catholick Auteurs, but by learned Protestants also. The tenour of it is as followeth:

Antiquit.
Glasbur.
D. 430.

4. In the name of our Lord Iesu Christ. I Patrick the poor humble servant of God in the four hundred twenty fifth year of the incarnation of our Lord being sent by the most holy Pope Celestin into Ireland, by the assistance of divine Grace I converted the Irish people to the way of Truth. And having establish'd them in the Catholick Faith, I at last am return'd into Britanny: where at I believe, by a special conduct of God, who is the life and the way, I arriv'd at the Island Istinivron: Where I found a holy ancient place chosen and sanctified by God to the honour of the immaculate Virgin Mary the Mother of God. There also I met with certain brethren of holy Conversation, inbathed in the rudiments of Catholick Faith, who were the successors of the Disciples of the holy Saines Phagann and Diruvannus, whose names, considering the merits of their lives, I assidually believe are written in heaven. And because the Irish shall be had in perpetual memory, one of the tender affection which I bore to the sayd Brethren, I resolv'd to commemorate their Names in this my Writing: the which are Brumban, Hervegan, Bremwal, Venerech, Bancmeney, Adelswoled, Loyer, Wellas, Breder, Trechiers, Hinklarnus, and another call'd Ivin. Their being born of noble parentage, and desirous to adorn their Nobility with works of Christian Faith, made choice of an Eremiticall life. And because I found them of humble and quiet spirits, I chose rather to live with them as an absest in the worlds olem,

then to dwell in Courts of Princes. Moreover being all of us of one heart and one soule, we thought it best for us to live, as one people, in Community, and to sleep in the same habitations: and thus, though much against my will they would needs make me their Superior, who was not worthy to weare the latches of their shoes.

5. Whilst we thus lead a Monastickall life together according to the Rules of Ancient approved Fathers, the sayd Brethren shew'd me certain Writings of S. Phagann and Diruvannus wherein was declared that twelve Disciples of the Holy Apostles Philip and Jacob built the sayd ancient Church to the honour of the sayd blessed Virgin, by the appointment of the blessed Archangel Gabriel: And moreover that our Lord himselfe from heaven dedicated the sayd Church to the honour of his Mother: as likewise that three Pagan Kings (to wit, Arviragus, Maricw and Caelian) bestow'd upon them twelve portions of Land. I found also in other Writings of a later date, that the holy Saines Phagann and Diruvannus obtain'd of Eleutherius, who sent them into Britanny, thirty years of Indulgence: As I my selfe likewise obtain'd a Copy of Epistle from Pope Celestin, written thus:

6. A long time after this, being accompanied with my Brother Wellas, we with great difficulty ascended to the top of a Mountain situated in the sayd Island: And being come thither, we found an Oratory very ancient, and almost wholly ruin'd: which yet seem'd to me very commendable, and chiefe of God, for the exercise of Christian devotion: Into which being entered, we were refresh'd with: so wonderfully sweet a favour, that we thought our selves in Paradise. After this we went out and returned again into the Oratory, searching with great diligence all places: and at last we found a Volume of a Book in which were written the Acts of the Apostles, together with the Gifts of Saint Phagann and S. Diruvannus: which volume was much peris'd. Notwithstanding at the end thereof we found a Writing, which importeth how the sayd S. Phagann and Diruvannus, being thereto moved by a revelation of our Lord Iesu Christ, had builded the sayd Oratory to the honour of S. Michell the Archangel: to the end that he in that place should receive honour from men, who by Gods command was to lead men into everlasting and heavenly honours. Being much delighted with this writing, we endeavour'd as read it to the very conclusion: and there we found that the venerable Saines Phagann and Diruvannus had remained in the sayd place the space of nine years, and had obtained thirty years of Indulgence for all faithfull Christians who with a pious affection should visit that place in honour of Saine Michell:

7. Having found such a Treasure of the Divine goodness, and my Brother Wellas from thenceforth in fasting, prayers and watching, and said a power over Devils and wild beasts. And on a certain night being asleep there appear'd to me our Lord Iesus, in a vision sayng to me, My servant Patrick, know that I have chosen thee

place

A. D. 63

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place for the Honour of my Name, and that men here may reverently invoke the assistance of my blessed Michell. And thou shalt be a sign to thee and thy Brethren, to the end they may yield believe in what I have told thee: Thy legions shall be wither'd, till thou hast declare the Vision to thy Brethren which dwell in the Cells below, and shall return hither again: And so it came to passe.

8. From that time forward we appointe that two Brethren should reside in that place forever: except succeeding Prelats in future time should for some just reason ordain otherwise.

9. This present Writing I committed to the custody of my two Brethren Arnalph and Ogmarnus were Irishmen, and came with me out of that Country: This I did, because upon my exhortation they were content humbly to remain in the sayd Oratory. Another Copy of it I lay up in the Chest of the blessed Virgin Mary, for a monument to posterity. I Brother Patrick allow'd the advice of my Brethren doe grant a hundred days of Indulgence to all those who out of a pious intention shall visit with Aze and other instruments: clear the passages of the fortyfour Mountains on all sides from bushes and trees, that devout Christians may have a freer entrance simply to visit the Church of the most blessed and ever Virgin Mary, and the sayd Oratory.

10. This is the Epistle or Writing left by S. Patrick as a Monument of the goodness of God towards this our Nation to easily in the very beginning of Christianity. Some part of which Epistle is quoted almost three hundred years since by Capgrave in the life of S. Patrick: And it is entirely extant in the famous Library of Sir Iohn Cotton, in two severall Manuscripts, one of the Antiquities of William of Malmsbury, and another of Monk call'd Ivin, who made extract out of the same Willam, and a certain Writer call'd Adan. Denerham. And concerning this Epistle thus writes Gerardus Poffin, This Epistle of the Legation of S. Patrick we found some years since amongst the Manuscripts of the Marianne Pistorius Bishop of Reate of pious memory, who faithfully transcrib'd a Copy of a very ancient Manuscript belonging to Glasbury, many years before, when he attended Cardinal Pole first Legat into England. In which Epistle some passages are very agreeable to Protestant Writers: and others very offensive.

Antiquit.
Glasbur.
D. 430.

11. It pleases them much to read that S. Iseph, and his companions were Disciples of the Apostles S. Philip and Jacob: because that may quit them of any special obligation to S. Peter. But they may consider that though these Saines were indeed Disciples of those holy Apostles, adhering to them in their peregrinations, yet it will not follow thence that they received a Mission from them to plant the Gospel in Britanny. Since it is apperent by an unquestion'd Tradition of both the Eastern and Western Churches, that those two Apostles suffered Martyrdom

several years before their coming into this Island: so that if they were sent by any Apostles hither, it could be done only by S. Peter or S. Paul, to whom the Western Empire owes the blessing of Christian Doctrin, as S. Innocent, before mention'd, testifies.

12. But whereas in this Epistle mention is made of a certain number of years, granted by S. Eleutherius Pope to S. Phagann and Diruvannus, and by S. Celestin Pope to S. Patrick, this much offends some of our Modern Protestant Controversists. Notwithstanding it is certain that the Church has a power to determine and relaxe the severity of Ecclesiasticall Conferences: Which Power though in some inferior degree residing in every Bishop, yet by a tacite consent seems by a more extended Privilege to be devolved on the Supreme Pastor, who may communicate that Power on others, in whole Pity and prudence he may place some confidence.

13. A late Protestant Historian imagins he has an objection unanswerable against this Epistle and the authenticity of it, taken from the Names of such solitary Saines, as Saint Patrick affirms that he found there: severall of which, faith he, seem to be German or Saxon, and not British names, and consequently improperly assign'd to times so ancient, and to many ages anticipating the arrival of the Saxons here.

14. But, in case it be granted that any of these Names be properly German, it is well known that severall Belgick Gaules of a German extraction peopled a great part of our Island, and since they gave the Names and Titles to many of our Provinces, it needs not to be esteem'd a wonder if they left to posterity some Names likewise of their persons.

A. D. 63

Antiquit.
Glasbur.
D. 430.

Antiquit.
Glasbur.
D. 430.

VI. CHAP.

VI. CHAP.

1. 2. 3. Saint Isephs building a Church at Glasbury confirmed by S. David, and a Miracle.

A second Witness of the Sanctity of this Mother-Church of Christianity built by S. Iseph at Glasbury in honour of our blessed Lady, as likewise of the wonderful Privilege confer'd on it by our Lord himselfe, who was pleas'd personally to consecrate it, is the illustrious Bishop of Mevoris, S. David, the extirpator of Pelagianism in Britanny. His testimony is contained in the Antiquities of Glasbury, collected by William of Malmsbury, in these words:

2. Saint David with seven other Bishops, of whom he was Primate, came to Glasbury, invited thertore by the Sanctity of the place;

Antiquit.
Glasbur.
D. 430.

A. D. 6.

place: and had a revelation clearly to consecrate an ancient Church thence erected to the honour of the blessed Virgin-Mother of our Lord. Having therefore provided all things requisite for the night of that sacred Ceremony; on the eighth of the month, the day being a Tuesday, he, a mature reverend, yielded to sleep: in which our Lord Jesus appeared to him, and mildly demanded of him the cause of his coming thither. Thewithin delay 5. David declared unto him: But then of his own accord, he said, I have come hither, because the Church is dying to him. That should not be done. And taking the bishop hand, he told him, that many years since he himself had dedicated it to the honour of his Mother: therefore that holy Ceremony ought not to be profaned, but rather to be kept, and preserved, and thus, with telling him of the bishops hand: Thence he perceived through the bishops hand: That our Lord that thus should be a sign, that that which was to be again renewed: & which himself had formerly anticipated: And withall he promised him that the perfecting of that request should be his. And thus, he returned in peace to his home. Mass: he came into & in it him by him and with him and to him be all honour and glory to thee, O God the Father, in the Unity of the Holy Ghost. He should have reformed the integrity and sanctity of the Church. The next day, the bishop quickly drove sleep from the bishops eyes: whereupon with great earnestness he examined whether there were indeed real which our Lord seemed: to have done to him: And having found it so, he rendered it to him, and expressed his thankfulness to him. The next day, the bishop was there present with admiration joy and reached the proud soul wound. Hereupon all the Preparation for a consecration came to nothing: and the miracle divinely wrought being made known publicly to all the hearers, thence it was made known to all the people. The next day, the bishop was celebrated the Bishop hand was referred to its former foundation.

3. This miracle is not forgotten nor contain'd even by some *Protestant Writers* though in repeating it, they willingly omit the name of *Maffi*, which having banish'd from their own *Churches*, they are loath it should appear of so great *Antiquity*, and which is more considerable, dignified by our *Lords* mentioning it, and working a wonderful miracle during the celebration of it.

[illegible][illegible]

Antiquit. Br.
Gedrym
in Catalog
Episcop. Ang
Vffenj Pri
mord. Eccles
Britann.

4p. Capgras
in vita S.
Iosephi.

D. Fuller

VIII. CHAP.

VIII. Сн.

1. 2. *A fourth Testimony of the Building
a Church at Glasbury by S. Ioseph,
from an Ancient Inscription at Glas-
bury, here produced.*

3. 4. &c. Sir Henry Spelmans Exceptions against that Inscription, answered.

1. **T**He *left Testimony* justifying most of the particulars before mentioned touching this *Primitive Church* built by *S. Joseph of Arimathea* is taken from a very ancient *Inscription* cut in brass, and heretofore fastned to a *Pillar* in *Glafensbury Church*. Which *Inscription* *Bishop Gadsin* therefore rehearcs that he may demonstrate that *S. Joseph* indeed came into *Brittany*; and after him *Mr Henry Spelman* caused it to be entirely transcrib'd, and put into his *Collection* of our *British and English Councils*. The tenour of it is as followeth:

As to the one and thirtieth year after the Passion of our Lord twelve Holy men, among whom Joseph of Arimathea was Chief, came to this place: and there built the first Church of this Kingdom: which Christ, in the honour of his Mother, himself dedicated, together with a place for their buriall: as S. David Bishop of Menavia testified, who having an intention to consecrate it, first did appearing in a vision to the said twelve Holy men, and moreover for this sign that our Lord himself had formerly dedicated the Church together with the Church-yard, he with his finger bowed towards the Bishop's hand, which was next day seen by many persons so inspired. Afterward the same Bishop by Divine Revelation, and upon occasion of the increasing number of Holy persons there, added a Chappell to the Epistle side of the Church, and consecrated it in the name of the said Mother of Christ: the Altar of which he adorned with a Saphire of incalculable value, for a perpetual Memory thereof. And least the place or quantity of the former Church by such Additions should come to be forgotten, the Pillar was erected in a line drawn by the two Eastern angles of the said Church (whereunto which line divides the fore-said Chappell from it. Now the Length of it from the said line toward the West was fifty feet, and the breadth perpendicular to the said line, the Center of the said Pillar from the middle point between the fore-said angles contained forty eight feet.

3. This ancient *Inscription* carefully recorded by Sir Henry Spelman in his *Collection of Councils*, is notwithstanding

censured by him as a thing borrow'd from fabulous *Legends*: by which he condemn's his own superfluous curiosity to preserve it. And whereas he endeavours by several reasons to make good his Censure, they being prudently examined will appear insufficient.

4. For first of all he doubts whether any *Christian* (churches at all were erected so early. And indeed if by *Churches* he means such magnificent Structures as were made when the Christian Faith ceased to be persecuted, it is certain there were formerly no such. But that there were even at *Rome* is selfe places assign'd for the meeting of *Christians* to exercise the Duties and Rites of their Religion, this is attested by all *Ecclesiastical* Histories.

5. Again he positively affirms that if there were any *Churles*, yet that they were not accompanied with ground for buriall: no mention occurring of any such before the time of *S. Cuthbert*; and the *Roman Law* forbids the buriall of *Churles*. But the former allegation is a manifest mistake: for long before *S. Cuthbert* *died*, *King Ethelbert* our first Converted King, and *S. Augustin* our first *Applle* were buried in the Church of *S. Peter* and *S. Paul*: And *Constantin* the first Christian Emperour, was buried in the *churche* and bones of the *Applles* and *Martyrs*. Heresopus *S. Augustin* and *S. Maximus Taurinensis* show that it was usually the desire of ancient Christians to join their Sepulchres to those of *Saints* and *Martyrs*, as expecting great efficacy to their souls. And therefore, though the *Roman Law* forbidding buriall within Cities, it was long before this antiquated. And however, *Gloßbury* in those days was far from being a City, or even a Village: it was rather a mere desert and solitude. There was without any breach of the *Roman Law* any right of buriall in the Church-yard place of *Bury*, who had before lent him the place of *Bury*.

6. But besid's this, *he* excepts against the *Rite* of *Consecrating Churches* mention'd in this *Inscription*, which *he* thinks to be of a far later date. And no doubt many ceremonies and solemnities were by the Church added to that *Rite* in following Ages : But that generally the houses in which *Christians* in the Primitive times met for the exercise of their Religion were by some *Ceremonies* dedicated to that use, as by Erecting a Title, fixing a Crosse &c; the most ancient Records of the Church do testify.

7. Lastly that which most displeases
Sir Henry Spelman is the Dedication of this
Church to the Honour of the *Blessed*
Virgin : a Devotion he thinks not in use
till severall ages following. Notwith-
standing, that even in this very age

Ob.

506

06.

Sol.

Aug. lib. de
cura pro matre
cap 18:
Maxims.
I sur. Homil
d. Maxyr.

ft | ok

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A. D. 69.

Refer An.
gphs.

this was not the only Example of such a Veneration exhibited to the most Holy Virgin Mother of our Lord, the ancient Churches of Spain will assure us, which by a Tradition universally received among them, asserted in their Liturgies & several of their Councils, relate that there were even from the first entrance of Christianity into that Kingdom several Churches erected to her honour: Among which the most famous is that Temple at Saragossa called del Pilar, or of the pillar, celebrated above a thousand years since by S. Maximus Bishop of that City, who composed several Hymns to celebrate that most venerable house, called Angelical, because the Pillar on which her Statue was fixed was brought thither by the ministry Angels.

8. The foresaid Inscription therefore, containing little more than what hath been justified by Wines of great authority, S. Patrick and S. David, ought to enjoy its title to our belief, the substance of it not having been questioned for above a thousand years, but on the contrary admitted in Councils, confirm'd by ancient Records and eleven'd by the whole State of this Kingdom so authentick, that to honour that most venerable Church, and in gratitude to our common Person the Founder of it, possessions, Gifts and ornaments of inestimable value have in all Ages been offered.

IX. CHAP.

IX. CHAP.

1. King Marius succeeds Arviragus.
2. &c. In his time is the first mention of the Picts, who they were: and why so called.

A. D. 73

ABout ten years after S. Joseph's entrance into Britanny, King Arviragus dying, his son Marius succeeded him in the Kingdom, resembling his Father, as in courage and other Princely virtues, so likewise in his kindness to these Holy strangers, for he not only confirm'd Arviragus his liberality to them, but moreover, extended his own, as we read in Cyprian.

3. In this King's time we first find any mention made of the Picts, as if they were a Nation in the Northern parts of Britanny, distinct from the Britanni. Matthew a Monk of Westminster surnamed Florilegus, thus writes of them, In the seventy fifth year of Grace, faith he, Roderick King of the Picts coming out of Scythia landed in the Northern coast of Britanny, and began to waste that Province. But Marius King of the Britanni meeting him in warlike manner, slew him: And afterwards gave unto the conquered people which remain'd alive, that part of Albany which is called Caledonia

desert uninhabited country.

3. In like manner S. Bede thus relates the coming of the Picts into Britanny. In the beginning, says he, this Island was inhabited only by the Britanni, from whom it took its name. And they enjoying the possession of the greater part of the Island, beginning from the Southern parts, it hapned that a certain Nation called Picts, at the report of, coming out of Scythia, adventured, in sea in long boats, not many in number, and being led by tempests beyond the coasts of Britanny, came into Ireland, entering into the Northern parts of it: and finding it inhabited by a Nation call'd Scots, desired of them permission to plant themselves there: but were refused. Now Ireland is all Islands next to Britanny the largest, being placed furthest from Britanny, not reaching so far Northward as it, but extended further toward the South over against the Northern parts of Spain, yet so as that a vast Ocean divides them. The Picts therefore, as we sayd, arriving in this Island by Sea, made their request to have a State granted them there. But the Scots answerd, that the Island could not nourish them both: nor could it stand, sayd they, we can give you profitable counsel what to doe. We know that Eastward from us there is another Island, which upon clear dayes we can discover with our eyes. If you will goe thither, you may gain possessions for your selves there: or if you find resistance, we will assist you in your return. Thereupon the Picts spilling into Britanny possid'd themselves of the Northern parts: For the Britanni were fix'd of all more Southerly. Now the Picts being destitute of wives, requested the Scots to bestow some on them: whereto they yielded, but upon this condition: that whensoever the title to the Principality among them was questionable, they should prefer the Defendants to the several Sexes, before the males: Which is a custom to this day observ'd among the Picts. And in process of time after the Britanni: and Picts, this Island receiv'd a third Nation of Scots, in the Northern parts possid'd by the Picts.

4. The authority of S. Bede deserves certainly to be esteem'd of great weight: and were it not for that, our Modern learned Writers would not doubt to affirm, that the Nation which about these times began to be call'd Picts, was no other then the Native Britanni inhabiting the Northern parts of this Island. Antiently all Britanni were indeed Picts, that is a people which delighted to paint themselves with wood, figuring upon their bodies the shapes of severall wild beasts, as believing that would render them more formidable to their Enemies. Thus Caesar, and other more ancient Roman Authors describe them. But when all the Southern parts of the Island were either possess'd by the Romans, or became dependent on them, the inhabitants left their barbarous custome of painting, and conform'd themselves to the Roman fashion. Those Britanni therefore inhabiting the Northern

A. D. 73.

and Hist. Lib. cap. 1.

Cambden
P. 111.

parts

A. D. 73.

Cambden
P. 111.

parts continuing in hostility with the Romans, and constant to their old customs of painting, begun to be considered as a new Nation, divided in action from the call'd Britanni, and for that reason had the new name of Picts appropriated to them: being indeed Britanni, as Mr. Cambden would willingly conjecture, were he not discourag'd by S. Bede's authority. And this conjecture he fortifies by severall arguments: especially because all the names of places, and other things among the Picts are purely British. And such Roman Historians as mention the Picts leaved in Caledonia, a part of Scotland, yet call the Caledonians, Britanni.

5. But this is more then sufficient to be written on a subject which is not our business; but only to far as may give light to historical affairs of those times. For which reason we shall in the progreffe of this story speak likewise of the Scots, another Nation, which ere long entred into the Provinces possid'd by the Picts, and gave name to the whole Country.

X. CHAP.

X. CHAP.

1. A Monument of King Marius his victory over the Picts. The mistake of Malamburistius, &c. touching King Marius.
2. Berwick, whence call'd.

G. Monast.

W. D. 111.

Malamb.
P. 111.

KING Marius having slain Roderick King of the Picts, or Northern Britanni, erected a Pillar, as a mark of his Triumph, in the Province which was afterward call'd by his name Westmaria, or Westmerland. The Title inscrib'd in which Pillar, faith Geoffrey of Monmouth, continued the memory of that victory to the present day. Yea, faith B. P. before the British History was by Geoffrey translated out of the British into the Latin tongue, a much greater Author, William of Malmesbury in the Prologue of his third Book touching the Celts of British Bishops, makes mention of the same in this manner: In the City Lugubalia, commonly call'd Carlisle, there is a room or parlour built of stone, and walled over, so firm that neither any injury of weather, nor fire purposely kindled with wood, could destroy or weaken it. The Province is call'd Cumberlond, and the Inhabitants Cumbrians. In the front of the said Parlour this Inscription may be read, To the Victory of Marius. Though Mr. Cambden affirms that in some Copies it is, To Mars the Conquerour.

But it is a great mistake of the same Author, applying the foresaid Victory of Marius, to the Roman Consul Marius, as if

these Cumbrians were the Cimbrians driven out of Italy by Marius, and in their flight seeking in that Province. It seems he had not read the ancient British History translated by Geoffrey of Monmouth; which expressly attributes it to the British King Marius, as faith Rannulph Cestrensis in his Polychronicon.

3. When Roderick King of the Picts was slain, his souldiers, being only nine hundred which remain'd alive, chose another for their Captain, call'd Berwick, from whom the Town of Berwick receiv'd its name, faith John Ruffe of Warrick. But others more probably refuse this Etymology, affirming truly that the Country and people call'd Oradani, where Berwick is located, were at this time under the Romans Dominion. Besides the word Berwick signifies a Village which is an Appendix to some other place of note, whence Inguibon calls that Town only a Mannor or Farm.

XI. CHAP.

XI. CHAP.

1. A brief of Roman affairs from the end of Nero to Vespasian.
2. Trebellius Maximus Pretor in Britanny: after whom succeeded V. Flavius Balanus.
3. Then Petilius Cerealis. 4. Next Julius Frontinus.
5. After whom Julius Agricola.

IN this is the days of Caelus the Son of this King Marius that S. Joseph according to ancient Tradition ended his labours and mortality, in the eighty (eighth) year of our Lord, concerning with the second year of the Emperour Titus (son of Vespasian). Now before we treat of the particulars touching this our Holy Patriarch's death, it will be convenient that we first give a brief account of Roman affairs in this Island occurring between the end of Nero and that time.

2. Nero by self-murder having revenged upon himself all the execrable crimes committed, especially toward the latter end of his reign, as the killing of his Mother, the burning of Rome, and imputing that most factitious act to the innocent Christians, against whom he rag'd with a most savage cruelty, a cruelty extending even to the extinguishing of the two most glorious Lights then shining in the world, S. Peter and S. Paul: the family of the Caesars ending in him, there followed in the Roman Empire most terrible editions, no fewer than four Emperours: within the space of two years having been chosen by severall Armies, to wit, Galba, Otho, Vitellius and Vespasian.

A. D. 82.

Polychron.
lib. 4. cap. 9.

in Ruffe
p. 111.
cap. 111.

Cambden
P. 111.

Inguib.
P. 111.

A. D. 82.

fin

TITUS
EMP.

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The Church-History of Britanny

A. D. 82.

then, by whose contentions against one another the *Roman* world was all torn in peices, and *Ludy* especially was almost drowned with the blood of severall armies meeting there, and without any kindness meeting their affinity mutually butchering one another. Till in the end *Vespasian* being the conqueror, Peace was at last restored.

3. Now during these furious contentions, only in *Britanny* the *Roman* armies were uninterfered, and consequently free from either doing or suffering mischiefs. And the reasons given by *Tacitus* hereof were partly their distance from the chief Scene of these *Tragedies*; and partly because having been exercised with severall expeditions against the unquiet *Britanni*, they were taught to direct their hatred rather against their enemies, than any party among the *Romans*.

4. *Trebellian Maximus* who had been sent *Proprator* into *Britanny*, by particular factions in the army was forced to fly out of the Country, and had recourse to *Petilius* newly proclaimed *Emperour*. In his place succeeded *Postum Balanus*, who faith *Tacitus* governed with more mildness than was fitting in a Province so fierce and apt for commotions.

5. Alfoon as *Vespasian* was declared a pretender to the *Empire*, the *Roman* Army in *Britanny* quickly expressed great favour towards him, as one who had been made *Leader* of the *second Legion* there by the *Emperour Claudius*, and performed severall exploits with great reputation.

6. After three years spent by *Petilius Balanus* in a quiet government of *Britanny*, there was by *Vespasian*, who had then been three years *Emperour*, sent to succeed him *Petilius Cerialis*: who presently, upon what provocation it doth not appear, assailed the Nation call'd *Brigantes*, took their chief City *Taric*, the most populous then of all *Britanny*, as *Tacitus* affirms: and fought many battles, some of them very bloody, conquering a great part of that Province, and engaged the *Romans* in a war with the rest.

7. In the sixth year of *Vespasian* reign *Julius Frontinus* was sent in the place of *Cerialis*, during whose government the *Silures* inhabiting the Western parts of *Britanny* rebelld against the *Romans*: whose Countrey he with great courage invaded, and though partly by their valour, but principally by difficulties of passages they brought him to great extremities, yet in the end with wonderful constancy he conquered all opposition, and entirely subdued them. And to retain them from future commotions, he fortified in their Province the City call'd *Isca*, placing one of his *Legions* there: from whence it took the name of *Carr-Lan*, or the City of the *Legion*.

8. After *Frontinus* the Government of the *Roman* Army was committed to *Julius Agricola* in the ninth, which was the last year

of the reign of *Vespasian*. Whose worthy exploits and signal virtues both in war and peace have been most nobly described by his son in law *Cornelius Tacitus*, in a Book purposely written of his life. Which exploits because they were performed after the death of *St. Ioseph* and his companions, we will delay the giving a brief account of them to the next Book: and we will conclude this with relating some considerable circumstances attending the death and buriall of those *Apollitic Saints* and *Parsons* of our Nation.

XII. CHAP.

1. *S. Ioseph* dyed and was buried at *Glastonbury*: This not contradicted by the *Ro. Martyrologe*.

2. *S. Ioseph* an example both of a *Parson* and *Monasticall* life.

3. The particular place where *S. Ioseph* was buried known.

4. One *Iohn Blome* upon a suppos'd inspiration, petition'd that he might search it.

5. His action censured.

1. **I**T is a received general Tradition in this Island that *S. Ioseph* ended his days in his solitude of *Avallonia*, or *Glastonbury*, and this on the twentie seventh of *July*, in the eighty second year of our Lords Incarnation. Notwithstanding in the *Roman Martyrologe* on the seventeenth of *March* we read thus, *At Jerusalem* is the commemoration of *S. Ioseph* a noble Counsellor of *Arimatea*, and a Disciple of our Lord, who took down his Body from the Crosse, and buried it in his own new Sepulcher. But hereby is evinc'd neither that he dyed then nor at *Jerusalem*: but only that on that day his memory was celebrated there: as in the same *Martyrologe* there are severall examples of the like.

2. Now though this holy *Saint* dyed at *Glastonbury*, we are not to imagin that he spent his days there: since the design which brought him to *Britanny* was to preach the *Gospel*, and convert foules. *Bishop Godeswin* without any authority would inform us, that he and his companions perceiving that their preaching had little or no effect among the rude *Britanni*, and despairing of doing any good, gave themselves at last to a *Monasticall* contemplative life. But we should wrong their cleare duty, and *Apollitic* Zeale if we should think they would so soon faint, and be weary of their holy employment. It is more then probable that they would frequently retire into this their solitude, to the end by undisturbed Prayer to renew their courage and patience in their *Apollitic* employment, as

likewise

TITUS
EMP.

A. D. 82.

XII. Ch.

Martyrolog.
Rom. 17.
Mar.

Godeswin in
cass. cap. 3.

TITUS
EMP.

A. D. 82.

Mar. 6. 70.

John Pri-
m. vol.
iii. fol. 150.

ibid. fol. 157.

under Roman Governours. II. Book. 31

likewise to repose after their labours: so we read in the *Apocall* that the *Apollites* after their *Mysticall* perform'd, return'd to our *Saviour*, who for their retirement was pleas'd to withdraw them from a common conversation into a desert, there to repose.

3. We may likewise prudently judge that it was the special design of the *Divine Providence* to make choice of these particular *Saints* to be not only Preachers of his word, but examples also of a *Monasticall* Conversation, in an Island so commodious for it. Excepting *St. Mark* in the desert of *Egypt*, we do not find any other of the *Primitive Disciples* which seem'd to have had such a design. There wanted not indeed from the beginning many who relinquish'd their worldly employments, and gave their riches to the poor, that without any impediments they might wholly give themselves to God, and being freed from all distractions practise the exercises of *Divine Contemplation*: But this they did apart in their own houses, and not in Community, as *S. Ioseph* and his Companions did, wherein they were imitated by their Successors. So that *Britanny* was the almost only place in the world where the *Christian* Faith began with a *Monasticall* Profession. And we see also that when *Prophus* by perfection ceased, the same Faith likewise was banished.

4. That *S. Ioseph* and his companions also were buried at *Glastonbury* in, or near the Church built by him, we are informed by the *Great Table* of *Glastonbury* mention'd by *Bishop Prier*, where it is say'd, In this Church doe repose the bodies of the twelve Disciples of our Lord, of whom *S. Ioseph* of *Arimatea*, who buried our Lord, was the Chief and Superior. Many Pagans also converted to the Faith of *Christ*, and baptiz'd by them, doe rest there likewise, the multitude of whom is so great, that I am sure that they cannot be reckoned. The same likewise is affirm'd by the *Antient* of *Englond*.

5. As for the particular place in which the Tomb of our *Saint* was seated, most probable it is that it was in a Cave under ground in a Chappel afterwards built and dedicated to his honour: as this *Epigraph* imports,

Ad Britones veni postquam Christum sepulcrum:
Domi, requievi. That is,
After I had buried Christ, I came to the
Britains:
Here I sought them, and here I was buried.

6. Notwithstanding his Relicks could not be discovered: inasmuch as some anciently doubted whether he was indeed buried at *Glastonbury*. To clear which doubts a certain devout *Catholic* in the days of *King*

Edward the third presented a supplication to the *King*, and obtain'd leave to search after it. The *King* *Parsons* for that purpose are full exactors: wherein it is say'd, of supplication hath been made to us by *Iohn Blome* of *London*, that whereas, as he affirms, he hath received a comm. from *Steven* diligently to seek, till he could find the venerable Body of the Noble Counsellor *Ioseph* of *Arimatea*, which reposes in *Christ*, being buried within the limits of the Monastery of *Glastonbury*, and which for the *Saints* honour and edification of many, is to be discovered in these times. And whereas also in ancient Records it is contained that his Body was there buried: We on our side it being desirous to bestow due honours to the Monument and Venerable Reliques of him, who express'd so great piety and charity to our Redeemer dying, that he took his Body from the Crosse, and placed it in a new Monument which he had built for himself: and hoping that by the revealing of his holy Relicks, greater grace and favour shall be shew'd by God to us and our whole Kingdom. We therefore have given and granted permission, as much as lies in us, to the said *Iohn Blome*, to digg whereforever he shall find expectation within the precincts of the said Monastery, in order to the searching out of the said precious Relicks, according to the invention and Revelation made to him: Provided notwithstanding that he shall doe nothing which may damnify our Beloved in *Christ* the *Abbot* and *Convent* of the said Monastery, or endanger ruin to the Church, nor which purpose he is to desire and obtain the permission and assent of the said *Abbot* and *Convent* for whatsoever he shall there doe. Witness the *King* at *Westminster* the eighth day of June.

7. What effect this search had, does not appear by History. Which is a sign and presumption strong enough, that *Iohn Blome* mistook a dream for a Revelation. His devotion and good will may deserve at least pardon, if not commendation: but *Christian* prudence required that he should have committed to the examination and judgment of *Superiours* or *Spiritual* persons, his pretended Revelation before the publication of it, and much more before he did presume to engage the *King* in the execution of his imaginations.



TITUS
EMP.

A. D. 82.

A. D. 1167.
Fid. 1. 1. 1.
Primum.
sed. Res. 2.
29.

XII. CHAP.

The Church-History of Britanny

XIII. CHAP.

1. 2. 3. *St. Ioseph brought with him two vessels full d with the blood of our Saviour.*
 4. *The like reported of St. Ioseph in Hierusalem.*
 5. 6. *St. The truth thereof asserted by Bishop Grosblead.*
 7. 8. *Why St. Ioseph would have those vessels buried with his body.*

P. 101. Pri-
mord. fol.
101. p. 171.

Id. ib. p. 30.

THE same Monuments which inform us of the life, death and burial of *St. Ioseph at Glashbury* (a Tradition unquestion'd in all ages by Britains, Saxons, Danes and Normans): the same doe likewise testify that *St. Ioseph* brought with him into Britanny two silver vessels fill'd with the blood of our Saviour *Ioseph Christ*, as we read in Cap. 1. which most precious Vessels by his order were buried with him in his Tomb. Thus among others writes the *Author of Eudemon* cited by *P. Fisher*. And the same in publick Tables hath been transcribed to posterity by the Monastery of *Glashbury* for a perpetual memory of so rich a treasure.

1. Several proofes hereof were extant even to the days of *Queen Elizabeth*, which the forefayd learned *Bishop Fisher* hath collected: And among others he recounts this: *Adde hereto*, faith he, the *Narration of William Goud a Jesuite*: who during the reign of *King Henry the eighth* was born, and in his child-hood bred up at *Glashbury*. Who affirms that at *Glashbury* there were extant in his time brosse-plates engraven for perpetuating the memory of these things, *Idem*, *Chapell*, *Crozier*, *Crosse*, *Arms*, and the *effigies* of the *Right of St. Ioseph* on the sixth of the Calends of *August*. All these remain'd as long as the *Monks* enjoy'd the most free Charters of *Kings*: but now they are all buried in the ruins of the place. Yet never did any Monk know the certain place of the depositaries of this same. They sayd that it was hid extremely deep under ground, or in some place of the Mountain neighbouring to the sharp mountain call'd *Hamden-hill*: And that in future times when the Body should be found, the whole world would repair thither in devotion, being invited with the multitude and greatness of the miracles that should be wrought. And among other things, *Ioseph*, I remember that I saw in a Stone-Croffe, which in the reign of *Queen Elizabeth* was demolished, a plate of brasse, in which was written, That in the thirtieth yeare after the Passon of our Lord, *Ioseph of Arimathea* with eleven or twelve companions came into Britanny, and their permission was given them by *King Arviragus* to abide at *Glasbury*, then call'd *Avallonia*, like simple sili-

very men: And that he brought with him two silver vessels of no great capacity, in which were contain'd a portion of the blood and most sacred water which flow'd out of *Christ's* side after he was dead. And that a *Crosse* was erected there many years before, to show the length of the Chappell which the same *St. Ioseph* built of rude wood, to the honour of the most holy *Virgin*: the which length is measured by a line drawn from the middle of that *Crosse* unto the side of a *Chappell* afterwards built of square stones. And on the east side of the wall of this *Chappell* erected to the honour of the most blessed *Virgin* were engraven in a flint, most ancient Chastelers these two words, *ISUA, MARIA*. These things are likewise confirm'd by the ancient Arms of the same Monastery, which are a white Sarcophagus upon which is erected straight downwards the stick of a *Crosse*, green and knotted: and from side to side are the arms of the *Crosse* of the same colour: There are likewise sprinkled all over the said stick of blood: and on both sides of the stick, under the wings of the *Crosse* are placed two vials gilded. These were always call'd the *Badges of St. Ioseph*, who is justly believed to have dwelt, and peradventure been buried there.

3. Now that *St. Ioseph* together with *Nicotomus* did indeed out of respect and veneration gather the blood of our Lord, and that for diverse ages the same blood was piously worshipped by devout Christians both in the East and West, ancient *Histories* and *Martyrologies* doe testify.

4. And on this occasion we must not omit what is related by *Marathon Paris*, in the one thousand two hundred forty and seventh year of our Lord: Then the Master of the Temple and Hospitall of *St. Iohn of Ierusalem* sent a certain portion of the blood of our Lord shed on the *Crosse* for the salvation of the world, in a certain most beautiful crystal glass, by the brother of the Temple well known. The which present was confirm'd by the testimony of several Persons, to wit, of the Patriarch of *Ierusalem*, of Archbishops, Bishops, Abbots and other Prelates together with Noblemen dwelling in the holy Land. Thus writes that *Historian*: and consequently declares at large with what honour and reverence *King Henry the third*, together with the whole Clergy and Nobility entertain'd the sayd holy treasure.

5. Moreover whereas doubts and scruples were by some spread among the people concerning the reality and truth of that blood, *Agnes of Bohemia* Bishop of *Limoges*, the glory of that age and of our Kingdom for Piety and Learning, gave full satisfaction to doubting minds by a narration of the Faith, which that *Historian* himself being present heard, and committed to writing, to this effect: *Ioseph of Arimathea*, (sayd the Bishop) a wily Counsellor, being one of the hearers of *Iesus*, or rather a Disciple who bore speciall affection to him, one of tender compas-

Math. Po-
tic. A. D.
1147.

Id. in addi-
tion.
fol. 164.

fin

under Roman Governours. III. Book. 33

fin was very pitiful that his most venerable body might be preferred from the rage and fury of the Jews. For he was a most excellent person of high estimation among the Jews. And when they were his enemies, they were his enemies. And when they were his friends, they were his friends. And when they were his enemies, they were his enemies. And when they were his friends, they were his friends.

When *Ioseph* was crucified and dead, which was a most excellent person of high estimation among the Jews. And when they were his enemies, they were his enemies. And when they were his friends, they were his friends. And when they were his enemies, they were his enemies. And when they were his friends, they were his friends.

After which the sayd *Ioseph* had carried the body of *Christ* out for from *Calvary*, he carried it to the place where his sepulchre is now worshipped. There he layd it in a new tomb, where never any body had been layd, which had been dedicated out of a rock, and where himselfe intended to have been buried. But before he buried it, he washed the body with which, as he had been sayd, was very wounded and covered with blood: and the first in regard of his bloody sweat, of which we read, His sweat was like great drops of blood falling down to the ground. Again by reason of his sharp pain, for he was scourged most cruelly, so as he was not able to leave marks in his body, but so much the blood ran down: Besides this, his Chastelers, who were the very cruellest people upon the face of the earth, a great number of priests did not only pierce his head and forehead, but deeply wounded and covered it with blood: Moreover the soldiers made wide bores through his hands and feet. And lastly the soldiers flew down his side, being thrust into it, as if they would have killed him.

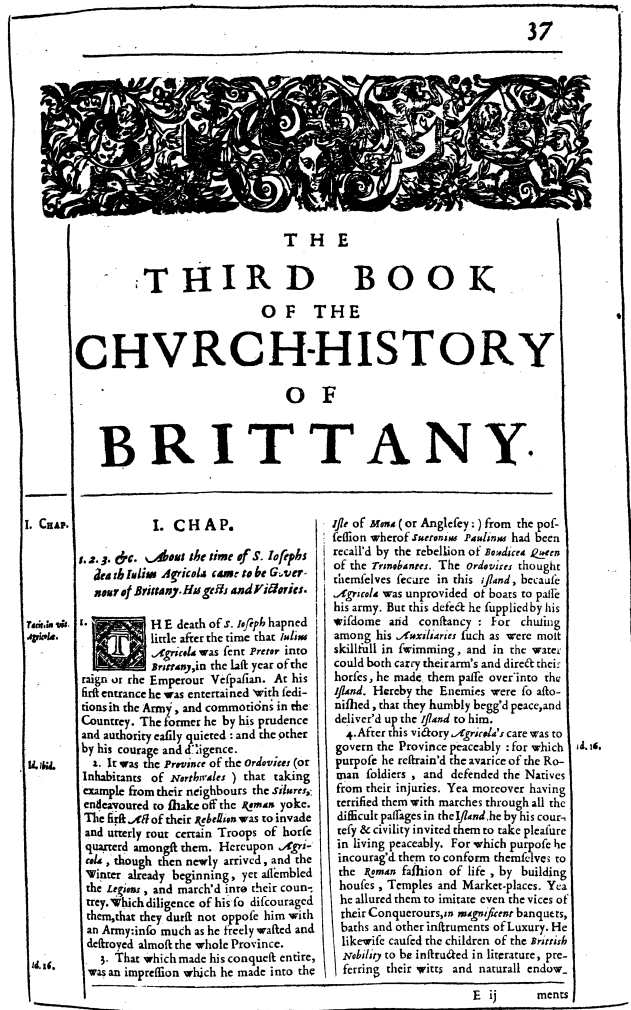
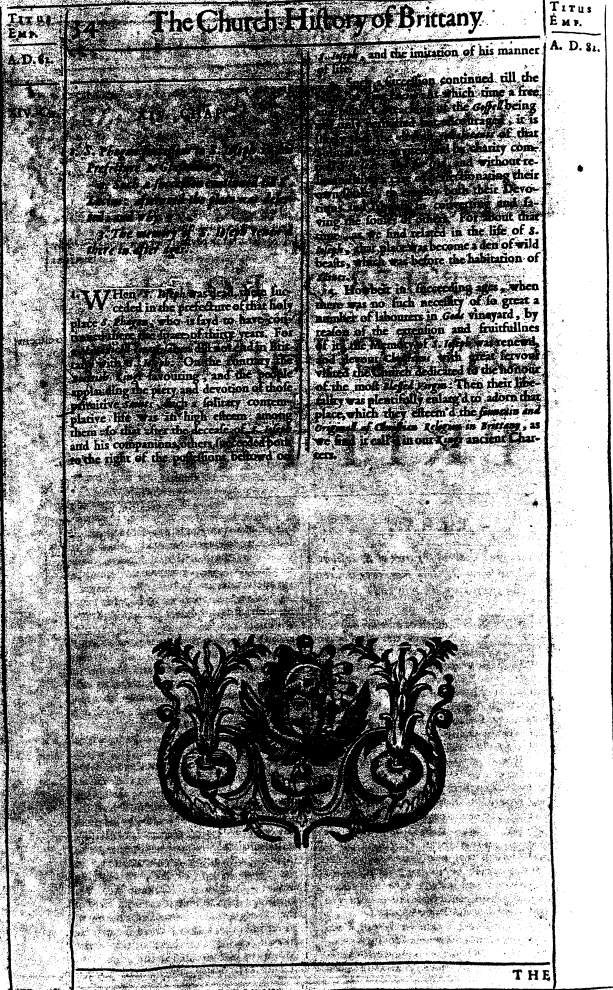
After which the sayd venerable Counsellor *Ioseph* washed his body. Besides these facts he did the custom of the Jews before their buriall: as in a full, when persons of any condition are to be buried, particularly Religious men. He wash'd it therefore, because it was necessary to be embalmed. He wash'd it, because he had compassion and religious devotion to appropriate the same blood to his own person: and so to reserve it as a treasure and most precious Memento for his soul. And moreover he washed: not the water become red with admixture of blood, he would not cast it

away, but kept it in a clean vessel. The same more recently did he reserve the pure blood distilling from the wounds of his hands: as first, and above all, he did with reverend reverence and holy care, reserve say a most precious vessel the blood which was in the vessels he carefully kept out of the righteous blood, which he thought to be a treasure, and so to reserve it as a treasure, and so to reserve it as a treasure, and so to reserve it as a treasure.

It may perhaps seem a wonder, why *St. Ioseph* would ordain that such a precious Treasure should be buried with his Body. For surely natural Reason and the practice of all Ages doth dictate to us; that it is an argument of our affection and respect to a dead friend to be willing to reserve any thing of value belonging to him, to offend in because of such a relation, and for tending him in a fort always present to us: typically when by speciall defects we are obliged to be mindful of him, and without our own great danger cannot neglect to commemorate his benefits: All which considerations and many more have place in this example. So that to find fault with, and condemn the primitive Devotion in paying a respect and Veneration to the Relicks of Saints, and above all, of this same of *Saints*, is to renounce human reason, yes to range one's selfe in the society of Evil Spirits, which only abominated and durst not approach near unto them. But why then did *St. Ioseph* take order that such most precious adorable Relicks should be buried with him, and hid from mankind?

The true reasons hereof may be, first because if in such times, before Christianity had been established in this Island, they had been sought for to any particular persons, either a boisterous or profanation of them could scarce have been avoided. Whereas a certainty that they were reserved in that place would be an occasion to stir up the Devotion of present and succeeding Christians to frequent it, and reap benefit by the virtue of them. And again *St. Ioseph* had no doubt the same designe, herein, that *Emperour Constantine* afterwards expressed, as *Eusebius* informs us, who with great care made a collection of the Relicks of the Apostles, which he richly adorned, and commanded they should be layd up in his Tomb, to the end that being dead he might be made partaker of the prayers which were in honour of the Apostles should be offered to God.

Euseb. in-
tin. lib. 1.
cap. 16.



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ments beyond the capacities of the *Gauls*: by which means not only the *Roman* tongue became familiar to the *Brittains*, from which formerly they had a great aversion, but they aspired also to learn and practice *Religion*.

Id. 184.

5. Such was the employment of the two first years of *Agriola's* government. In the third he march'd *Northward*, there discovering new Nations and Provinces, whose country he waite'd as far as the river *Tam* (or *Tweed*). And the summer following he continued his conquests as far as *Belgria* (or *Edenborough*) Eastward, and *Elthia* (or the *Frith of Dunbriton*) Westward: and the narrow space of land between them he strengthened with forts and garrisons, so that the only Enemies remaining unconquer'd, which were the *Caledonian Brittains*, were driven beyond those *Northern* limits. In the foresaid friths near a town called by *Prology Caria* (now *Aberdeen*) there is to this day extant an ancient Structure of square stones, call'd by the Inhabitants *Iulius Hat*, fancied by them to have been built by *Iulius Cesar*, who yet never came near this Province: but in all probability rais'd by *Iulius Agriola*, as a Monument of his Conquests.

Id. 184.

6. In the fifth year of his Expedition he subdued the Northwest Provinces of *Britany* looking towards *Ireland*: into which parts he drew most of his forces, as if he had had some thoughts of invading that *Island*: from whence a petty Prince, expell'd by a Sedition of his Subjects, repaired to him: whom with a view of friendship he detain'd, intending when an opportunity offer'd it self, to make use of him in a design upon that *Island*.

Id. 184.

7. The following year he spent in a march northward from *Baduria* (or *Edinburgh*) on purpose to find out the limits of the country: for hitherto it was not known to the *Romans* whether *Britany* was an *Island*, or no. And both to secure his march and carry provisions, he caus'd his Navy to keep pace with his land Army: a spectacle of great terror to the poor *Brittains*. who thereupon united all their councils and forces to endeavour by this last attempt to free themselves from danger by the *Romans*.

Id. 184.

8. Their first exploit was to assault the camp of the ninth Legion, separated from the rest. But the watchful *General* came upon them when they were ready to break into the Camp, and at last, though with great difficulty, disperst them.

Id. 184.

9. The *Caledonian Brittains* failing in this, resolv'd to decide the whole controversy by a general Combat. Whereupon they assembled all their forces on a Mountain call'd *Crampius*, which divideth the whole country (since call'd *Seotland*) into the Northern and Southern Provinces. Their

General, specially elected for this warre, was call'd *Galgus*, eminent both for his Mobility and courage, who omitted no arguments which might inflame his soldiers: valour: especially insinuating on this, That the *Romans* by their Shipping having discovered that *Britany* was an *Island*, they had nothing behind them, but the Sea and rocks, to which by flying they might have recourse.

10. *Agriola* on the other side having brought his Army in fight of the enemy, rais'd their courage by shewing that they were now come to an end of all their labours and dangers: that this Victory would bring them all manner of security and plenty: And however, that in case they should be overcome, it would not be inglorious to their memory, that they dy'd in the utmost bounds of the Earth and Nature.

11. The battell was fought with valour on both sides proportionable to the necessity: but at last the *Brittains* were entirely defeated, and though in the chase through woods and fast places their rage made them run upon their pursuers, and kill not a few of them, yet they were so wholly broken, that for many years after their impotency made them quiet.

12. This combat was fought in the eighth and last year of *Agriola's* Government: For in the beginning of the year following, which was the fifth of *Dominian's* reign, he returned to *Rome*: having triumphal ornaments decreed him by the *Senat*: and though in appearance he was honour'd by the Emperor, yet his glory and virtues render'd him the object of the Tyrants Envy and hatred, and within a few years the sacrifice of his cruelty.

II. CHAP.

1. 2. Of the Successors of *Agriola* in the Government of *Britany*.

3. Roman Legions continued in *Britany*.

1. AFTER *Agriola's* departure out of *Britany* it does not evidently appear in History who succeeded him. And no wonder, since to entice a conquest of the Nation had been gained by *Agriola*, that whoever follow'd him could not afford any considerable exploits to furnish a History.

2. Some Writers say that *Ottob Trebellius* was the next who succeeded in the Government during *Dominian's* reign: Others, that it was *Salustius Lucullus* mention'd by *Suetonius* in these words, *Dominian*, faith he, put to death *Salustius Lucullus*, who had been

General

A. D. 94.

A. D. 100.

under Roman Governours. III. Book. 39

A. D. 100.

General of the Roman Army in *Britany*, for this only crime, because he had suffered lances of a new fashion contrived by himselfe to be called *Lucullan* Lances.

3. This is all that any of the *Roman Historians* mention touching *Britany*, during only the remainder of *Dominian's* reign; but also the two Emperours, *Nerva* and *Trajan*, which succeeded him. The *Roman Legions* continued still in the Countrey, though all their employment was only to prevent any insurrections among the *Brittains*. *Iosephus* the Jewish Historian gives us an account of the number of those Legions, writing thus, *Britany* is compass'd with the Ocean, being a new discover'd world, little less than ours. The *Romans* now inhabiting there have reduced it to the obedience of their Empire: and few Legions are sufficient to over-awe and keep in order the *Island*, though abounding with great multitudes of inhabitants.

diph. and
m. 100.

III. Ca.

III. CHAP.

1. 2. S. Clements Pope: He sends Bishops into *Gaul*.

3. 4. Of S. Taurinus Bishop (Eboracensis) of *Eureux*: not (Eboracensis) of *Tork*.

5. The Legation of *Britany* to Saint Clement.

1. ANCIENT Ecclesiastical Monuments do not suggest little or nothing to History relating to Christian Religion in *Britany*, during the space of time between the end of *Nerva*, and the death of *Dominian*, containing twenty eight years, from the twentieth year of *Christ* to the ninety eighth.

2. Toward the latter end of that time S. Clement, sitting in the Chair of S. Peter, exercis'd his general care over the Church, both towards the East and West: for by a most divine Epistle to the Church of Corinth he prevented a schism threatening its ruin, and, as *Irenaeus* faith, he repair'd their Faith much decay'd, by declaring to them the Tradition, which he freshly had received from the Apostles.

3. Moreover he supplied these North-west Regions, principally the *Gauls*, with Pastors: and Bishops, sending S. Nicetas to *Rouen*, S. Eusepius to *Salices*, S. Lucius to *Beauvais*, and S. Taurinus to *Eureux*. Concerning this last we read thus in the *Roman Martyrology*, Among the inhabitants of *Eureux* in *Gaul* there is in the eleventh of August a commemoration of S. Taurinus Bishop, who having been ordain'd Bishop of that City by Saint Clement Pope, by his preaching the Gospel propagated the Christian Faith in those Regions; and being illustrious by the glory of his Miracles, af-

Iren. lib. 3.
cap. 1.Martyrol.
Rom. 11.
August.

ter many labours sustained for the Truth, he slept peacefully in our Lord.

4. Particular notice is to be taken by us of this Saint, because of a mistake of certain modern *Historians*, who from a resemblance of the words *Eboracensis* and *Eboracensis*, affirm this S. Taurinus to have been Bishop of *Tork*. For thus do the Centurials of *Metadelpius* write, S. Taurinus was Bishop of *Tork*, and dyed a Martyr under the Emperor *Adrian*, *Lucianus* being then Prefect of the Countrey: Yea moreover not only Bishop *Gratian*, but S. *Antonine* likewise affirm that S. Taurinus, and S. Nicetas also, paid over into *Britany*. Neither indeed is it altogether without example that Bishops in those days, out of a common zeale to mens salvation, should change their Seats, and remove their residence whither greater necessities and want of spiritual Light did call them. And if any credit may be given to the allegation of a Modern *Historian*, that S. Clement himselfe accompanying S. Peter preach'd the Gospel in *Britany*, it is not to be doubted but that his care was to promote the good work begun by himselfe.

5. Yea I find an ancient Manuscript quoted by the R. F. *Alford*, wherein is contained, how the Church of *Britany* in the year of Grace one hundred, sent a Legation to S. Clement, desiring him to communicate to them the Order and Rites of celebrating Divine Service. And *Baronius* affirms it to be an ancient Tradition that S. Clement set down in Writing the Order of offering Sacrifice instituted by S. Peter, which was afterward in use through the whole Western Church. And long before him S. Isidore affirms the same. True it is that in following times it was lengthen'd, by additions made to it.

Cent. Mag.
lib. 5. cap.
10. f. 225.Broughn
lib. 1. c. 1.
p. 56. n. 5.Alford. vol. 1.
p. 25.Baron. ad
A. D. 103.Isid. lib. 2. d.
off.

IV. CHAP.

IV. CHAP.

1. *Britannia* said to have been divided into Ecclesiastical Provinces by Pope Anaclethus in the reign of *Trajan*.

2. Such a Division much later.

1. IN the reign of the Emperor *Trajan*, S. Anaclethus the Successor of S. Clement in the Chair of S. Peter is said to have divided *Britany* into five Provinces and Metropoles, ordaining Bishops and Primes in each: and hereto we find our Protestant Arch-Bishop Parker to have given his assent. The ground whereof is a certain Decretall Epistle long since publish'd under the name of the said Pope, in which a division of Provinces is indeed mentioned, yet without any application to *Britany*. But the authority of that Epistle being much suspected, yea renounced by several, not only Protestant but Catholic Authors, little

Antiqu.
Britan. p. 24.

tle

TRAIA.
EMP.

A.D. 110.

Gir. d.
Amb. de.
Maur. d.
Juv. lib. 11.

Vid. Am.
mian. Mar.
cel. lib. 18.
cap. 12.

V. CHAP.

Spanian. in
Hadrian. c. 5.

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the credit is to be given to that relation grounded by some upon it touching the layd *Divusian*: though *Giraldus* our Welsh Historian undertake to set down the particular names of the Provinces: calling one *Britannia prima*, which is the *Western* part of the *Island*; the *second* he names *Britannia secunda*, containing the Province of *Kent*: the third *Flavia*, which is the middle part of *Brittain*, which after the entrance of the *Saxons* was called *Mercia*: The fourth *Maxima*, containing *Yorkshire*: and the last *Flavia*, under which were comprehended all the *Northern* Provinces beyond the *Brigantes*.

2. But certain it is that these *Tutels* were not assign'd, nor this *Divusian* made till several ages afterward, under the reign of the Emperours *Valentinian* and *Valens*. As for the pretent age of *Traian*, *Brittain* was then divided into two Provinces call'd the *First* and the *Second*, or as *Pliny* names them, the *Greater* and the *Less*, and *Dis*, the *Upper* and *Lower* *Brittain*: The former of these contain'd the *Southern* parts as far as the *River Thames*, first possess'd by the *Romans*: and the other, the *Western* Provinces of *Cornwall*, *Wales*, &c.

1. Tumults in Brittain: neglected by Traian.
2. Of King *Coelwall* reigning there: his Character.
3. The Emperour *Hadrian* quits Brittain: as his Coyens testify.
5. Thus he did, not in person, but by his Officers.

Toward the latter end of *Traian's* reign, among other Nations which rebelled against the *Roman Empire*, *Brittain* is reckoned for one by *Spartian*: But the Emperour finding a greater necessity to turn his arms against the *Africans* and *Sarmatians*, neglected the *Brittains*.

2. Now what particular Provinces in *Brittain* those were which at this time attempted to shake off the *Roman Yoke*, it does not appeare. *Coelwall* was yet alive, who is by our Historiographers call'd *King of the Brittain*, not as if he were the only King in the *Island*, but because he was the most considerable in power and wealth, to whom the rest yielded both honour, and some kind of subjection, as in *Cæsar's* time reigning in their respective Dominions did to *Cæsar*: and afterward in the *Saxon* *stepherchy*, he that was call'd [*Rex Anglorum*] King of the *English*, had a supereminence over the rest.

3. Now as touching *King Coelwall*, he is described by our Historians to be a Prince of to benigne and peaceable a nature, and withall so affectionat to the *Romans*, having had his breeding at *Rome* it selfe, where, as *Palidus Virgil* lays, he spent his younger years in the discipline of war and civil literature, and during his reign he shew'd all respectfull submission to the Majesty of that *Imperial City*, retraining his Subjects from all designs and attempts against it: So that it cannot be conceived that he joynd in the laid Rebellion.

4. Now though *Traian* by greater contentments was hindred from reducing the tumultuous *Brittains* to obedience, yet his Successour *Adrian* in the beginning of his reign neglected them not: For there are yet extant ancient Coyens made by a Decree of the *Roman Senate*, wherein is imprinted the *British Army* with the figures of three *Roman* soldiers on one side, and on the other the Emperour *Adrian's* face, denoting likewise his third *Coinage*, which fell in the first year of his reign. Such Coyens were framed and dispersed among the Soldiours as a gratuity, to conciliate their affections to the Emperour: And the figures of the three soldiers imported the three Legions then guarding this *Island*: the *Tines* of which were the *Second* call'd *Angloppa*, the *fourteenth* call'd *Vindici*, and the *Twentieth* Legion call'd also *Vindici* and *Britannica*.

5. Notwithstanding these Coyens are no proof either of the Emperours coming then into *Brittain*, or of any battell or Victory gained then upon the *Brittains*: being only a ceremony of *Adrian's* assumption to the Empire, partly to oblige the *Roman* soldiers to him, and likewise to admonish the *Brittains*, that the *New Emperour* was mindful of their disorders, which if they continued, he would, as he effectually did three years after, come himselfe to chastise them.

VI. CHAP.

1. *Julius Severus* Governour of Brittain.
2. The Emperour *Hadrian* progresses through the Empire.
3. A wall made by him in Brittain, to exclude the *Caledonian* *Brittains*.
5. *Hadrian* returns out of Brittain.

Julius Severus was the *Father* who at this time admintred the Province, and governed the *Roman Army* in *Brittain*, who, though omitted in story, stood only upon his defence, and made no expedition a-

gainst

HADR.
EMP.

A.D. 120.

Paul. Virg.
Epi. lib. 1.

A.D. 120.

VI. CHAP.

HADR.
EMP.

A.D. 85.

plu lib. 69.

A.D. 115.
Hadrian in
Brittain.

A.D. 120.

under Roman Governours. III. Book. 39

against the rebellious *Brittains* in the Northern parts of the *Island*, as appears by the following exploits of the Emperour *Hadrian*. By which it is manifest that *King Coelwall*, whose Dominions lay southward, had no engagement in those commotions.

2. In the third year of his reign the Emperour began a progresse through all the Regions of the Empire, to compose seditions, to rectify disorders, and restore discipline through all his armies. He began with *Germany*, and from thence took a view of *France*, and the year following pass'd over into *Brittain*: A generall view of whole actions in these Countreys is afforded us by *Dio*.

3. We will here only mention one memorable exploit in *Brittain*, which was the separating of the peaceable subjects of the *Roman Empire* from the rest who refused to submit to its yoke. Now whereas *Julius Agricola* had formerly driven the ruder *Brittains* into the Northern parts of *Scotland*, and had built forts in the narrow isthmus between *Edinburgh* frith, and that of *Dunbarton*, to hinder them from making inroads into the Provinces subject to the *Romans*, it seems the *Brittains* had broke through that enclosure, and subdued much of the Countrey beyond it.

4. Hereupon *Hadrian* not esteeming it worth his care, or endangering his Army to repell them within their former bounds, contented himself to raise a wall or rampire more Southern then the former, which he continued the space of fourscore miles between *Salway* frith on the *West* and *Timmouch* on the *East* side of the *Isle*. Which wall made of *Turf*, and strengthened with *Timber*, was afterward repaired by the Emperour *Severus*, and again changed into a stone wall by *Thoudius* Father of the famous Emperour of that name. This was in succeeding times call'd the *Wall of the Pils*: by reason that those Northern *Brittains* beyond it became as a divided Nation, taking their name from their continuing the old barbarous custome of painting themselves, which the civil inhabitants had relinquished.

5. *Hadrian* the year following was call'd out of *Brittain* to compose a sedition rais'd at *Alexandria* in *Egypt*: Therefore he pass'd back into *Gaul*, and from thence into *Spain* where he wintered. Out of *Spain* the next year he layd into *Egypt*, where having quieted the Countrey, he returned to *Rome*.



VII. CHAP.

1. 2. Persecution rais'd by *Hadrian* against Christians: and the occasion of it.
3. He profanes the holy places at Jerusalem.
4. They remain desolate till *S. Helena's* time.
5. Modern Sectaries imitate the rage of Heathens against the Cross of Christ.

1. His laborious circuit made by the Emperour, though it was very beneficiall to the Regions through which he pass'd, that is, almost the whole Empire, yet it was the cause of great sufferings to the Christians every where; but especially in *Palestine*, where they were most numerous, that Countrey being the fource of our Religion: and also by reason of the *Jerusalem*, which all of them bore to those holy places consecrated by the actions and sufferings of our Saviour: to celebrate the memory of which there was continually a confluence of Believers from all the quarters of the world.

2. This moved envy in the minds of the *Jews* and *Gentiles* likewise, upon whose complaints the Emperour not only renew'd the persecution of them begun by his Predecessour, but as *Julianus* *Severus* affirms, imagining that he could destroy Christian Religion itselfe by insurmountable force, he began, he ordered in the most sacred place of our Lords to build the *Idol of Devils*. And because Christians were generally esteemed as enemies of *Iesus*, he ordered a cohort of soldiers to keep that small watch to forbid all Jews an access into *Jerusalem*.

3. *S. Paulinus* more particularly says, that on *Mount Calvary* where our Lord suffered, *Helena* plac'd the *Idol of Impiety*: (*S. Hieron* adds, that on the spot where the *Cross* had been plac'd, he erect'd a marble statue consecrated to *Venus*) and profaned *Bethlem*, the place of our Saviours Birth, with the Temple of *Adonis*. This he did, as conceiving that the *Race of Jews* were, and foundation of the Church would be destroyed, if *Made* were worshipp'd in those places in which Christ was born, that he might suffer, and that he might reign, being judged by men, that he might be Judge of mankind.

4. In this desolation did those Holy places lye, till *Helena* the Mother of the Emperour Constantine one of a pious disposition in Christian Religion, thought it worth her pains and industry to search out the venerable *Cross*, the neither that, nor the divine *Angels*, of the Lord were easily to be found. For the ancient Gentiles, persecutors of the Church, labouring with their

HADR.
EMP.

A.D. 126.

VII. CH.

A.D. 126.

Sulpit. de
viti. lib. 11.

Paulin. Epist.
lib. 1.
Hieron. Epi.
ad Paulin.

Sulp. Hieron. lib. 11. cap. 1.

ANTONIN. P. EMP. A. D. 147.	42 The Church-History of Brittany	ANTONIN. P. EMP. A. D. 160.
X. CHAP.	X. CHAP.	XI. CHAP.
	<p>1. Antoninus Pius succeeds to Hadrian in the Empire: who (see Lullius Priscus) to repress the rebellion of the Britons in Britain.</p> <p>2. 3. The Brigantes in Britain rebel: and are pacified: For which the Emperor is filed Britannicus.</p> <p>1. THO the Emperor Hadrian succeeded Antoninus Pius adopted by him: In the beginning of whose reign the Northern rude Britons took the boldness to break through the wall built by Hadrian for their restraint, and after a hostile manner made inroads into the Roman Provinces. For the repressing of whom Lullius Priscus was by the New Emperor sent into Britain to govern the Roman Army: who easily quieted those commotions, and moreover drove back the Britons within their former bounds, at Eborac, where he rais'd a new Wall in the same narrow space between the Eastern and Western seas, where formerly Julius Agricola had for the same purpose built several forts at convenient distances. From which wall the Emperor Antoninus in his Itinerary reckons the utmost limits of the Empire.</p> <p>2. A few years after, the Brigantes (in Yorkshire) upon what provocations it is uncertain, began tumults, and both by Sea and land invaded the Ordovices (in North-wales) a Roman Province, which injury the others likewise repaid in the like manner. Hereupon Lullius Priscus the Roman Pretor, least this flame of dissension should spread further, timely put both his army and Navy in readines. Himselfe lead his Army by land, and Seim Saturninus commanded at Sea: Thus in a short time all differences were compoised, and the Brigantes, who first began the sedition, received condign punishment.</p> <p>3. Though these two Tumults in Britanny are by the Writers of those times only slightly and summarily described, yet it seems they were full of danger and hazard to the Romans, otherwise the Emperor Antoninus by whose directions and authority the war was managed, would not have assumed the Title of Britannicus, as a conqueror of Britain, which Title notwithstanding we find ascribed to him.</p>	<p>XI. CHAP.</p> <p>1. Succession of Popes: Pope Pius establishes the observance of Easter: to whom the Britains conform.</p> <p>2. 3. 4. Of S. Marcellus a Brittain: Bishop of Tiers and the first British Martyr: he suffered out of Britanny.</p>
A. D. 142 captiv. in Athanas. c. 2.	<p>1. IN the nineteenth year of the Emperor Antoninus, being the one hundred fifty eighth year of our Lord, Pope Pius the first of that name succeeded Papius, the Successor of Pope Alexander. He was the first who by a Decree establish'd the observance of Easter, or the Feast of our Lord's Resurrection on a Sunday, in opposition to the Judaizing Christians in the East, who pretending a Tradition from S. John the Evangelist, kept it precisely on the fourteenth day of the first Moon in March. This we mention here because some Modern Protestants pretending that our ancient British Christians conform'd themselves to the Eastern, not Roman custom, doe therefore infer that this Island receiv'd the Christian Faith, not from Rome, but the East: Which controversy shall be examined in due place.</p> <p>2. Our Antient Ecclesiastical Monuments make mention about this time of S. Marcellus a Brittain born, and a zealous Apostolical Preacher of the Faith in Britanny. Concerning whom our English Martyrologie testifies that he gathered into a flock the remainders of those who had been converted by S. Joseph of Arimathea and his companions, confirming them in the same Faith.</p> <p>3. This S. Marcellus was afterward ordained Bishop of Tregers and Trier. For before Constantine's time, both Mirum, those two Cities were govern'd by one Bishop. In the Annals of which Church we read, that Saint Lucius King of Britanny was made a Christian, and baptiz'd by this Marcellus a Teacher of the inhabitants of Trier. Indeed it is not unprobable that King Lucius might have been instructed in the verities of Christian Religion, and well dispos'd to the Profession of it by this Saint: but there are far more authentic testimonies demonstrating that he was baptiz'd by Eusebius and Domitianus sent from Rome by Pope Eleutherius, as shall be demonstrat'd hereafter.</p>	<p>XII. CHAP.</p> <p>1. 2. S. Timothy the son of Pudens preaches in Britanny: Of his Sister S. Pudenciana. 3. Who Priscilla was.</p>
A. D. 147.		A. D. 159.
	<p>4. This</p>	<p>XIII. CHAP.</p> <p>1. 2. S. Timothy the son of Pudens preaches in Britanny: Of his Sister S. Pudenciana. 3. Who Priscilla was.</p>

ANTONIN. P. EMP. A. D. 161.	under Roman Governours. III. Book. 43	ANTONIN. P. EMP. A. D. 162.
<p>1. 2. S. Timothy the son of Pudens preaches in Britanny: Of his Sister S. Pudenciana. 3. Who Priscilla was.</p>	<p>4. This holy Bishop was the first Brittain which suffered Martyrdom, out of the Island, as S. Alban was the first that suffered within it. He is commemorated in our Martyrologie on the fourth of September, and in the Gallican Martyrologie he is celebrated with an illustrious Elogy. This his Martyrdom happened many years after this time, in a great persecution rais'd against Christians during the reign of Antoninus his Successor, Marcus Aurelius, when he was absent from Rome, and gone into the Eastern parts then in commotion after he had finished the German wars.</p>	<p>departed out of this life, and on the fourteenth of the Calends of June (in the year of our Lord one hundred sixty and one) he was buried in the Sepulcher of his Father in the Cemetery of Priscilla situated in the Salarian way.</p> <p>4. Priscilla here mention'd, by whom a Cemetery or common place of buriall for Christians had been bestow'd, was the Mother of Pudens and Grand-mother of this holy Virgin. From her probably it was that her Mother Claudia, took her name. For as she being a Captive attending King Caracalla when he was taken prisoner by Othobon, she changed her British name into Claudia, out of regard to Emperour Claudius: so being married to Pudens she seems once more changed it for another, peculiar to her husbands family.</p>
XII. CH.	XII. CHAP.	XIII. CH.
	<p>1. 2. S. Timothy the son of Pudens preaches in Britanny: Of his Sister S. Pudenciana. 3. Who Priscilla was.</p>	XIII. CHAP.
	<p>1. TOgether with S. Marcellus there came from Rome another illustrious Saint of Noble Birth and plentifull fortunes, all which notwithstanding he despis'd and relinquish'd that with more freedom he might preach Christ crucified: This was S. Timothy, the son of Pudens a Roman Senator, and of his wife, suppos'd by many to have been the famous S. Claudia, the British Lady, concerning whom we have already treated. He was Brother to Novatus and to S. Pudenciana and S. Praxedis, whose memories are so universally celebrated by the Catholic Church.</p> <p>2. The coming of S. Timothy is a considerable proof that his Mother was a Brittain: and for that reason the whole family may justly challenge a place in this History. And because he liv'd in the rest, we find briefly set down what we find in the Ecclesiastical Office touching the two Holy Sisters.</p> <p>3. Pudenciana a Virgin, daughter of Pudens a Roman (Senator) with admirable piety practising the duties of Christian Religion, together with her sister Praxedis, led her parents, and distributed to the poor the money arising from thence: giving her selfe wholly to fasting and prayer. By her endeavors and Zeale her whole family, consisting of ninety six persons, was converted to the Faith, and baptiz'd by Pope Pius. And whereas by an Edit of the Emperour Antoninus publick Sacrifices of Christians were forbidden, the Holy Pope ordered the Divine Mysteries together with other Christians in the house of Pudenciana: who kindly entertained them all, affording them all things necessary for their sustentation. Thus continually employing herselfe in these Offices of Piety she</p>	<p>1. 2. The death of Novatus Brother of S. Timothy and S. Pudenciana, signified in a letter from the Holy Priest Paphro. S. Timothy in Britanny.</p> <p>3. S. Timothy's Anger: who leaves to the disposal of his Sister S. Praxedis the State left by their Brother.</p> <p>4. S. He dedicates the Baths of Novatus or Timothy, into a Church where Christians assembled.</p> <p>5. Why Churches in Rome call'd Timoti.</p>
<p>1. 2. S. Timothy the son of Pudens preaches in Britanny: Of his Sister S. Pudenciana. 3. Who Priscilla was.</p>	<p>1. The next year followed the death of Pudenciana's Brother Novatus. Concerning which the ancient Ecclesiastical Monuments have still preserved a letter written by the Holy Priest called Paphro directed to S. Timothy then absent from Rome, and employed in the Apostolick Office in Britanny: the tenour of the Letter is as follows:</p> <p>2. Paphro a Priest to his fellow Priest Timothy, health in our Lord. The venerable Virgin Pudenciana was in great affliction for the death of her sister Pudenciana, whereupon many honorable Christians together with our Holy Pope Pius came to her to comfort her. There came likewise to her for the same purpose Novatus your Brother, who is also our Brother in our Lord, and gave her much consolation: and moreover by his liberality he greatly refresh'd many poor Christians ministering to them plentifully of his wealth. Being with his sister, he earnestly desired that by her prayers he might obtain mercy from our Lord. He likewise, together with our most blessed Bishop Pius, desir'd</p>	<p>A. D. 161.</p> <p>the tutor of S. Timothy.</p>

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twenty commemorate you at the Altar of the Lord. Above a month and twenty eight days after he was departed from the Virgin Praxedis, he fell sick. Now our Bishop Pius together with the Virgin Praxedis having a sickness in common, they both lay in bed. The Men of God Novatus and his wife appeared to us in the Congregation. They said they were informed that the Virgin Praxedis was sick, and they came thence by fitches: then were all very sorrowful. Our Bishop the blessed Virgin Praxedis said to our Bishop Pius: if by the Virgin Praxedis please: let me go to them: for by his visitation and prayers I do assure my self, the Lord will save him. Pius then was moved and refused to allow him. And the Virgin together with Praxedis, went to the Virgin of our Lord Novatus, to the Man of our Lord Novatus. And when this Man heard that this sickness was come to him, he gave thanks to our Lord for the comfort he received by the Visitation of the Holy Bishop Pius, together with the Virgin of our Lord, and all the relief of his sickness. And he lay his hands eight days on the Virgin Praxedis, and he was cured. And during the time that he lay with him, he expressed his Will and his pleasure to be, to bequeath to your self, and the blessed Virgin Praxedis all his life: and on the thirtieth day following he departed to our Lord. Of these things we together with holy Bishop of the Apostolic See and the Virgin Praxedis, thought meet to give you to know, that these letters, and the things which we have written to you, may give you some acquaintance with your brother Novatus blessed, that your appointment may in all things be observed. Sent by Eusebius a Subdeacon of the Holy Roman Church.

3. To this Letter s. Timothy his Answer follows, though short, yet full of faith and perfume of a true Christian, and Christian Charity. Thus he saith. I am thankful to my brother Alexander, and I love right Pious, and to his most holy Sister Praxedis, health. We being desirous in all things without delay to express our service, beseeched your holiness recommend us to the Memory, and intercession of the Holy Apostles, the holy Bishop Pius, Prelat of the holy Apostolic See, and all the Saints, that they would be so good as to pray for us. And we were pleased to direct to me, and there abundantly filled with mercy. For my soul was always was, and still continues resigned to yours. Wherefore your Holiness may take notice, that the same is pleasing to us your request, which was agreeable to our Brother Novatus, namely that he be bequeathed to me, that I may have the disposition of the holy Praxedis, and there, as I shall have leave, I will purpose to employ the said legacy which may I receive shall be thought good by you and the said holy Virgin.

4. Now what was the successe of this holy negotiation appears in the ancient Apostolic the same Father in these words. Having there received this Appliance were filled with joy, and gladness. And the said holy Praxedis was made a Monk. Then the blessed Bishop Pius was greatly rejoiced to God the Father, Almighty. At the same time the holy Virgin of our Lord Praxedis, having received such power (from her Brother

Timotheus) humbly besought the blessed Bishop Pius that he would dedicate a Church in the Baths of *NEVATVS*, at that time not frequented: because in them there was a large and spacious Edifice. To this request Bishop Pius willingly yielded, and dedicated a Church in the Baths of *NEVATVS* at Rome in the street called The Bricklayers street, where likewise he constituted a Roman Title, and consecrated a Font for Baptism on the fourth of the Ides of May.

s. These *Sabae* here named from *Nevataw*, have elsewhere their title from S. Timotheus, being situated on the *isolemnitas* at Rome call'd *Fiminal*. To this place it was before a Church was solemnly consecrated, that Christians usually repaired, but privately, for the celebration of holy Christian Mysteries : as we find in the Acts of s. Iustin the Philosopher and Martyr: For being examined by the Prefect of Rome concerning the placesin which the Christians made their Assemblies, his answer was, *I have hid them, but know not where they abide near the house of one Marcus,* at the Bath named the *Timothian-bath*. For which Assemblies, having been forbid by the Emperour, the same Iustin four years after suffered Martyrdom.

6. Now *Whetnas* in this relation made by the holy *Petrus Pappur*, there is mention of a *Rymen* Tide constituted by *Pope Pius*; we may observe that in the first initiation of the Church, those who were ordained *Petrus* to celebrate *Dionise Myssier*, were not confined to any fixed residence, but exercised their function in several places, as occasion presented itself: But about the year of our Lord one hundred and eighty, the *Pope* assigned to *Petrus* a peculiar Charge, and the same was called *Tides*, or *Tides*, in Rome, which were called *Tides*, or *Tides*, in the same from the *Episcopos*, or *Merks* on the places where they assembled: which in the ancient Church were *Crosses*, erected to signify that such buildings were appropriated to *Christian Worship*.

ANTON.
P. EMP.

A. D. 16,

MS. Ins.
 ap. Eas.
 A. D. 165.

AS. Page.



under Roman Governours. III. Book. 45

M. AUR.
EMP.
A.D. 166

XIV. Сн

XIV. CHAP.

1. The death of Antoninus Emperor, to whom succeed Marcus Aurelius and Lucius Verus.

2. The death of S. Praxedes.
3. Persecution rais'd by M. Aurelius
at the instigation of Philosophers.

1. **T**HE same year with *S. Nerva*, did the *Emperour Antoninus* likewise end his life: to whom succeeded *Marcus Aurelius*, call'd the *Philosopher*, and *Lucius Verus*: so that the *Roman Empire* was joyntly governed by two persons, with equall authority.

2. In the second year of the reign of these Emperours dyed the holy *Virgin Praxedes*. Concerning whom thus the Holy Priest *Paschasius* continues to write: *Two years and eighteen days after this Church was dedicated, there was a great persecution raised against Christians, to the end to force them to worship Idols: and many*

1. This persecution was begun chiefly at the instigation of *Heathen Philosophy*, especially the inhuman, beastly self of the *Cynics*. For by reason of the Emperors *Ru-
dianus* and profection of *Stoical Philo-
sophy*, such persons had easily admitted to him. Among whom *Taraxus* a learned *Chri-
stian* was slain, who was a *disciple* of the most *Cynic* called *Eremita*, whose vanity, luxury, cruelty and profaneness is well described by him; and *S. Iulian Martyr* in his

Orator publicly pronounc'd before the *senat*, mentions the same *Cynick* with contempt and indignation: as it were prophesying his *Martyrdom* following, and procur'd by those *Sycophants*.

XV. CHAP.

XV. Сн.

1. 2. Of *S. Timothy*: his death by Martyrdom at Rome.

3. *A Letter of Pope Pius signifying this, &c.*

4. His universall care over the Church.

5. 6. *A second Letter of the same Holy Pope.*

7. Great care of Christians touching
the Sacred bodies of Martyrs.

1. **T**Hus we have the summe of what is in *Ecclesiastical Monuments*: delivered touching three holy children of *Pudens* a *Roman Senator*, and his wife *Claudia Priscilla*: in the *Asly* of whom our Nation has an interest, partly in regard of their *Mother a British Lady*, as likewise their *Brother s. Timotheus*, who besides his general *Apostolical Office* exercised in this *Iland*, had no doubt a great influence in disposing *King Lucius* to the embracing of our *Christian Faith*.

2. Now besides this general Character of this our *Saint*, there is little extant touching *S. Timotheus*, but only that this year after his devout Sister *Praxedis* death, he return'd to *Rome*, where also he became a happy prey to those sensual savage *Philosophers*, and in the following year gloriously ended his life by *Martyrdom*, together with another worthy companion called *Marcus*. This appears both in the ancient *Roman Martyrloge* on the twenty fourth of *March*, as likewise an *Epistle* written by the Holy Pope *Pius* to *Julius Bishop* of *Vienna* in *France*.

3. The Copy of which Epistle is as followeth: *Pius Bishop of Rome to his Brother Julius Bishop. Before thou dost depart from Rome our Sister Eusepia, if thou dost well remember assign d the Title of her house for maintaining*

Sum. Math.
24. M. J.

epistle of P.
Pius.

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their days by a happy conflict. Take care, dear Brother, that thou follow them by imitating their Zeal, and freeing thy self from the chains of this world. Make half to obtain with thy daily Appluses the everlasting palm of victory: that palm which S. Paul attain'd by a world of suffering, and S. Peter also, from whom the Cross is self could not take the love of Christ. Sater and Blessings, worthy Priests, salute thee. Salute the Brethren who live with thee in our Lord. Cherish them, Saters prime Ministers, salute many from the Faith. May the Grace of Christ dwell forever in thy heart.

4. In this Epistle we see what a general care this holy Bishop expresses, and how his solicitude for the salvation of souls is not confin'd to Rome or Italy only. As likewise how he professes that he divided the care of propagating the Gospel to Priests subordinate to him. So that it cannot be doubted but that S. Timotheus his employment in our Lords Vineyard in Brittany proceeded from his care, and was accompanied with his benediction. A further proof whereof is afforded us in another letter of his to the same Father Bishop of Vienna, which we here let down.

5. This Bishop of Rome, to his Brother Justus Bishop, health. Attalus is arrived here, bringing with him the Epistles of the Martyrs there: whereby he has fill'd our hearts with inestimable joy for their triumphs. He acquainted us that our holy College Firm has victoriously triumphed also over the Prince of this world: and that thou art seated in his place in the Senatorial City of Vienna, being clothed with Episcopall vestments. Be careful therefore faithfully to discharge in our Lord the Ministry which thou hast received. Let not thy diligence be wanting, devoutly and reverently bury the bodies of the Martyrs, as the members of Christ: for the Epistles record S. Stevens. Visit the prisons of the Saints, and take care that none of them lose the fervour of their Faith. Approve holy Martyrdom by the light of the Holy Spirit in thee. Encourage and excite them to various constancy in the Faith. Let the Priests and Deacons flourish thee, not as a Master, but as a Minister of Christ. Let thy piety and holiness be a protection to the whole congregation under thee. Our Brethren, whose names Attalus will acquaint thee with, are freed from the Tyrants cruelty and now rest in our Lord. After the Priest hath built a Fane (or Church), and is happily dead in our Lord. Commend most blessed Brother, that it has been revealed to me, that the end of my life approaches shortly. One thing I earnestly beg of thee, that in the holy Communion thou wilt not be unwindfall of me. This poor Senar of Christ at Rome salutes thee. I salute the whole assembly of Brethren with thee in our Lord.

6. That which this holy Pope mentions of his approaching death, was by the event prov'd to have been a Divine revelation, for the year following he was crown'd with Martyrdom, after he had fate ten years:

And Anicetus a Syrian succeeded him.

7. As touching that advice concerning the Bodies of Martyrs, several examples of those Primitive times demonstrate, that what he there advises, was no superstitious invention of his own, as our Modern Separatists doe call it, but a duty received from the Church. Such reverence did the Church of Smyrna express to the Relicks of S. Polycarpus, who was martyred two years after S. Pius: as appears in their Epistle relating the circumstances of his blessed death. The malicious Jews would have persuaded the Roman President to have refused the holy Martyrbody to the Christians of Smyrna, lest, sayd they, they should forsake their crucifixion God, and worship Polycarpus for a God: For these miscreants could not distinguish a sacred Veneration due to holy Relicks, from that Supreme adoration, which belongs only to God: But those holy Primitive Christians were better instructed, for thus they write; We (say they) have receiv'd the bones of Polycarpus, more valuable to us than precious stones, and pure than gold, in such a place as is decent and becoming: Where being all of us assembled, God will give us the grace to celebrate with all possible joy and exaltation the day of his Martyrdom, as being indeed the day of his more happy Nativity.

XVI. CHAP.

1. Commotions in Britany: pacified by Calphurnius Agricola.

2. Long and dangerous war in Germany. A victory miraculously obtain'd by the Prayers of Christians.

4. Successions of Popes. Touching King Lucius.

1. IN the eighth year of the reign of M. Aurelius and L. Verus, the Northern part of the Empire, especially in Germany and Britany, was cruelly agitated with tempests of seditions and wars. In Britany the Northern Province of the Oradani (about Bernick) broke out into open rebellion: for reducing of whom Calphurnius Agricola was sent into the island, upon whose approach the rebels quickly submitted. And all that remains besides to keep alive his Memory, is an Inscription upon a Pillar rais'd by A. Licinius, wherein Calphurnius Agricola's name is engraven: Which Pillar is dedicated to the Syrian Goddess (Dea Syria), worship'd, it seems, by the Romans in that place. Concerning which Goddess the reader may consult our learned Mr. Selden in his Treatise of that argument.

2. But the German war was more lasting and doubtful: which not belonging to

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A. D. 170.

of b. H.
p. 16. 4.
p. 14.

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XVI. CH.

A. D. 170.

Exposition in
Latin.

Seld. de Di.
Syn. l. cap. 11.

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our present design, the relation of it must be sought for in the Roman Historians of this age. Yet one circumstance in it, conducing much to the glory of Christian Religion, must not be omitted. Which was the saving of the Emperor and the whole Roman Army, not only from a certain destruction by the German Nations, (the Marcomanni, Catti, &c.) by whom they were inclosed, but from a more irrepressible enemy, extremity of thirst: All this obtain'd by the Prayers of Christian soldiers, not only interrupted all persecution of them, but obliged the Emperor by his publick Letters sent into all Provinces to profess his gratitude for so eminent a deliverance.

3. The particular circumstances hereof we shall refer to the following Book, the argument whereof will be the happy and glorious conversion of our British King Lucius to the Christian Faith: To effect which, this so wonderful, publick and unquestionable miracle, no doubt much conduced. Now this conversion having been perfected in the beginning of the reign of the Empe-

ror Commodus, who succeeded his Father M. Aurelius, which was four years after this stupendous deliverance of the Romans, our Ecclesiasticall Monuments afford us little for the furnishing that space of time. Therefore we will only add, for a distinct clearing of Chronology, the succession of the Bishops of Rome since the last mention'd Pope Pius the first of that name.

4. To Pope Pius therefore, having fate somewhat more than nine years, and dying in the year of our Lord one hundred sixty six, succeeded S. Anicetus, to whom after nine years succeeded S. Soter, who having for the space of five years filled the Chair of S. Peter, had for his next Successour S. Eleutherius in the year of our Lord one hundred eighty: in the third year after whose assumption to the Apostolick dignity King Lucius, then an old man, for he had reigned fifty eight years, by Gods mercy and grace, had his youth renew'd like an Eagle, being born again by Baptism, and made an heyr of an everlasting Kingdom.

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THE
FOVTH BOOK
OF THE
CHVRCH-HISTORY
OF
BRITTANY.

I. CHAP.

I. CHAP.

1. The Conversion of the British King Lucius in his old Age.
2. 3. Several Motives thereto.
4. Edicts of former Emperours in favour of Christians.
5. An example of the Emperour Antoninus his Edict.

KING Lucius had now governed the Britains almost threescore years, having begun his reign in the tenth year of his age, when Almighty God at last subdued his heart to the belief and obedience of his Gospel. It may perhaps seem strange he should hold out so long against the Truth: but yet if we consider the tenaciousness of humane nature to inveterate customs, especially such as are agreeable to flesh and blood, and likewise the horrible scandals and prejudices which then were cast on Christian Religion, which even without such prejudices, is extremely contrary to our naturall inclinations, it is to be esteemed no lesse then miraculous, that a great King in such times as those were, should have the courage to be

the first example, and this in his old age, of submitting a Scepter and Crowne to the spirituall Scepter of Christs Kingdom.

1. Besides his to long experience of the innocence, humility, patience and peaceable dispositions of his Christian subjects, we may suppose the principall Motives inducing him to yeild at last to the exhortations of many Apostolick Preachers, such as were 1. Aristobolus, 2. Marcellus, 3. Timotheus, &c. to have been two; First the Testimonies that the Emperours themselves, though otherwise Enemies to the Christian Faith, gave to the Protectors of it: Next the wonderfull testimony that God gave thereto by rescuing the then reigning Emperour from unavoidable destruction by the prayers of his Christian soldiers.

2. As touching the former Testimonies of Emperours, they are the more weighty, because given not out of any worldly respects, but purely out of a conviction of the innocence of poor persecuted Christians, after all severity, rigour and cruelty had been used toward them to force them to renounce their Profession. Moreover these Emperours were not such as Nero, Vitellius or Domitian, whose favour to Christianity would have been a disgrace and prejudice to it: But Princes venerable to the world for their prudence, courage, and zeale likewise to their own superstition; Such were Nero, Trajan, Hadrian, Antoninus Pius, and Marcus Aurelius.

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4. We will here inferently only one Edit of the Emperor, *Antoninus*, by which we may gather the tenour of the others. It is extracted out of the Writings of *Julian the Philosopher* and *Martyr*, who then flourished. The form thereof is as followeth.

5. The Emperor *Cæsar Titus Elinus Hadrianus Antoninus Pius Augustus*, Highest Priest, this fifteenth time possessed of the Tribunitian Power, and this third time Consul, Father of his Country, To the people of *Affia*, Health, I am assured that the Gods will not permit those men to be hid in safety, who refuse to pay due honour and worship to them: for they themselves will far more severely punish such, than you can. And you do not consider that by molesting and tormenting those men whom you call *impious*, and charge as enemies to the Gods; you thereby do the more confirm and increase their Religion. For to them as it is a thing more desirable to be considered criminal, and to lay down their lives for their God, than to enjoy the present life with worldly contentment. Hence it comes to pass that by exposing their lives in this manner they obtain over you a more illustrious Victory, than if they should perform any other act of piety or virtue. Now as concerning the Earth, quakes which both in late times, and as this present also do happen, I judge very reasonable to give you some admonition. Whensoever such calamities befall you, you are presently disheartened and in despair, and you impute to their Religion, as if it alone was the cause of all misfortune happening to you. On the other side, whensoever any such accident befalls them, they are thereby invited to a more constant and firm trust in God: Whereas all that while you either lose all knowledge of God, and utterly despise all sacred duties, not only refusing to pay the worship and service due unto the Deity, but evenously abusing, and to the death persecuting those who do observe and reverence him. Now several Magistrats and Governors of our Province have heretofore written letters in the behalf of these innocent men to our most holy and desired Father *Hadrian*. To whom his Majesty and *Gregory* was, That no further trouble or molestation should be given to those men, except they should otherwise be found guilty of any crime, so that they had a design prejudicial to the Roman Empire. Many have likewise written to me in their favour, to whom my Answer was, That I intended to the ordinance and will of my late Father, And my pleasure is, That if any shall hereafter offer any injury or vexation to any Christian, upon this account that he is a Christian, the person so persecuted, though he be found to be indeed a Christian, shall be presently acquitted: And his accuser shall undergo a punishment.

6. This Edit though in this Copy directed only to the *Ætius* Province, where the malice and petulancy both of Jews and Gentiles, Enemies to Christianity, was more violent, yet no doubt had its effect in all other places also: For besides that the cause of Christians was every where the same; Edicts

of this nature were sent over the whole Empire, as we shall see in another of the same nature published by *M. Aurelius*, and presently to be produced. And however, all Christians too doubt would be zealous to make use of the advantage that such Edicts gave them to justify their Religion, and clear it from all prejudices cast upon it: For what could the most learned among the Christian Writers in their Apologies invent more honourable and more advantageous to recommend the Christian Faith, than this *Heathen* Emperor here published to all the world? It cannot therefore be doubted, but that such Testimonies from Enemies of such Authority had great influence on the minds of all confiding moderate *Heathens*; though otherwise little disposed to embrace the Truth than *King Lucius* was, who from his Ambitions inherited a spirit not only of civility and courtesy to all, but likewise of a particular kindness and liberality to Christians.

II. CHAP.

1. & C. The wonderful deliverance of the Emperor *Aurelius* and his Army by the prayers of Christians: particularly related out of *Dio*, &c.

4. 5. *Dio* wonderfully ascribes this Victory to a Magician.

6. 7. The Emperours own true relation of it.

8. 9. This an occasion of the Conversion of many: particularly of *King Lucius*.

10. Mistake of the Conjurators of *Magdeburg*.

11. 12. *Enchirion* his testimony of the Conversion of many (in *Brittany*).

1. BUT another far more powerful and authentic Testimony to the Truth did Almighty God himself at this time give to all mankind, by delivering not the Emperor alone, but his whole Army, yet in a manner the Empire it self, upon the prayers of his Christian servants, from destruction otherwise inevitable.

2. The state of the then present affairs and dangers is thus described by *Dio* a Roman and Christian living in those times, and a bitter enemy to Christians: The Emperor *Marcus* (saith he) after many and great battles fought in Germany, and no small dangers undergone, at last subdued the *Marcmanni* and *Lezgers*. After which arose a new and sharp war against a Nation called *Quadi*: From which was ensued a Victory to the Romans, happy beyond their hope, being indeed obtained by a miraculous favour of God: For the Romans in the midst of the battle being brought into extreme danger, were saved after a wonderful manner, & met by a special Divine

assistance

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assistance. For being narrowly enclosed on all sides by the *Quadi*, though where the places were common, they fought valiantly, yet the Barbarous Enemy delayed the deciding the business by a general battle, hoping without the help of a combat, to see them be destroyed by the extremity of heat and thirst: For by the advantage of their multitude, having fifty the advantage of their had few about them, so that they could not come to any matter. Now the Romans being brought into these extreme difficulties, and tormented both with diseases, wounds, a burning heat of the sun and intolerable thirst, so that they could neither fight, nor draw off from the place, but were forced to stand still in their arms exposed to the fiery beams of the sun: On a sudden there was a gathering together of many clouds, from which descended wonderful great showers of rain refreshing the Romans, which could be imagined to be no other cause, but a special immediate favour of God.

3. Thus writeth *Dio*: and he sets also, that the Romans being encouraged by so unexpected an assistance of heaven, valiantly set upon their enemies astonished, at such a miracle, who immediately fled, and in their flight as many were killed by lightning, thunderbolts and stones falling from heaven, as with their enemies' swords. So that was notorious to all the world that this so great deliverance and victory was the work not of men, but of God only.

4. Now though evidence hereof extorted from *Dio* a true confession of Divine goodness, yet his malice and envy against the Christians incited him to attribute this Miracle rather to *Magick* more powerful than his God *Mercury*, then to the true God of the Christians. For to the forecited account, he adds this conclusion: The report is (saith he) that a certain Egyptian Magician called *Ammonius*, who was then attending on the Emperor *Marcus*, did by *Magick* art make on the one, and other Demons, and by these artifices forcibly procured such showers. But *Apollonius* the abridger of his History, evidently convinces this imposture, by shewing first that the Emperor was never addicted to the delusions of *Magick*, or affected with the faculty of the Professours of such arts: And sheweth next declaring the true circumstances of the manner to this effect: *Marcus*, saith he, having in his army one Legion consisting of soldiers which came from *Melitene* (in Armenia) and were all of them worshippers of Christ: There came to him, being in great fear what would become of his Army, and as a last what course to take, the Prefect of his Province, who told him that there was a nation, so difficult that they which were called Christians could obtain from God: of which Professors there was then present in the Army one entire Legion. *Marcus* being thus informed, desired the Christians to make supplication to their God in behalf of the Army.

which often as they had done, God immediately granted their prayer, and with the same showers destroyed the Enemies, and repulsed the Romans. *Therapion* *Marcus* wonderfully astonished with these things, by a publick Edit honour'd the Christians, and called that Legion the *Thundering Legion*. And to this effect an Epistle written by the Emperor himself is extant to this day.

5. This was the true Narration of this wonderful deliverance, which is confirmed by the Testimonies of several learned Christians in their publick Apologies for their Religion immediately after that time, such were *Apollonius* Bishop of Hieropolis cited by *Eusebius*, and *S. Gregory Nazianzen*, and likewise *Tertullian* in his works still extant. Which is a proof undeniable of the Truth of these things: because otherwise their alledging of so famous an accident in the times when they might evidently have been convinced of its most impudent forgery, this would instead of pacifying, have more enraged their persecutors against them.

6. But a Witness beyond exception is the Emperor *Marcus* himself, though a Heathen, who testifies, not by report or hearsay, but what his eyes have seen: This he does in a publick Letter or Edit in favour of Christians, which he commanded to be sent through all the Provinces of the Empire. This is that Epistle mentioned by *Apollonius*: the tenour whereof is this:

7. The Emperor *Cæsar Marcus Aurelius Augustus Antoninus*, Germanicus, Parthicus, Sarmaticus, High Priest, in the twenty eighth year of our Tribunitian Power, and our third Consulship, Father of our Country, Peaceful, the Saviour and People of Rome, sends health. I have given you information touching the greatness of our present design and resolution, and all the occurrences which successively happened to me in Germany, both in our combats and sieges: And by when I was at *Carnuntum*, our tents being set, so that there approached within the space of nine miles no fewer than seventy four Ensigns of our Enemies. And the same thing did *Pompeianus* our General declare to us, which our soldiers like wife saw. Now having in our Army nearly four Legions, the Fifth, the Tenth, the Thirtieth Legion, and that of the Veterans, and there being in our Enemies' Camp no fewer than nine hundred seventy seven thousand, when I compared our small forces with the vast multitudes of our Barbarous Foes, I addressed my prayers and vows to our Roman Gods: But when I saw that I was neglected by them, and that the Enemy began to overcharge us, considering the small number of our men, I sent to call the Christians, which were not a few in our Army, whom I both by prayers and threats also urged to assist us: But threats were neither needful, nor indeed seemly, as I perceived afterward, when I found how powerful they were. For they undertaking our defence, did not for themselves to provide themselves of weapons, or to make use of arms

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Ench. hist.
Orig. Niff.
in action, in
40. Martyr.
Tertullian.
ap. c. 5. ad
Scapula c. 4.

The Epistle
an Edit of
the Emperor
M. Aurelius
in favour
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Trumps: For to put their trust in such things is not acceptable to that God, whose name, cause and honour they always carry in their hearts. Therefore it is just that we should acknowledge this to be justly practised by God whom formerly we often'd to be impious and enemies to him. For having cast themselves prostrate on the ground, they offered their prayers not only for me, but for the whole Army, that some remedy might be sent us to assuage the hunger and thirst with which we were tormented: For, for the space of five days we had not drunk any water, there being none left among us, nor any means to procure any, we being clo'd round about with Mountains in the very heart of Germany. Now as soon as these Christians had cast themselves on the ground, and addressed their prayers to that God of whom I was ignorant, immediately there fell from heaven abundance of rain, which was most cool and refreshing, but to the Enemies of the Romans it was accompanied with hail in the likeness of fire, and with thunderbolts. Thus that God who cannot be overcomen or resisted, was in a wonderful manner ready propitious to their prayers and supplications. For this reason let us be so far from such a style to be, what they profess, Christians, lest we force them by their prayers to obtain such weapons from heaven against us. My judgment and sentence therefore is, That none be question'd or call'd into judgment upon this charge that he is a Christian. Is that of any one shall be found to lay this as a crime to any one, that he is a Christian, let it be made known to the person accus'd for being a Christian, in case no other crime be objected to him, that he is to be presently dismissed and acquitted: and let him that accused such a Christian, be burnt alive. Whosoever therefore professes himself a Christian is hereby freed from any danger in that regard threatened against him. Neither let the Magistrate who governs the Province, endeavour to make him renounce his Profession, or in any way abridge his liberty. And my sentence moreover is, That this Edict be further establish'd by a Decree of the Senat, and publicly expul'd in the common place of Trajan, that any one may read it. For Petrus Valli likewise Prefect of the City take order that this Constitution be sent into all Provinces: Neither let any one who has a mind to take a copy and make any use of it, be prohibited so to do. Forcye well.

8. The Emperor not content with celebrating to advantage the wonderful power and goodness of the true God by Edicts and Writings published to the whole world, proceeded to a yet more illustrious expression of his gratitude: And because Edicts were only in force for the present age, he to eternise the memory of so great a deliverance, rais'd up in a spacious place at Rome a vast Pillar, on which was grav'd the whole History, to be read by all future times.

9. Now such a Confession of the impotency of the Roman Deities, and the Omnipotency of the true God worshipp'd only by

Christians, a Confession made by the most wise, learned and vertuous Emperor that ever assumed the Title of Cæsar, this, no doubt, had a strange influence on the minds of a world of persons in all the Provinces of the Empire, to incline them to conform themselves to the Emperours judgment, though worldly interests made his practice contradikt his judgment. Hence it came to pass that the numbers of Christians wonderfully increas'd at this time, and those not only of the vulgar rank, but persons of honour and esteem in the world: as we read in Tertullian, a Christian Writer of the next Age: We, says he, who are counted Externs by you, doe yet fill all your places, your Cities, files, Castles, free Towns, Camps, Tribes, Corporations, Palaces, Senates and places of Judicature, &c.

10. No wonder then if our British King Lucius, so well prepar'd before, having been inform'd (as our Historian Bale writes) by the Emperours principall Officers Trebellian and Perinax, sent by him into Britany, not only of the late miraculous deliverance, but how a great number of the Roman Nobility and Senators had thereupon given their names to Christ: No wonder, I say, if he being convinc'd in judgment, and not deterred by the Roman Civil power, at last submitted his neck to the same easy yoke. But whereas the Centurians of Magdeburg mistaking this pulchre of Bale, do affirm that Perinax and Trebellian were themselves converted to the Christian Faith, and thereby an occasion of King Lucius his conversion, this evidently contradikt the current of the Roman History. For Perinax who in these times was sent the Emperours Lieutenant into Britany, he after the death of Commodus who succeeded M. Aurelius his Father, was chosen Emperor, and not the least intimation is given by any Historian, that he was affected to Christian Religion. As for Trebellian a person unknown in the History of these times, for he could neither be that Trebellian Maximus, who governed Britany in the year of our Lord four hundred, nor probably that Cæsar Trebellian the Emperours Lieutenant there in the year one hundred and eighteen, concerning whom we find in no Monuments any ground of suspicion, that either of them became Christians.

11. For this reason we cannot afford him place among those illustrious persons, concerning whom Eusebius thus writes, At the same time when Commodus governed the Roman Empire, our Religion was brought to a quiet and peaceable state, through all the Churches in the world. For moreover the Word of salvation did then saturate the minds of all sorts of men, so that they all received the worship of the only true omnipotent God, Creator of all things, that at Rome it self, and in the Roman Empire very many persons illustrious for their birth, and flowing with wealth, embraced that Truth which brought salvation to them, and

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Tertull.
de
Prescrip. 13.

Bal. cont. 1.
cap. 19.

Magdeburg.
Graf. cap. 1.
c. 2.

Euseb. hist.
lib. 5. c. 10.

marcover

COMMOD.
E. M. P.

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Euseb.
de
Prescrip. 13.

III. CHAP.

A. D. 181.
lib. X. c. 1.
in com.
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5. p. 1.

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moreover drew to the same Holy Profession their whole families and kindred.

12. By which expression the History seems in the opinion of Baronius, to have principally pointed at this famous Conversion of Britany: For, having with all diligence searched into Ecclesiastical monuments he professes he could not find out any to whom that passage in Eusebius could be applied, except our British King Lucius, whose name is commemorated in the ancient Martyrologies usually read in Churches. Neither is it any wonder that Eusebius should either be ignorant, or silent concerning the particular affairs of Britany, concerning which, as may be shew'd by many Examples, he treats very negligently. But enough hath been sayd touching the motives probably inducing King Lucius at this time publicly to embrace the Christian Faith: We will consequently declare the manner and order of the said Kings conversion, accompanied with what was done by his family, but generally his whole Kingdom.

III. CHAP.

1. A History of the Conversion of Britany anciently written by Eusebius Avelianus, left.
2. The Relation of Bale and the Magdeburgenses concerning it.
3. Dr. King Lucius being unsatisfied in his old Religion, demands instruction of Pope Eleutherius: And why he has recourse to him.

1. IF the Ancient History of Eusebius call'd Avelianus (that is, of Glastonbury) mention'd by Rudolphus Niger in his Chronicle, and Bale, who is sayd to have lived in these very times of Antoninus the Philosopher, Commodus his son, and Pope Eleutherius, and to have written a Book of the Original of the British Church, if this History, I say, were still extant, we might with more assurance proceed in the relation of the particulars touching this most happy conversion of our Countrey: Whereas now we must content our selves with gleanings out of less ancient Writers such parcels as they will afford us to make up the following Narration. Notwithstanding this we cannot charge them with delivering to posterity their own inventions, we ought to receive their scattered Records as the Relicks of ancient Tradition, extracted out of primitive Histories, now swallowed in the gulfe of time.

2. Now in our Narration, that we may approve our sincerity, we will not neglect

the judgment and testimonies of such Modern Writers as have searched into Antiquity, though otherwise averse from Catholic Religion. Among which thus writes Bale, King Lucius, says he, was it seems, scandaliz'd at the meanness and Poverty of Christ, as the Jews formerly were. For though Christian Religion had for the space of more than a hundred years been propagated through Britany, yet it seem'd to him deprived of its due splendour, because it had hitherto been administred by simple, poor and contemptible persons: and however, it wanted the Imperial Authority of Rome to support it. Therefore as soon as he was inform'd by Trebellian and Perinax, the Emperours Lieutenants, that upon the crying of persecution, severall illustrious Romans had embraced it, he then began to entertain a more worthy conceit of it. And to the same effect write the Centurians of Magdeburg, though with some mistake, as hath been observed.

3. This stone of offence, to wit, Poverty and want of worldly splendour and advantages being thus removed, King Lucius now seriously comparing the Christian Faith with what he had been taught by his Druids, the simplicity and sanctity of the one, with the unclean and inhuman superstitions of the other, but especially considering the inclinable promise of eternal glory and Happiness not only propoied, but by evident demonstrations establish'd in the Gospel, to which his own Priests never pretended any claim at all: No wonder if he grew unsatisfied and weary of his former Errors, and willing to admit a further Illustration of those verities, with a few beams whereof he had formerly been enlightened.

4. Now, it seems, there nobeing then in Britany, or not known to the Kings any Ecclesiastical persons of authority sufficient to establish a new Church, though there wanted not such as had skill enough to persuade & satisfy him in the Truth of Christian Religion, the principall of which were the formerment'd Eusebius of Avelianus, and Medivinus of the Province inhabited by the Belge: Hence it came to pass that King Lucius, no doubt, by the advice of these holy persons, was oblig'd to seek for a more perfect instruction, and to implore a greater authority for settling the common affairs of Christianity, from abroad.

5. For which purpose though in the neighbouring Kingdom of Gauls there were at that time living and famous many holy Bishops, eminent for Piety and learning, the most illustrious among which was S. Irenæus Bishop of Lyon, and shortly after amongst glorious Martyrs: Yet to none of these had King Lucius recourse either for counsell or assistance: But ordering his Messengers, to pass through that Nation, he directed them beyond it to Rome, the fountain of all Ecclesiastical Jurisdiction, and to S. Eleutherius

a worthy

COMMOD.
E. M. P.

A. D. 181.
de cont. 1.
cap. 19.

Comm. Mag.
de bal.

A. D. 182

Item. l. 3. c. 3

Terull. in
Prescript.
cap. 36.

res. ubi sup.

d. *ibid.*

IV. CHA.

a worthy Successor of S. Peter in the *Epistolic*
Chair

And indeed if he had at that time consulted St. Jerome, he would have told him what himself had taught the world in his Book against *Heretics*, *To us* the *Rome Church* by reason of its more powerful preeminency it is necessary that every other Church should have reverence to that, which is all faithful Churches Tradition derived from the *Applies* was *fixed* and *Terminall* likewise an *Emminent* *Precept* then alive would have given him the same advice, *Prove* *they* *are* *not* *faith* *he* *that* *would* *better* *enjoy* *their* *causality* *the* *business* *of* *the* *fabrick* *take* *a* *view* *of* *the* *ground* *whereon* *it* *is* *erected* *and* *the* *foundations* *whereon* *it* *is* *built* *and* *if* *they* *be* *not* *found* *solid* *and* *firm* *and* *if* *they* *be* *not* *found* *the* *ground* *whereon* *it* *is* *erected* *and* *the* *foundations* *whereon* *it* *is* *built* *and* *if* *they* *be* *not* *found* *solid* *and* *firm* *and* *if* *they* *be* *not* *found* *the* *ground* *whereon* *it* *is* *erected* *and* *the* *foundations* *whereon* *it* *is* *built* *and* *if* *they* *be* *not* *found* *solid* *and* *firm* *and* *if* *they* *be* *not* *found* *the* *ground* *whereon* *it* *is* *erected* *and* *the* *foundations* *whereon* *it* *is* *built* *and* *if* *they* *be* *not* *found* *solid* *and* *firm* *and* *if* *they* *be* *not* *found* *the* *ground* *whereon* *it* *is* *erected* *and* *the* *foundations* *whereon* *it* *is* *built* *and* *if* *they* *be* *not* *found* *solid* *and* *firm* *and* *if* *they* *be* *not* *found* *the* *ground* *whereon* *it* *is* *erected* *and* *the* *foundations* *whereon* *it* *is* *built* *and* *if* *they* *be* *not* *found* *solid* *and* *firm* *and* *if* *they* *be* *not* *found* *the* *ground* *whereon* *it* *is* *erected* *and* *the* *foundations* *whereon* *it* *is* *built* *and* *if* *they* *be* *not* *found* *solid* *and* *firm* *and* *if* *they* *be* *not* *found* *the* *ground* *whereon* *it* *is* *erected* *and* *the* *foundations* *whereon* *it* *is* *built* *and* *if* *they* *be* *not* *found* *solid* *and* *firm* *and* *if* *they* *be* *not* *found* *the* *ground* *whereon* *it* *is* *erected* *and* *the* *foundations* *whereon* *it* *is* *built* *and* *if* *they* *be* *not* *found* *solid* *and* *firm* *and* *if* *they* *be* *not* *found* *the* *ground* *whereon* *it* *is* *erected* *and* *the* *foundations* *whereon* *it* *is* *built* *and* *if* *they* *be* *not* *found* *solid* *and* *firm* *and* *if* *they* *be* *not* *found* *the* *ground* *whereon* *it* *is* *erected* *and* *the* *foundations* *whereon* *it* *is* *built* *and* *if* *they* *be* *not* *found* *solid* *and* *firm* *and* *if* *they* *be* *not* *found* *the* *ground* *whereon* *it* *is* *erected* *and* *the* *foundations* *whereon* *it* *is* *built* *and* *if* *they* *be* *not* *found* *solid* *and* *firm* *and* *if* *they* *be* *not* *found* *the* *ground* *whereon* *it* *is* *erected* *and* *the* *foundations* *whereon* *it* *is* *built* *and* *if* *they* *be* *not* *found* *solid* *and* *firm* *and* *if* *they* *be* *not* *found* *the* *ground* *whereon* *it* *is* *erected* *and* *the* *foundations* *whereon* *it* *is* *built* *and* *if* *they* *be* *not* *found* *solid* *and* *firm* *and* *if* *they* *be* *not* *found* *the* *ground* *whereon* *it* *is* *erected* *and* *the* *foundations* *whereon* *it* *is* *built* *and* *if* *they* *be* *not* *found* *solid* *and* *firm* *and* *if* *they* *be* *not* *found* *the* *ground* *whereon* *it* *is* *erected* *and* *the* *foundations* *whereon* *it* *is* *built* *and* *if* *they* *be* *not* *found* *solid* *and* *firm* *and* *if* *they* *be* *not* *found* *the* *ground* *whereon* *it* *is* *erected* *and* *the* *foundations* *whereon* *it* *is* *built* *and* *if* *they* *be* *not* *found* *solid* *and* *firm* *and* *if* *they* *be* *not* *found* *the* *ground* *whereon* *it* *is* *erected* *and* *the* *foundations* *whereon* *it* *is* *built* *and* *if* *they* *be* *not* *found* *solid* *and* *firm* *and* *if* *they* *be* *not* *found* *the* *ground* *whereon* *it* *is* *erected* *and* *the* *foundations* *whereon* *it* *is* *built* *and* *if* *they* *be* *not* *found* *solid* *and* *firm* *and* *if* *they* *be* *not* *found* *the*

IV. CHAP.

1. 2. Bishop Vshers judgment of King
Lucius his Message to the Pope.
3. Instructions given by the King to
Messengers.

4. 5 Pope Eleutherius his Answer.
6. Other particulars of the said Answer.

1. Concerning the message sent by King
 Claudius to Pope Eleutherius, thus written
 Bishop Vsher, I doe not find among our more an-
 cient writers.

having kindness to procure and find for me
 my *Chaplain* and *Preacher* of the Christian
 Faith *and* in a Book belonging to the *Monastery*
 of *Chingien* I read, That the *Lord* King having
 heard the *name* of the *Sanctity* of *Preachers* at
 that time *living* in that *City*, sent his *Messengers*
 with public *Letters* in great expedition,
 and devoutly and earnestly beseeching the *Venerable*
Pro *Eleutherius* that by his order and will
 he might be made a *Christian*. Now no man can
 be ignorant of the *Great* alliance and frequent
 commerce which in this time intervened be-
 tween the *Britannians* living within the *Province*
 subject to the *Roman*; and that *Imperial* *City*.
 So that here there is no necessity that we should
 doubt of the *Primacy* of the *Roman* *Bishop*.

2. Notwithstanding although this last clause was added on purpose to make the readers believe that this Kingdom had no dependence at all on Rome in Ecclesiastical affairs, contrary to the forementioned assertion of Pope Innocent the First, and the Traditiory practise of so many ages: we feel the testimonies of *S. Irenaeus* and *Tertullian* doe evince the contrary: which likewise is more evidently demonstrated in the pursuit of this History.

[illegible]

4. *S. Bede* having mention'd these request of *King Eadwig* to *Pope Eleutherius*, add's presently, that he obtained the effect of his petition: that is, for as much as concern his further instruction and initiation in *Christian Religion*, &c. This will appear the *Answer* said to be sent by the said *Pope* in Writing, to this day preserved by our *Historian Mabrey of Westminster*, the Tenor whereof is as followeth;

COMMODORE
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A. D. 183

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The Epist
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therius to
King Lucian
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2. You request to me, as that I would transmit to you a Copy of the Roman and Imperial Letters, which, it seems, you desire to make use of in your Kingdom of Brittany. But you will be informed, that the Roman Letters and such as are enacted by the Emperors, are not of such obligation, nor they may any time be repeated, when the Law of God in no case will be moved. By the Divine mercy you have of late submitted your dispute in your Kingdom of Brittany, to the judgment of the Pope, who is already with you in the old name, *Non Transfame*. Out of them I therefore by Gods inspiration and with the common counsel of your Kingdom collect and frame a Law, and by it through the Divine assistance govern your Kingdom of Brittany. You are Gods Deputy in your Kingdom, according as the Kings Prayer says, *The Earth is our Lords, and the fulness of it is His round world, and all that dwell in it*. And again the same Kings Prophet saith, *Thou hast loved righteousness and hated iniquity: therefore will God hath annointed thee with the oil of gladness above thy fellows*. And again, *God will be just and judge the righteous and the unjust in the King, and will say of thee, O my faith, Thy judgment is not the judgment and justice of Caesar. For the Christian Nations and people of your Kingdom who live under your peaceable pretilation are the children of God, under his care, who according to the Gospel, pretil them as a Hen gathering her chickens under her wings, &c.* The Nations therefore of your Kingdom of Brittany are your people, which being his chosen, you might to gather into one in unanimous congregation is the duty of a Christian King. And therefore I desire of them to be one Church, which you must cherish, maintain, protect and govern, that if you may reign with Christ for ever, whose Deputy you are in the said Kingdom.

[illegible]

second time, and *Vespronius* were *Consuls* agreeing with the one hundred eighty three years of our Lord.

1. It was unwilling to forbear transcribing the book, although I cannot but acknowledge that the reasons proffered in support of its suppression are not without a certain amount of plausibility. The book's position seems to me very concluding, and containing words tating of the *Norman Latin* and *English* Lawbooks there are in it alleged *Tales of Scripture* according to the *Norman Translation*, who liv'd two hundred years after *Eleutherius*: Again *Eleutherius* in the plural Number, according to a year after the death of *Eleutherius*, when he says, *Per eum*, *Eleutherius*. And lastly not any of *Petrus*, *more*, *Ancient* *Iranian*, as *Geffrey of Monmouth*, *Flowerdew*, &c. does mention it. But what ever becomes of this Epistle, certain it is that the floridness of *King Lucius* his conversion, &c. does not depend on it, but is confirm'd by molt *Athenick* Records, and unquestion'd Tradition.

V. CHAP

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A. D. 18
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Y. CHA

3. Concerning Elvanus, one of the Kings Messengers.

1. **T**HIS Epistle, if indeed genuine, was brought back by the same Messengers whom King Lucius had sent to Rome, to *Urbanus* and *Medrinus*; and together with them came two other Holy Men commissioned by *Pope Eleutherius* not only to instruct and baptize the King, and those who imitated the Kings good Example, embraced the *Christian Faith*; but also to order and establish all *Ecclesiastical* affairs in the Kingdom. The names of those re-

2. The Employment about which the men were sent, argues them to have been sufficiently qualified thereto: And hence is that our more Modern Historians, both Catholics and Protestants, do not doubt to stile them Prelats (Antiquities) and Bishops. For indeed without such a Character and Authority how could they erect Bishopsricks, consecrate Churches, dispense Orders &c?

3. It is not likewise without probability what other Writers say concerning our British Mellenger *Elvanas*, that he was consecrated a *Bishop* at *Rome* by *Pope Eleutherius*. And whereas others contradict this upon a supposition that when he with his companion went to *Rome*, they were only *Catechumens*, not baptis'd before that time the contrary seems to appear, in that the

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The Church-History of Britanny

A.D. 183.

Pr. m. a. i.

Antiq. Glas-

VI. CHA.

VI. CHAP.

1. 2. King Lucius, with his Queen, &c. baptiz'd.

3. 4. 5. &c. Rites of ancient Baptism, signing with the Crosse, Vocation, Benediction of the water, Exorcismes, &c.

11. 12. 13. These come by Tradition: confirm'd by S. Basil.

14. The Centurians blasphemies against them.

1. **E**rcatius and Damianus being admitted to King Lucius his presence, acquainted him with the great joy caus'd at Rome by his happy conversion, and how in compliance with his desire, they were sent by the Holy Pope Eleutherius to administer the Rites of Christianity. And hereupon both the King and his whole family with many others received Baptism according to the course and ceremony of the Roman Church. Thus we read in the Ancient Roman Martyrologie, Pope Eleutherius brought to the profession of Christian Faith many of the Roman Nobility: And moreover sent into Britanny S. Paternus and S. Damianus, who baptiz'd King Lucius together with his wife, and almost all his people.

2. The Name of King Lucius his Queen baptiz'd with him, is lost: but in ancient

Records the memory of his Sister, call'd Emerita, is still preserv'd, who for her Holiness and constant suffering Martyrdom for Christ, has worthily obtain'd a place among the Saints. More shall be say'd of her hereafter.

3. Now since all Ancient Histories agree that King Lucius was baptiz'd solemnly according to the Roman rite: it will be expedient to declare the order and form thereof, as may be collected out of the Monuments and Writings of this Primitive age, which was no doubt conformable to the Ordinance of the Apostles, as S. Iustin Martyr, S. Irenaeus and Tertullian, living in these times, doe confidently affirm against all Hereticks and innovators, challenging them all to shew wherein any of the Apostolick Churches, and principally that of Rome, have deserted the ancient Faith and Discipline established by the Apostles.

4. Now though to the essence and substance of the Sacrament of Baptism there be necessarily required no more besides the due Matter, which is Water, the due Form of Words to be pronounced, and a right Intention of him who confers it: Yet that besides these there were even in those Primitive times adjoynded several other Sacred and ceremonious rites, very effectual to apply and imprint the sense and vertue of that Sacrament in the minds of all those who received it, is most evident from ancient Tradition and the Writings of those times: Which additional Ceremonies were commanded to be used in solemn Baptisms through the whole Church by S. Clement, S. Hyginus, S. Pius and other Primitive Popes, by a prescription, no doubt, from the Apostles, though probably not used every where with due reverence.

5. But though those Ceremonies had not been expressly enjoyn'd by the Apostles, who can justly deny but that the Church and her Governours, (concerning whom our Lord saith, He that heareth (or obeyeth) me, heareth me) had sufficient authority to render the administration of the Sacraments more solemn and august, by ordaining external Rites in the celebration of them, as long as they doe not command our belief of the absolute necessity of them in themselves?

6. Of the sayd Additional Rites the principall are these, 1. The anointing of the person to be Baptiz'd with the sign of the Crosse, 2. The anointing him on the head with holy Oyle, and likewise with Chrism. 4. The solemn blessing of the Water design'd for Baptism. 5. The using of Exorcismes and holy Prayers for the driving away the Enemy of mankind. Of all these Ceremonies, at this day banish'd from all Comgregations, but only the Roman and Greek Churches, and in regard of the first and

last,

under Roman Governours. IV. Book. 57

Pr. in primord. Et. antiq. p.

Timoth. 4. sup. cap. 7.

Timoth. 4. sup. cap. 7.

Timoth. 4. sup. cap. 7.

Timoth. 4. sup. cap. 7.

last, the English Protestant Church, there are evident proofs that they were in use at this time when our King Lucius was baptiz'd. 7. First touching signing with the Crosse, Tertullian is so expresse, even by confession of Protestants, and that not only in Baptism, but a world of other occasions, that this was no purpose to quere him. This was the Character which distinguish'd true Believers in that age from Infidels. And particularly with regard to King Lucius, there is to this day extant an ancient Cym stamp with the Image of this King, his Name L. v. c. and the sign of the Crosse, thereby shewing him then to have been a Christian, as Bishop Peter acknowledges. The detail remains still preserv'd in that Treasure of Antiquities, the Library of Sir John Cotton.

8. Next concerning the ceremony of holy Unction of the person baptiz'd, Tertullian gives an expresse Testimony in his Book concerning Baptism, where he also shews it to have been an ancient Tradition, saying, *Unctio baptizati et una eorum est, ut in unguento sancto unctioni, in imitatione of the ancient Discipline of the Levites, according to which men were anointed with oyle one of a house in order to be thereby consecrated Priests. By this Ceremony therefore was shew'd that all Christians are by baptism made in a few Kings and Priests, that is, in a special manner consecrated to the service of God, as S. Iohn saith.*

9. Thirdly touching the Benediction of the Water deputed for Baptism, the Lutheran Censurers of Magdeburg doe recitate how S. Pius the first Pope of that name did consecrate a Baptisterium (or Font) in the Baths of Stabianus and S. Timothy mention'd before.

10. Lastly for as much as concerns Exorcismes, or appointed forms of Prayer effectual to expell the Devil, not only Baptism before the receiving of which all the children of men are detain'd under his power, and from which the yarefied by this Sacrament only) but also on other occasions, when by Gods most wise and most holy permission sinners, yea and sometimes even holy men are given up to be afflicted and possess'd by him: Of such Terms of Exorcismes we have a world of witnesses in Antiquity, as besides Tertullian, in S. Cyprian, Optatus, the fourth Council of Carthage, can. 7. &c.

11. These Rites were guard'd with much reverence in the Primitive Church, neither was it any prejudice or hindrance to the said practice, that they were not commanded in Scripture being commended by the same authority of Tradition that Scripture was. Hence S. Basil who liv'd in the second age, were guard'd with much reverence in the Primitive Church, neither was it any prejudice or hindrance to the said practice, that they were not commanded in Scripture being commended by the same authority of Tradition that Scripture was. Hence S. Basil who liv'd in the second age, were guard'd with much reverence in the Primitive Church, neither was it any prejudice or hindrance to the said practice, that they were not commanded in Scripture being commended by the same authority of Tradition that Scripture was.

Modern successors, who would reject all things not expressely contain'd in Scripture. One passage of his pertinent to the present purpose we will here transcribe.

12. Among the Doctrines (saith he) which are taught in the Church, some we have delivered in Writing, and again some we have received in a Mystical, that is, secretly derived unto us by Tradition from the Apostles. And lastly these have an equal force and vertue to produce Piety in our minds. Neither doth any one that has any small experience in Ecclesiastical Laws, contradict these Traditions, for if we shall once presume to reject the Customs of the Church not delivered in Scripture, as if they were matters of small consequence, we shall on the same ground, though unwares, condemn likewise those things which are written in the Gospel, and external necessary to our salvation. Or rather we shall endanger to make the whole Doctrine of Faith passe for a meer Name and show, as if it had no Truth and reality in us.

13. Among these things which come to us by Tradition, without expresse Scripture, we will in the first place take notice of a practice most commonly known to all, and that is the signing with the Crosse those who have profess'd to place their hope in our Lord. Now which of the Apostles hath taught this in writing? Again what passage in Scripture instructs us in our Prayers to turn our faces toward the East? Likewise as touching the words and Form of Invocation or consecration, when we shew the Bread of the Eucharist and Chalice of benediction to the people, which of the Saints hath left them to us in Writing? For we doe not content our selves with the words rehearsed by the Apostle, or in the Gospel, but besides them we as that time pronounce many other words before and after consecration, which neither Scripture nor have received by Tradition, and which we esteem of great moment for consummation of that Mystery. Moreover we consecrate the Water of Baptism, as also the holy Oyle of Unction, yea and the person himselfe who receives Baptism: Now from what Writings doe we all this? Is it not only from a secret and tacite Tradition? Again severall other Rites profess'd in Baptism, as the Renunciation of Satan and his Angels, from what Scripture doe we derive them? Doe not we observe all these things by instruction secretly communicated to us by our Forefathers, on purpose that idle and curious people should not know them? And this mystery deliver'd by Tradition, was with great wisdom ordained by our Predecessors, who knew very well that by such silence and reserve there was maintained in the people's minds a reverence and veneration of these Sacred Mysteries. Besides all this, since these who are not yet initiated by Baptism into the profession of Christianity, are forbidden the sight of these Mysteries, what could it be more unfeeling than that such things should be published in writing?

Asst. de l'oy. rom. an. 1616. sup. 27. 18.

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14. This

14. This Testimony of *S. Bafle* touching the *Myfterium Regis Baptifm*, not invented in his Age, but derived from ancient Tradition, being fo exprefly: inftead of fubmiffion of judgment to fo venerable an Authority, the *Lateran Conciliar* of *Agdeburg* vomit forth their blafphemies againft the then certainly immaculate Spoufe of Chrift, for thus they write, *If all thefe things (touching the benediction of the Water and of Oyle and Chrifm in Baptifm, &c.) be true, lay they, what can be more certain then that in thefe times the Myftery of Iniquity did work in the Roman Church, polluting the fimple form of Baptifm?* They might have as well added, in the *Greek*, in the *African*, in the *Afatick Churches*, for in all thefe the fame Rites were ufed.

Magdaburg
cap. a. f. 111.

VII. CH.

VII. CHAP.

1. *Fagatius and Damianus deferry Idolatry: Erect Bifhopricks, &c.*
2. *How this is to be underftood.*
3. *In place of Arch-flamens and Flamens are appointed Arch-Bifhops and Bifhops.*
4. *Among the Druids there was a Subordination.*

1. **A**fter the administration of *Baptifm* to the King, thofe holy Men *Fagatius* and *Damianus*, together with *Elianus* and *Medermus*, wholly employ'd themfelves in Preaching the *Goffel* of *Chrift* through all the Provinces of the Kingdom, in difputing againft the Superftition of the Druids, and demonftrating the vanity of their Idols, and the abominableness of their horrible sacrifices. And being attended with the Kings authority and zeale, they broke in peices thofe Idols, and eafily perfwaded the Brittain to renounce their ancient Superftition: So that in a fhort fpace the *Chriftian Faith* and Worfhip of the only true God came generally to be had in honour and admiration.

Wefmafter.
A. D.

2. *Hereto Marthow of Wefmafter adds, that thofe bleffed Teachers, having defaced Idolatry in a manner through all Britanny, they dedicated to the honour of our God and his fons, thofe Temples which had been founded to the worfhip of many falfe Gods, filling them with of fountains of living Waters. Adding withal, That they confituted in diverse Cities of the Kingdom twenty eight Bifhops, which were in fubjection to three Arch-Bifhops and Metropolitan fees. The Prime fee was London, which was the chief and metropolitical, to w^{ch} all the Bifhops in the South of Severn, and Wales, the fecond was York, to which was fubmitted Deira*

and *Albania*, divided from *Laegria* by the *River Humber*. The third was the City of *Legions*, which had Dominion over *Cambric* or *Wales*, feparated from *Laegria* by the *River Ouse*. This City was formerly fited on the *River Ouse* in *Glamorganshire*, in the old walls and buildings there do fhew.

3. Thus that *Bifhopric* is herein following a more ancient Writer, *Geffrey of Monmouth*: with whom accord feveral others mention'd by *Bifhop Pher*. And though he, as likewife *Bifhop Pher*, call this countie *Britann* and *Ouse* as we read they may juftly, if by that paffage of our *Hyftorian* were to be underftood, that immediately upon the firft Convent of the Brittain to many Bifhops and Arch-Bifhops were eftablifhed in the Kingdom. Notwithftanding we may reafonably interpret the meaning to be, That in ording the Ecclefiaftical Policy of the New *Chriftian Church* they, according to the pattern given, not only by the *Roman*, but all *Eastern Churches*, defign'd a diftinction of *Diocefses* and *Provinces* according to the number and fplendour of the refpective Cities: So that there being then in Britanny twenty eight Cities, as *S. Bede* fays, *twenty eight* were made, and fepar'd with *Towns* and *Gates*, they ordain'd, that in future times, when the number of *Populus* was multiplied, each City and Territory belonging to it fhould be governed by a particular Bifhop: Whereas in the beginning thofe who were confecrated Bifhop, did not confine themfelves to one place, but according to occafions and emergent neceffities transfer'd their follicitudes and exercife of their *Pastoral* duties from one City and Province to another, till in future times the Harvelt encreafing and labours proportionally multiplying every Bifhop and *Populus* in his Jurisdiction was limited to his peculiar flock, with a prohibition to exceed his limits.

Bede. hift. 1.
cap. 1.

4. This fence of the forefced *Hyftorians* feems to be given by the *Author* of the ancient *Book*, belonging to the *Meaffery of Aftingham*, quoted by *Bifhop Pher*, where we read this paffage, *after remarkable man Pope Eleutherius fent to the *Hyftorian* King Lucius his Meafferys Raganus and Divianus, religious perfons, and fufficiently instructed in the Chriftian Faith. Thefe holy men did with great devotion baptize both the King himfelfe and his people, who manfully emulated the Chriftian Faith: and withal deftroyed Idols and built Churches to the worfhip of God. In a word, thefe two men in all things feting the glory of God, and the propagation of Chriftian Religion: decreed that there fhould be appointed in all places particular Minifters of the omnipotent God, and that in thofe Cities where formerly refided Arch-flamens, fhould be, in the diftinction of the *Reges*, in thofe place fhould be eftablifh'd Arch-Bifhops, and likewife to the*

ordinary

ordinary fimple Flamens fhould fucceed Bifhops. Now at that time there were in the three moft famous places, to wit, London, York and the City of *Legions*, ordained three Arch-Prelats, that is, Arch-flamens of the Pagan Superftition.

Cefar. com.
mon. lib. 6.

5. This diftinction and fubordination of *Arch-flamens* and *Flamens*; though we do not find mention'd by *Roman Writers* to have been fetled among the *Idolatrous Brittain* Prifts under thofe Titles: Yet that the Druids had an Order and Degree among them, and that there was one Principal perfon who enjoy'd a Domination over their whole Body, *Cefar* an eye-witnes of their customs doth acquaint us: From whence neceffarily follows, that fince one fingle perfon could not alone have an infpection over fo many fubjects fo widely difperfed, it neceffarily follows that he muft have fubordinate Minifters to govern in feveral places, and to give him an account of the fate of their affairs. And indeed without fuch a fubordination it was impoffible they fhould fubfift in one Body: infomuch as thefe blind Heathens have fhew'd greater effects of reafon and natural prudence in compoling their Congregation, then our *Modern Sells*, withall their pretended light of *fofophies*, have done.

6. Thofe Druid-Prifts have the Title of *Arch-flamens* and *Flamens* given them, not by themfelves, but by our *Hyftorian* writing of them, in imitation of the *Romans*, among whom thofe Titles were in ufe, fo call'd from the *Flamen*, or flame-colour'd Hat wherewith their heads were always covered. Thefe *Flamens* among the *Romans* were of feveral orders according to the *Deities* whom they ferved, as *Jupiter*, *Mars*, &c. And each order had a diftinct Chief, and all thefe chiefs were fubject to the *Pontifex Maximus*, a Title alfo us'd by the *Emperours* themfelves.

VIII. CH.

VIII. CHAP.

1. *2. Of twenty eight Cities anciently in Britanny: The names of them out of ancient Authors.*

7. In what fence Arch-Bifhops are faid to have been in thofe times.

Gulw.

NOW whereas mention has been made of twenty eight Cities in Britanny, fuitably to what our ancient *Gildas* has written, that this Ifland was ftrengthened with witten ten and more few Cities; it will not be a vain Curiofity to enquire what thofe Cities were which were design'd for the Sees of fo many Bifhops.

1. To give a full fatisfaction to fuch an

enquiry will be no eafy matter, confidering fo great and frequent Viciffitudes of inhabitants, tongues, governments and wars, which fince thofe times have fucceded in this our Country, from all which muft needs follow great confufion of names and deftruction of places.

3. Our *Ancient Hyftorians* have fatteringly mention'd feveral of them: and particularly, *Nennius* a Monk of *Bangor*, and the *Arch-deacon* of *Huntingdon*, have made a collection of them. But the moft exaët Catalogue of them is afforded us by the late learned *Bifhop Pher*, defcrib'd out of two very ancient *Manufcripts* extant in *St. John Cantuari Library*, which he fays he fpec'd with nine Written Copies more in which the old Brittain names were fet down, together with an interpretation of them, as followeth.

Pher. f. 78.
mord. Ecol.
Brit. f. 19.

4. Thefe are the Names of all Cities in Britanny, in number twenty eight. I. *Cair Guineg*, which perhaps is *Gloucester*, call'd by the Brittain *Cair Guineg*: or rather it is *Winwick* in *Lancashire*. The old *Glossary* of *Stemmat* interprets it *Winchefters*. *Cair* *Maning*, or *Maning*, erroneously written in *Henry of Huntingdon*, *Mercip*. This is *Verulam* a Town near *S. Albans*, which, as we read in *Tacitus*, was anciently a Free-town, enjoying the Priviledge of the City of *Rome*. II. *Cair Lugalid*, or *Legion*, or *Lund*: This is *Lugubud*, call'd by *Huntingdon* *Cair Eil*, now *Carlisle*. IV. *Cair Meigand*, or *Meigand*, at this day *Meivod* in the Province of *Manwgerny*. It was anciently call'd by *Ptolemy* and *Antoninus*, *Mediolanum*. V. *Cair Colan* or *Colan*, which *Geffrey of Monmouth* and *Huntingdon* call *Colchester*, fited on the *River Cila*, and it is in *Antonium* his Itinerary call'd *Culana*. VI. *Cair Eborac*, by others *Eborac*, it is in *York*. VII. *Cair Caftin*. This City was formerly call'd *Seint*, near *Carmarvon*, being the fame which *Antoninus* call'd *Segontium*. But it chang'd its name into *Cair Caftin*, becaufe *Conftantius* the Father of *Conftantine* was buried there: *Phis* body, faith *Mabius* of *Wefmafter*, was found at *Carmarvon* near London in the time of King *Edward* the firft after the Conqueft, and by his command honourably buried in the Church. VIII. *Cair Ceraceus*, or *Cair Ceradic*, in the borders of *Shropshire* between the Rivers *Temus* and *Colwyn*, where King *Caractacus* would againft the Roman General *Officius*: a great Rampire, but was there defeated by him. There a City being afterwards rais'd, was from his Name call'd *Cair Ceradic*. So that *Geffrey of Monmouth* and *Huntingdon* are much miftaken, who interpret this City to be *Salisbury*. IX. *Cair Grant*, or *Granteftes*, or *Grantebride*, now *Cambridge*: taking its name from the *River Grant* or *Grant*. X. *Cair Manungud* or *Manchugud*, fupp'd to be the fame which by *Antoninus* is call'd *Manconium*, or *Mancheft* in *Lancashire*: others conceive it to be *Mandefieldum*, or *Mancheft* in *Warwickshire*.

Mab. Wefm.
maff. ad
A. D. 1283.

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A.D. 189

XI. *Cair London*, by others *Cair Curo*, now *London*.
 XII. *Cair Gwentgrygion*, a *Cair* situated in
Radnorshire, and called from *King Fortegion*,
 who concealed himself there, being afraid of pun-
 ishment for his horrible crimes; but was found
 out by Divine Justice, and by Lightning burnt to-
 gether with his *Cair*.
 XIII. *Cair Cing Lucius* his *Days*, does not
 exist. XIV. *Cair Cing*, or *King*, now called
Canterbury; formerly *Dorchester*. XV. *Cair*
Gnigwr or *Gwargwr*, which is *Worms*; the
 Welsh call it *Cair Ffrangon*, the English *Worcester*.
 Antientius called it *Brannion*, and the
 Saxons *Worms*. XVI. *Cair Penarth*, or *Penarth*,
Worcestershire. XVII. *Cair Penarth*, or *Penarth*,
 the *Worms*; the Saxons call it *Worms*. XVIII. *Cair*
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Penarth, or *Penarth*, the *Worms*. LXXXXXXI. *Cair*
Penarth,

5. These are the twenty eight Cities of
Brittany: all which cannot yet be asser-
ted to have been extant, at least under
those names, in the dayes of King Lucius:
since among them there are severall which

took their title from persons living in after-ages, as *Cair Fortigern*, *Cair Castneit*, &c. And *Cair Dreiton* seems to have been a *Saxon* building.

6. Henry of Huntingdon in the account of them varies somewhat from this, and in the place of some of these omitted by him, substitutes others, as *Cair Glaw*, that is, *Glycer*; *Cair Cei*, or *Chichester*; *Cair Cern*, that is, *Carnarvon*; *Cair Dorn*, call'd by Antoninus *Duroverne*, at this day *Dorford* in Huntingdonshire; *Cair Daur*; or, *Cair Dorn*, now *Dereham*; And *Cair Merdin*, still remaining with the same name, from whence a Province in Wales takes its title. These are the *Carrier* design'd to be the Residences of *Arch-bishops* and *Bishops*, when the number of *Pastors* should be so increased as to supply them.

7. Now whereas here is mention'd the Title of *Arch-bishops*, we are to take notice that that Title was not in use as yet in the Church, in the days of King *Lucius*: but yet the famelatitude of Ecclesiastical Jurisdiction was from the beginning under the name of *Metropolitan Bishops*. For the Policy of the Church being squared according to the Civill: as the Governours of Cities which were *Metropoles*, exercised an Authority over other Cities all depending on them, so did the *Bishops* likewise of those Cities over the whole Provinces.

IX. CHAP.

1. 2. 3. Of Saint Theanus first Bishop of
London.

St. E. Elias his Successour.

1. **H**OW many of those twenty eight Cities were in those dayes supplied with *ships*, is uncertain. Besides *Eleanus* consecrated Bishop at *Rome*, our Ecclesiastical Records mention only one *British* Bishop more, called *Theanus*, the first *Metropolitan* Bishop of *London*, where our devout King *Lucius* built a Church consecrated to *S. Peter*, and seated in the place called *Cornhill*.

2. The truth of this is testified by an ancient Table belonging to the same Church, wherein was this Inscription, In the year of our Lord one hundred fawenty nine, Lucius the first Christian King of this Land founded the first Church at London, namely the Church of Saine Peter in Canabill. He established likewise there an Archiepiscopall See, and the prime Church of the Kingdom: and so it continued for the space of four hundred years, till the coming of S. Au-

3 in

COMMODORE

A. D. 185

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under Roman Governours. IV. Book. 6

A. D. 486

Justin, Farm

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rings.

X. CHA

42-86

Volume

gustin the Apostle of England, &c. Thus the

3. But *Isidorus a Monk of Furnes* testifying this holy Prelat *Theanus* to have been the first *Archbishop* of this new erected *See of London*, makes him to be the Founder of this Church, for thus he writes, *Thean or Theanus* is sayd in the time of King *Lucius* to have built the Church of *S. Peter* on *Cornhill* in *London*, being assisted therein by *Cirinus* the Kings Chief Counselor.

4. After *Theanu* his deceale, the time of whole government in that *See* is uncertain, there succeeded him therein *J. Elovann*, who generally is acknowledged the *second Metro politan* of *London*. But whether in those times there was in *Brittany* any *Jurisdiction* properly *Metropolitick*, which must presuppose an erection of severall subordinate *Dioceses*, cannot by any of our ancient *Ecclesiastical Monuments* be asserted. Upon which grounds *Melmsburienfis* faith, There is no certainty in what place was seated the *Archiepiscopal Jurisdiction* in the time of the *Brittains*; before the entry of the *Saxons*.

X. CHAP.

1. 2. *S. Fugatus* and *Damianus* return to Rome to obtain a Confirmation of their *AB.*

3. 4. Recourse to the See Apostolick,
ancient.

36. At their return they bring a blef-
fed Crown, and a Letter to King Lu-
cins.

7. The extent of King Lucius his
Dominions

§. Of Archflamens and Flamens.

1. **A**fter three years succesfull labours in this new Vineyard of our Lord, theſe two Holy Apoſtolicall Preachers *Fugati* and *Damian* returned to *Rome* to give an account to *ſ. Eleutherius* of the affairs of *Britany*. This is teſtified by our ancient *Hiſtorians*, *Geoffrey of Monmouth*, *Roger Wendover*, the compiler of the *Hiſtory of Richerſon*, alſo *ſ. a Britiſh ancient Poet*, taking the name of *Gildas*, and quoted by *Biſhop*
Faber

2. But most expressly by Matthew of West-
minster, whose words are these: *In the year*
of Grace one hundred eighty six, the blessed Pre-
lates Faganus and Damianus returned to Rome,
and obtained from the holy Pope Eleutherius a
Confirmation of all they had done in Britanny.
And having perform'd this, the foresayd De-
puties came back into Britanny, accompanied
with many others; By whose instructions the Na-
tion of the Britains being confirm'd in the Faith

of Christ became illustrious. The names and Acts of these men are found in the Book which our Historian Gildas wrote of the Victory of Aurelius Ambrosius.

3 That it was the practise of *Christian Churches*, especially in the *West*, upon several occasions to have recourse to the *Chair of S. Peter*, many examples occur in the *Ecclesiastical History*, and this even from the beginning of *Christianity*. We mention'd formerly a *Messige* sent from the *Christians of Brittain* by *S. Beatus to Rome* for a more perfect instruction in the *Christian Faith*. And about this time of *King Lucius*, the *Church of Lyons* in *France* sent *S. Irenaeus* to this *Holy Pope Eleutherius* for resolving certain *Que- stions* about *Ecclesiastical affairs*, saith *S. Irenaeus*.

4. This they did partly to shew their dependence and subordination to the *supreme Tribunal of the Church*, as likewise for the preservation of *Unity*, of which the *Chair of S. Peter* was always acknowledged the *Center*. But the present *Church of Brittain* having been constituted a *Church* by the zeale and authority of this blessed *Pope Eleutherius*, there was a greater necessity and obligation of recourse to him for the confirmation of those *Ordinances* which had been made by his *Delegates*.

[illegible]

6. Roger Hoveden four hundred years before M. Lambard, transcribing the same passage out of the *Ancient Laws of King Edward*, onely differs from him in this, That where mention is made of a Kings Office toward the Church, he leaves out the word, *Regat.*

7. As touching the limits of *King Lucius* his Kingdom, which this *Author* saith was prescribed by *Pope Eleutherius*, whether from thence it came that all the *Northern Provinces* of the *Illand* (afterwards called *Scotland*, & governed by a *King* of their own Nation) were subiect to the *Ecclesiasticall iurisdiction* of the *Metropolitan Church* of *Turk*, cannot

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A. D. 186

sup. lib. r. c.

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The Church-History of Brittany

A.D. 188.
Polyd. Vergi
lib 9 & t. 13

Martin. Po
lon.
ad A.D. 188.

XI. Сн.

XI. CHAP.

now be determin'd. *Polyder Fergil* out of ancient Scottish Records affirms that this *Subjehan* was (a *principio*) from the very beginning of Christianity, and that the Bishop of *Glasco* was to receive his consecration from the Arch-Bishop of *Tork* (*Mare Mastrum*) by an immemorial custom of their *Ancestors*. But of this hereafter.

8. One passage more relating to this Answer of Pope Eleutherius, is recorded by Martinus Polonus, who writes thus, *The foresaid Holy men Euzotius and Damianus by an Apostolical Mandat of the Pope ordained that Bishops should be placed in those Cities where formerly there were Flamins, and Arch-bishops, where Arch-flamins, whereby he signifies that the Pope confirmed the Ordinances formerly made by thefe his Legats.*

1. *Severall Churches built by King Lucius*
2. 3. *As Westminster, deputed for
the buriall of Princes.*

4. A second at York when the Cheyenne City.

5. A third at Caer-leon in Wales.

6. 7. It is question'd whether that wa
at Metropolitan See.

8. A Church built at Dover.

9. An Episcopall See said to be erected at
Kungresbury in Somersetshire: but this
is doubtfull.

1. **I**T hath already been declared that *King Lucius* presently after his Baptism or Theanion consecrated first Bishop of London built a Cathedral Church to the honour of *S. Peter* on Cornhill in London. Now after the return of *Eugenius* and *Damianus* there were severall other Churches erected: The names of many of which are still extant upon ancient Records.

2. The first of these was the Church of *Worminster*: concerning the first foundation whereof *Sulcardus a Monk* wrote a Book, which he dedicated to *Vitalis* constituted *Abbot* there by King *William the Conquerour*: From whence some have collected, that in the same place had been formerly erected an idol-temple consecrated to *Apollo*, which by an Earthquake in the reign of *Anthonin Pius* was cast to the ground.

3. Another *Author* called *Iohn Fleet*, wrote in the year of our Lord one thousand four hundred forty three, adds consequence to *Sulcardus*, out of an *Ancient Chronicle* written in the *Saxon* tongue, that this place was from the days of *King Luc* destin'd for the burying place of our *Kings*.

we fee to this day. His words quoted by Bishop Fisher are these, *From the Primitive age of Christian Faith among the Britains, that I am from the days of Iacub their King, who in the year of Grace one hundred eighty and three have received, the same baptism of St. Chrysostom, and together with the baptism of holy Regenera- tion, this place of Welmyrham was founded and consecrated to the honour of God, and specially depoted for the buriall of Kings, and a Treasury for the Repository of their Royal Ornaments. To these same effect writes Radulph Niger, affirming that it was built in the last year of (Mar- cus Aurelius) Antoninus: thus bearing witness the fowle Abbey was founded, which was againe repaired by the same Confiessor, and richly endowed. In which testimony is implied that from the beginning there were placid in a Convent of Monks. Concerning whose Rules and Institute, we shall treat hereafter.*

4. A Second Metropolitan Church at this timewas erected at the City of York, which a learned Writer, Philip Berterius, quoted by Bishop Fisher, esteems in that age the prime City and Church of Britanny: Whose opinion the Bishop seems to approve of. Quoting Thome a chieftay Tendon be the mo

laying. Though at this day London be the most
noble City of the whole British Kingdom, yet
though it be the chief seat of the Nobility, yet
was it not so in ancient Metropolis; and
by Cornelius Tacitus is famous for Marce-
lus and Andronicus; Norwithstanding the
most learned Strabo positively affirm, that
the Turk was much rather the ancient Metropolis
of the Empire, than the City of Constantinople;
the Disease of Bravery, not only as being a
loyal City, but also as being a City of Justice,
and of the Empire, Palace and Courge of Judgement.
And hence is it that Spartacus in the life of the
Emperour Severus calls it by way of preeminence
The City. The same thing is likewise further
proved by this; That in the synod of Arles
assembled under Constantine the Great, among
the subscriptions, *Episcopus* of Eborac Bishop
of York, *Episcopus* of Rithimus Bishop of
London, and *Episcopus* of Eborac Bishop of
York, and not ignorant that in the ordering of
the subscriptions regard was had rather to the au-
thority of the person, than dignity of their See.

As for the third *Metropolitan City* of the Empire, the *Metropolis* of *Constantinople*, as learned upon *Pik*, *the* *History* of *Hunting*, thus writes of it, in *Car-bag* there is an *Arch bishopric* in the times of the saint: but as this day one can scarce find remainders of its walls, except a little where the *River* *Pik* falls into the *severn*. And *Giraldus* *Cardinal* *brevis* adds, that in the same City there were in ancient times three Noble Churches: bearing the Title of the holy *Martyr Juliano*, who was beheaded with a *Manservant* of *Virgins* consecrated by God: A second founded by the *Nephew* of his companion *St. Asterio*, endowed with illustrious *Quire of Canons*: And the Third famous for being the *Metropolitan See* of all *Car-bag*.

A.D. 188.
16. Fleturaguo
Pferium
de Primerd.
fol. 129.

Rad. Nig. mund. 3353.

Phil. Ser
apud V (r
de Primor
f. 27.

of *Hunting*

ms- Girald.

en

under Roman Governours. IV. Book. 63

then to be design'd from an *Archbishop* see: yet we do not find in *History* any ancient *Bishops* with that *Title*. Yea the Church of *Londan* seems to have enjoy'd that *Title* before *Cair-Loe*. Concerning which Church thus writes *Bishop Godwin*, The *Cathedral Church of Londan*, at some report, is first built by *King Lucius*; about the year of Grace one hundred and eighty. *Northwisting* I do not find any *Bishop* there before *Dunstan*: (who was consecrated *Bishop* there by *S. German* *Bishop* of *Auxerre*) & was by the *King* and whole *Province* elected *Arch-bishop* over all the *Welsh Britains*, (saith the *Author* of his *life* *written in Cædwalla*.

7. Upon these grounds it was that in succeeding times the Bishops of Landaff refused Canonical obedience to the Metropolitans of *Menevia*, or *S. David's*, as appears by a Protestation made by Bishop *Urbanus* in the Council of *Rhemes* before *Calixtus* second Pope of that name: part whereof is cited by Bishop *Fisher* out of the Register of that

[illegible]

Annals of the same City, venerated for their great antiquity. The same thing we likewise read in a Commentary, touching the first beginning of the said Cattle, where it is said, That in the one hundred fifty and one year of ourlord King Edward built a Temple to Christ the King of Dover. And in the same year of which he is called the Triumphant of that Haven. And whereas in a later Chronicle of Dover we read, That among other liberties beflow'd by King Lucius on God and his Church, one was the building of a Church in the Cattle of Dover to the honour of S. Mary the glorious Mother of God, where both the King and his people, a likewise their Catholick Successors received the Sacrament, and Holy Rites, and other religious duties. And thus we notice the foregoing record: for all Churches are primarily erected to the honour of Christ, and in consequence thereof to the honour of his Saints.

9. There are several other facted places and Churches, which in old Records pretend to King Lucim, as their Founder, but whose pretensions cannot in reason and prudence be admitted. Thus the *Author* of the *Chronicle of Glasfionbury*, written about four hundred years since, relates, *That in the one hundred eighty seventh year of our Lord Incarnation* the *Abbot* of *Somerley* took its begin-

rim, the Bishopric of Somerset took its beginning, being erected by the Holy men Eufamius and Damianus: and for a long time the Episcopacy was placed at Kungreysburg, in which very many Bishops (late successfully till the day of the King of the Well Saxons: the number great, and times of which Bishops can no where be found. But in the time of the foresaid King Ingel Daniel, who as we have received by Tradition is the last who [ate] in the Chair of Kungreysburg, transferred the See, which had continued six hundred years or more at Kungreysburg, to Town, then called Trefelinge, but now Welfring, which was given by King Ina, who also conferred the Translation. The said Daniel was the last of the Brittons who [ate] in that Bishopric.

cf. Ibid

Chrom. Gla.
ton. ap. A
ser. in Pri-
mord. fol 69

XII.

2. King Lucius richly endows Churches with possessions.

3. 4. Privilege of Sanctuary: long continued in Britanny.

King Lucius as he was very zealous and munificent in building Churches to the Glory of God, he was no less in liberal endowments and Privileges below'd on them. To this purpose Martin of Vepm-
burg, call'd Hierologus, writes thus, In the year of Grace one hundred eighty seven, Lucius the glorious King of the Britains having seen the true Worship of God largely spread in his Kingdom, liberally bestow'd possessions and territories on Churches and Ecclesiastical persons, and also firmly established them with Charters and immunities. Such liberties he gave to Churches and their Precincts, that if any Malefactor made his refuge to them, he became safe from all injuries of any man whatsoever. Thus living happily in the love of God and his Neighbour, he governed his Kingdom in great peace. A Modern Historian Richard White adds, that King Lucius having destroyed all the idols and worship of false Gods, transfer'd all their possessions in Christian Churches, which he further enrich'd with more Lands, and greater immunities: as knowing very well that greater honour is due to the honour of the true God.

8. We may from hence in some degree compute this King's Munificence to Gods Church: for since he judg'd that the Worship of the true God ought to be more splendid and sumptuous than that of their profane Idols had been, by searching into ancient Monuments we shall find, that the former British Idols had been very costly, and consequently the true worship much more. To this purpose Geoffrey of Monmouth, and after him Ponticus Firminius thus writes, At London the pagan Flamens sacrificed yearly forty thousand oxen, a hundred thousand sheep, and furs of all kinds so many as could force be numbered. And besides all these they offered thirty thousand fowls, cattle, fagg and other beasts feed in the woods.

3. As for the Privilege of Sanctuary granted by King Lucius to Churches, he seems therein to have been a pattern to the Emperor Constantine and other Christian Princes in future Ages, who by their Laws gave up to the Church the like prerogative. Hence the Fathers of the Council of Orleans above eleven hundred years since, made this Canon to renew the use of former Canons and Laws, Concerning Monasteries, adulterers, and thieves who shall seek refuge in a Church, we now ordain that they shall be offer-

red which the Ecclesiastical Canons have decreed, as the Roman Law appointed: to wit, that they shall not be lawful for any man by force to draw them from the Courts of Churches or houses of Bishops.

4. This respect and reverence which King Lucius shew'd to the Church and Churchmen was for many ages continued in Britanny, more than in any Christian Nation besides: Their Privileges of Sanctuaries were extended not only to Churches and Church-yards, but much further, according to limits and bounds determined by Bishops: Inasmuch, saith Giraldus Cambrensis, that by the indemnity of such immunity, far exceeding the indulgence allow'd by the Canons of the Church, great favour only to the body and members of officers many were induced to commit great wrongs, and from such places of Refuge did grievously molest both their Country, and even their Princes themselves. Whence appears with what religion the Ordinances of King Lucius were received and practis'd by posterity.

XIII. CHAP.

XIII. CH.

1. 2. Of a famous Church and Monastery erected by King Lucius at Winchester: with Possessions and Privileges: which continued till the reign of Diocletian.

6. 7. Of what Justine the Abbot in those days were.

9. Several decays and reformation of that Monastery.

THE Piety of King Lucius in the sixth Year after his conversion did more gloriously shew it self in the foundation and plentiful endowment of a Church and Monastery at Winchester, then call'd *Pons Belgarum*: Which Church, saith Bishop Godwin, was consecrated by Eusebius and Domitian on the twenty ninth of October, in the year one hundred eighty nine.

1. Moritius a very ancient Author, quoted by Thomas Rudburn, Harpsfield, Bishop Primus &c. gives us a perfect description of this Church and Monastery: And first as touching the dimensions and bounds of it, he writes thus, as he is quoted by Thomas Rudburn Bishop of S. David's. The measure of the Church founded by King Lucius (according to Moritius in his first Book and second Chapter) was in length one hundred and nine paces, in breadth five hundred and thirty two paces. From one corner of the Church to the opposite corner were one hundred and thirty paces. The situation of the Monastery on the East side of the Church towards the Temple of Concord, was one hundred paces in length, and in

breadth towards the New Temple of Apollo, forty. On the Northward it was one hundred and sixty paces in length, and ninety eight in breadth. On the West side of the Church there were in length one hundred and ninety, in breadth one hundred. On the South east there were in length four hundred and fifty paces, and in breadth five hundred and eighty. On this side was seated the Episcopall Palace, as likewise the habitation of the Monks.

3. In the next place the same Author Moritius describes the large possessions where-with this Church and Monastery were endowed by King Lucius, saying, The limits of their possessions were extended twelve miles round about the City of Winchester, reaching so far on every side: In which space there were on each quarter seated eight wealthy Villages. Now if one Church possessed so large a territory, we may collect how richly all the Churches of Britanny were endowed even in those Primitive times.

4. The forementioned Thomas Rudburn in the greater Chronicle of the Church of Winchester further shews the special affection that King Lucius bore to that Church, and the immunities which he bestow'd on it. The glorious and ancient Christian King Lucius (saith he) pressing hard by the two holy men, Eusebius and Domitian, his Kingdom did wonderfully increase in the Worship of God taught by true Faith, and being therefore replenish'd with great joy, he converted to a better life the possessions and territories formerly possess'd by the Temples of the Flamens, transferring them to the Churches of the Faithfull: and he not only added more and larger Mansions and Lands, but advanced them likewise with all sorts of Privileges. And particularly touching the Church of Winchester, which in his opinion he in a special manner prefer'd before others, he rais'd it from the very foundations. And before he had possess'd the whole work, he built a little habitation, an Oratory, a Dormitory, and a Chapel for the Monks to dwell in. Having finish'd the main building in the fifth year after his Conversion, the foresaid Priests and Monks, Eusebius and Domitian, dedicated it to the honour of our holy Saviour on the fourth of the Calends of November, in the year of Grace one hundred sixty nine, and fill'd it with Monks, who devoutly served our Lord there: constituting the Abbot of the place a certain Monk, call'd Domitian. The same excellent Prince likewise resolv'd to confer on the Bishop and Monks of that Church of Winchester all the possessions and farms which anciently belonged to the Flamens of the same City, together with all their Privileges and immunities.

5. What those Privileges were, the same Author a little after thus declares, saying, The foresaid most Christian King Lucius bestow'd on the said Church newly founded by him the suburbs of the City of Winchester, together with the Privilege of Dunwells Malmsbury.

Which Dunwells (as Moritius, Gildas and Geoffrey of Monmouth also testify) was the sixteenth King of the Britains: And being extremely Zealous in his Heathenish Superstition, he called Lavers, famous till the days of King William the Conqueror under the Title of Malmsbury Laves, by which he was dain'd; That the Cities and Temples of their Idoll Gods, as likewise the high ways leading to them, together with the Farms of their Tenants and husbandmen should enjoy the immunity of Sanctuary: Inasmuch as if any Malefactor should seek refuge there, he might safely depart, though his adversaries were present. Now by means of such endowments and Privileges the Church of Winchester enjoy'd its possessions in all tranquillity, daily singing the praises of God the face of one hundred and two years, to wit, from the first year of the most Christian King Lucius (his Conversion) to the second year of the great Domitian. Thus witness this Author: though he saile somewhat in his Chronology: Which defect is rectified by the ancient Author of the Book of Antiquities of the Church of Winchester, who numbers exactly one hundred years from King Lucius his Conversion to the first year of Domitian, during which time the said Monks quietly served God in their Manastery.

6. If any one have the curiosity to enquire what the Rule and Institute of these ancient Monks were, the foresaid Thomas Rudburn will satisfy him, presently adding, That S. Eusebius and Domitian fill'd that Church with Monks devoutly striving and pressing God, and possess'd according to the Rule delivered by S. Mark the Evangelist.

7. Now the order and manner of the Rule prescribed by S. Mark is thus declared by Cassian an ancient Writer of the Church: In the beginning of the Christian Faith (saith he) a very few, and those of approved sanctity, were dignified with the Title of Monks. Which men as they receiv'd their Rule of living from S. Mark the Evangelist, first Bishop of Alexandria of blessed Memory, they did not content themselves with retaining the order of living prescrib'd by the Primitive Christians, concerning which were read in the Acts of the Apostles, That all the multitude of believers were of one soul: Neither did any one esteem that which he possess'd to be his own: but they had all things common. For those who were possessors of Lands or houses, sold them, and brought the price, laying it at the Apostles feet: Which was divided to every one according to their need. But before this, these ancient Monks liv'd as other Christians more solumne, far retiring themselves into the most secret places of the suburbs, where they lead a life so austere and with such rigorous abstinence, that even those who were

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Strangers to Christian Religion were astonished at it & for with so wonderful fervour they attended day and night to the reading of holy Scriptures, prayer and labouring with their hands, that neither the import nor so much as thought of meat, did interrupt their abstinence, except every second or third day; and then they received food, not to satisfy their desire, but mere necessity: And neither did they this till after sunset: so dividing their time, as to make the Light accompany the exercise of their spiritual Meditations, and develop the care of their Bodies. They, and besides these, many other more perfect and sublime were the practices of the Ancient Monks. Thus Cassianus.

8. Such were the Monks who first possessed the Church of Winchester: and in such holy exercises they continued till the Tyrant of the persecution raised the Tyrant Diocletian dissipated them. After which in a short time they were restored, and the Church consecrated by Constantine Bishop of Winchester, in the year of Grace three hundred and nine, taking its new name from St. Amphibalus, who together with Saint Alban was crowned with Martyrdom: at which time the Abbey was named *Prædium*. Hence it is that *Cassianus*, the most ancient of all our *Historians*, mentions it under that Title, where he relates how the sons of *Mordred* to avoid the cruelty of *Constantine* fled thither: But in vain: For the Tyrant not regarding the Sanctuary and Privilege of the place, took the sons of *Mordred*, and murdered one of them before the Altar of the Church of St. Amphibalus at Winchester, whether he had fled for Sanctuary.

Math. Westm. A. D. 1543.

9. The same Church afterward suffered another Eclipse, when the barbarous Infidel Saxons profaned and laid waste all the sacred places of this Island. But not long after, the same Saxons, having by Gods mercy embraced that Faith which they formerly persecuted, repaired with advantage all the ruins they had made: And particularly this Church and Monastery of Winchester (called afterwards *de Hida*) was restored with far greater splendour and magnificence, than ever before. And thus it with the rest, continued for many Ages, fortified with the Charities of King, increased by the Devotion of the people, secured by the Bulls of Popes, and the Curses of Prelates against all tyrannous usurpations, till by the schism, avarice, lust and fury of King Henry the eighth, more fatal to the Church than the savage cruelty of heathenish *Danes* or *Saxons*, they were all swallowed up at once in a common destruction. Thus the Prophecy of our blessed King Edward the Confessor was fulfilled, who in a Charter by him bestowed on the Monastery of Westminster, concludes it with this clause, (*Hæc Regia in sua liberate permancabit, quoniam in Christianis nominis rimen ex omni hinc nostra gentis profuerit*) that is, *Thou our Charter shall remain in its full force and liberty, as long as the fear or love of the very name*

of Christianity shall continue in this our Nation.

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XIV. CHAP.

XIV. Ca.

1. 2. Of Seminaries and Schools of Learning instituted by King Lucius: the principal of which was Bangor: both a School and Monastery.

5. Of the pretension of Cambridge heresy.

1. OVR devout King Lucius, being also wise in his devotion, was not content with a wonderful bounty to build and endow Churches and Monasteries, in which Almighty God might be zealously worshipped, & the people plentifully instructed in Christian living: but more over extending his providence to posterity: he provided Seminaries of Learning and Piety, for the institution and education of those who were afterwards to succeed in the Office of administering Divine Mysteries, and teaching the people.

2. Among these the most famous was the Monastery and school of Bangor in North-wales, in which, as St. Bede faith, at the coming of St. Augustin into England there were more than two thousand Monks. Concerning which our Countryman *Bede* thus writes, *Bangor was first a College of Christian Philosophers: which having as Bede continued from the time of King Lucius, for about the space of three hundred and fifty years, Congellus changed it into a Convent of Monks, under the Title of the Order Apostolical, and having been the Precept of the said College, became the first Abbot of the new Monastery there, in the year of Christ five hundred and thirty.*

bede. con. ii. cap. 11.

3. This Bangor was in King Lucius his time designed for a place of literature, but proved by other ancient Records: May be proved by other ancient Records: But whereas this Author says that Congellus changed it into a Monastery, is certainly a mistake, wherein John Pitt follows him: The ground of which mistake is, the confounding of this Monastery of Bangor in Wales, with another of the like name in Ulster: Province of Ireland, in which lived this Congellus, or as the Irish Writers call him, Congellus, and from which issued the famous Bishop St. Malachias, whose life is elegantly written by Saint Bernard, who there likewise mentions this Congellus. Now true it is that about the year five hundred and thirty, the said Irish Monastery of Bangor became an Episcopall See, into which one called Daniel was first consecrated: which seem'd to be a second ground of Bales mistake touching the change made in our British Bangor.

4. Most

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4. Most probable it is therefore that our Bangor was in King Lucius his time, and afterward, both a Monastery and School of Learning: and that as anciently the Druids were, according to Pliny, great lovers of literature, flourishing in all kinds of knowledge, so likewise the Christian solitary Religious men who succeeded them, spent some part of their time in learning and charitably teaching others. So that to them especially may be attributed the propagation of the Christian Faith in Britanny, which, as the Protestant Author of our British Antiquities says, being preached here in the first times of the Apostles, was not only firmly retain'd, but became in every age more increased and dilated. He might as well have added, That as the true Faith was principally conveyed by Monasteries, so with the decay and ruine of Monasteries, our holy Faith likewise was extinguished.

Antiquit. Brit. lib. 3.

St. Andrew's Epistola.

6. Our famous University of Cambridge therefore will not take it ill, if an allusion of her sister suspend his assent to her pretension of being founded an University by King Lucius. And as for the Charter of our famous British King Arthur, in which there is a Grant of exemption from Taxes and other civil burdens; to the end that the Doctors and Scholars there might peacefully and without distraction apply themselves to their studies, as the glorious King of Britanny Lucius desired, who embraced the Christian Faith by the preaching of the Distinct of Cambridge: This Charter is obnoxious to so many exceptions, that without injustice it may be attributed to the Author of the other Historical Gifts of the same King Arthur.

XV. Ca.

XV. CHAP.

1. 2. Silence of Historians touching the Gifts of King Lucius during his last ten years.

3. 4. 5. German Records affirm King Lucius to have been the Apostle of Bavaria, Rhetia, &c.

6. 7. Three persons call'd by the same name of Lucius.

8. 9. Of a supposed son of Constantine call'd Lucius or Lucion: which is manifestly disproved.

10. 11. It was only our King Lucius who converted several Regions in Germany.

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HAVING collected a Narration of the glorious Actions of our illustrious King Lucius (as they lie scattered in several Authors and Monuments) for the space of seven years after his Conversion, that is,

to the year of Grace one hundred and ninety, coincident with the ninth year of the reign of the Emperor Commodus: though our Records of good credit doe testify that he prolonged his life ten years further, yet there is no mention at all in them of any of his actions either publick or private, excepting one Authour, Gregory of Mantua, not any of them declare where he was buried. And as for the sayd Gregory, who tells us that he ended his life at Gloucester, and was honourably buried in the Church of the prime see: his pen does to abundantly flow in matters that regard the glory of his Nation, (as in the Acts of King Arthur, &c.) that his Authority in domesticall affairs is of no great moment.

Greg. Mantua. lib. 3. c. 1. c. 1. c. 1.

2. This silence therefore of our own Writers may be an argument inducing us to attend to the Testimonies of foreigners, who will acquaint us with the succeeding Actions of King Lucius, not inferior, yet far more glorious than any hitherto related, though perform'd by him, not in the quality of a King, but a private person employing himself in communicating to other Nations those celestial Blessings which himself, and by his assistance, his own people formerly enjoyed. Now what such foreign Testimony concerning him, will no doubt seem at least incredible; if not ridiculous to those worldly minds, which setting too great a value on the present temporall vanity of human glory and wealth; judge of Primitive Christians, whether Princes or private persons, by the dispositions of after Ages, and because in these times, wherein (austerity, avarice and a contempt of spiritual things) doe reign, no such examples can be found, they therefore conclude all relations in ancient Monuments touching Princes who have prefer'd the poverty of Christ, and the gaining of souls to him before temporall abundance, and the satisfaction of nature to have been the fabulous inventions of men.

3. Notwithstanding, mens incredulity shall not deterre me from relating what is extant in the ancient Monuments of several Churches touching this matter. Generally all Antiquaries which have written of the Ecclesiastical Affairs of Bavaria, Rhetia, Frislandia and the Contents of the SWEDEN do agree in this, that a certain holy person called Lucius preached the Gospell of Christ in Bavaria, and some other parts in Germany, from whence he proceeded to Rhetia, in which Country he dyed and was buried in the City of Constance or Constantia. This faith the Helvetians or Swiss. This faith Caspar Barthelemy quoted by Redererus, is certain: But who this Lucius was, of what family or nation, cannot certainly be determined. He adds, that this Lucius, who ever he was, having preached among the heathenians and other Aggians bordering on the River Danubius, was banish'd from thence, and came into Rhetia, where he

Caspar Barthelemy. lib. 1. c. 1. c. 1.

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built for himself a poor narrow cottage, &c.

Regimus Tjodan writing of the *Ancient Rhetia*, denotes the people since when this truly *Apollitic* came into those Countreys, saying, *that about the year of Christ one hundred & twenty five, Eleutherius being Bishop of Rome, & Lucius, one of a Trade to plant the Christian Faith in sayd to have come into Bavaria, which he converted to the Faith, and afterwards retired into Rhetia, &c.* But *Andrew Prebyster*, as *Regimus* testifies, determines this to have happened more lately: For says he, *about the year of our Lord one hundred eighty two, Eleutherius the twelfth after S. Peter, being Pope, and in the reign of the Emperor Commodus, Lucius being poor, naked, and therefore left encumbered, undertook a voyage into foreign Nations, as he preaching and his Disciple's belief, &c. he have converted to the Faith of Christ the parts about Bavaria, and the whole Countrey of Rhetia situated among the Alpes. Aetherius Miran agrees in the same Chronology, and lastly *Apollitic* mollacurately refers this to the year of our Lord one hundred and ninety.*

Such a concurrence of Testimonies, to which may be added the ancient Records of those Nations and Churches, together with the Ecclesiastical Office of the Cathedral Church of Curia (or Chur:) all these leave the matter unquestionable, at least thus far, that those Nations were about that time converted by one called *Lucius*. Which Nation being seated not far from the place where, about that time, was performed the forementioned Miracle of the saving the *Emperour Marcus* with the whole *Roman Army* from almost inevitable destructions, by the prayers of his Christian Soldiers, no doubt they were thereby powerfully enclined to the embracing of the Christian Faith.

6. But now who this *Lucius* was, and out of what Countrey he came, is a dispute among learned Authors, who produce three only of that Name: 1. *Lucius of Cyrene*, mentioned in the *Acts of the Apostles*, and probably in the *Apollitic* to the Romans too.

2. Our British King *Lucius*. 3. *Lucius*, or *Lucian*, & pretended son of *Constantine Cherus* and *Helena*. And to each of these the Conversion of those Nations is by some Writers ascribed.

7. As touching the first of these, namely *Lucius of Cyrene* a Prophet and teacher at Antioch in the time of the *Apostles*, that he could not be the *Apollitic* Converter of those German Nations seems unquestionable, both from the ancient *Martyrologist*, *Regimus* and *Wessers*, affirming him to have lived and died in the *228*; and likewise from the ancient Records of those Churches in *Bavaria* and *Rhetia*, which do not pretend to such an Antiquity of the Profession of Christianity. So that the learned and Noble Author, *Marcius Vellius* thus con-

dently writes concerning him, *The trifling assertions of those who confound Lucius of Cyrene with the British Lucius, deserve not to be suffered: since they do not consider how vast a space there is between their times.*

8. And whereas our *Hallingshead*, out of I know not what *Apollitic* writings, would entitle to the Conversion of those Nations another British Prince, *Lucius* or *Lucian*, pretended to be the second son of *Constantine* by our British Lady *Helena*, who is sayd to have been banished by his Father for killing his elder Brother, and after his banishment to have repented, and embraced the Christian Faith, which he afterwards preached in Germany, &c. the fabulousness of this report discovers it self, not only by the silence of all *Ancient Historians* living in and after the times of *Constantine*, nor any one of which make the least mention of such a Prince, but on the contrary expressly affirm that *Constantine* was the only son born to *Constantine* by *Helena*. Thus writes *Possevin*, familiarly acquainted with *Constantine*, in the first book of his Life: To the same effect writes the *Pangloss* *Bohemian* in his *oratorum* pronounced to *Constantine*: as likewise *Lovense* declanting on another *Pangloss* of an uncertain *Aetherius*, (spoken to the *Emperour Maximian* and *Constantine*, and lastly *Baronius*, who confidently affirms, *That Constantine* before of *Helena* any other son or daughter besides *Constantine*, cannot be found recorded any where.

9. To this unanswerable Proof against the assertion of *Hallingshead*, follow'd here in by *Brugnot*, may be added the general consent of the ancient Monuments and Writers of Germany and *Rhetia*, agreeing in this, that the Conversion of those Nations was effected about one whole century of years before the age of *Constantine*.

10. The first *Lucius* being therefore excluded for his too great antiquity, and the third, as living, if at all, much too late for such a work: it remains that the Conversion of those Nations must be ascribed only to the second *Lucius*, our first Pious Christian King.

11. And indeed him only does the most *Ancient Monuments* and Writers of those Churches and Nations acknowledge for their Prime *Apollitic*: Inasmuch as *Regimus* a learned Author, and very diligent in the search of old Records, confidently pronounces, *That the Belief is most certain, grounded upon the Testimonies of Authors most ancient and of prime Note, that it was our British King Lucius who converted those Nations.* The time is with the like confidence asserted by *Regimus Tjodan* in his Treatise concerning *Ancient Rhetia*, by *Andrew Prebyster*, by *Petrus Meslaus*, by *Hermannus Schedelmansius*, *Aetherius Miran*, *Stancerus*, *Natkerus Gallinus* in his *Martyrologist* and *Baronius*.

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Hallingshead's Description of Brit.

Possevin. viti. Conf. lib. 1. cap. 15.

Baron. A. D. 106. n. 11.

Brugnot. conf. lib. 1. cap. 2. c. 12.

Mathieu de Meud.

Regimus. Tjodan. 2. p. 7.

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To these may be added a Testimony of yet greater authority taken from the Church of Curia (or Chur:) in whose Ecclesiastical Office King *Lucius* is commemorated as the first *Belief* and *Apollitic* of that Countrey, the place of whose buriall is there venerated, though his Relicks have been dispersed through several places in Germany. And in the last place, the same is confirmed by that Treasury of the Records of all Churches, the *Roman Martyrologist*, out of which every year on the third of December is chanted, *The Commemoration of S. Lucius King of the Britains, at Curia a City of Germany, who was the first among Kings which received the Faith of Christ, in the time of Pope Eleutherius.*

XVI. Ch.

XVII. CHAP.

1. *Of the Journey and Gifts of S. Lucius in his Apollitic Office.*

2. *His death and buriall in the City of Curia or Chur.*

3. *Of S. Emericus, a sister of King Lucius, who accompanied him: her Martyrdom.*

4. *Demosters ridiculous pretension that King Lucius was buried in Scotland.*

Having from authorities of great weight asserted the *Apollitic* of this our Pious King, in pursuance thereof we will collect out of ancient Writers some of his particular Gifts and sufferings in the discharge of the said Office.

1. He having resolved to consecrate the remainder of his old age to the service of Christ, pass'd a short time, landing at *Belgium* a City of the *Mosine*, where, faith *Malbranque*, he first began his office of preaching the Faith of Christ: and from thence made his progress through the Region of the *Nervians* (the Countrey of Liege) to *Triers* in Germany. After which the next place blest by his presence and Charity was *Ausburg* (*Augsburg*) in *Francia* (where he converted to the Faith a Noble Citizen call'd *Campesius*, with his whole family. But there the Devil rais'd against him a great persecution: for, faith *Stancerus*, the people out of a hatred to a Religion formerly unknown by them, pursued the preacher of it with stones, and afterward cast him into a pit: One of which he was secretly drawn by some Christians there, and conducted to the City of Curia, where he ended his life by Martyrdom.

2. From *Ausburg* S. Lucius went to *Reginoburgum* (or *Ratibon*) where he efficaciously spread the seed of the Gospel. And having spent almost all his strength in such works of Charity to others, he desired to end his life

in solitude, quietness and prayer. For which purpose he retired himself into the mountainous Countrey of *Agerianis*, faith *Tjodan*, having pass'd over the hill, under which is situated the Castle called *Gontenberg*, which in this day retains the name of S. Lucius his Cliff, he came into the Region where near the City Curia (or Chur) is placed, together with his devout sister S. Emericus, who presently after for preaching the Christian Faith suffered Martyrdom at *Trimas* or *Trimmisium*, distant from Curia the space of two or three miles. But S. Lucius repaid his faith in a certain Grove in the Mountain above the City Curia, where he taught the Faith of Christ. The place where he built a little Oratory doth still testify his Sanctity and abode there: for in memory thereof there was afterward founded a Monastery of *Norbertus* (*Præmonstratenses*) which took its name from S. Lucius, as *Aetherius Miran* and *Regimus* doe affirm.

As touching the manner of S. Lucius his death, the same *Regimus Tjodan* writes thus, *At last Lucius was slain near to Curia in the Castle call'd Martialis, by the insidious inhabitants and the Prefect of that Region.* Notwithstanding other Authors affirm that he died in peace: though the honour and Title of a Martyr cannot be denied him, since, anciently, as *Baronius* faith, it was communicated not only to such as by a violent death for Christ honours were snatch'd out of this world, but likewise to those who for the confession of the Faith suffered any torments, though they did not consummate Martyrdom by death.

3. The precise year of the death of this glorious King is by *Florus* determin'd to be the year of Christ two hundred and one: which was the seventy eighth year of his Reign, and the eighty eighth of his life. Where the learned *Chronologist*, *Bishop Pistorius* likewise agrees. His words are these, *In great a debate among Writers, my judgment daily inclines me to believe that King Lucius ended his life in the first year of the third Century after Christ. And the grounds of this persuasion are, because I observe that not only the Annals of the Church of Salisbury, and the Chronicle of the Britains abbreviated, as likewise the London Table, lastly *Agger Wandelaar*, *Marthin Tard*, and *Matieu* of *Wessingham*, together with the History of *Recheffer*, doe agree that he died in the year of our Lord two hundred and one.*

6. His sacred Relicks have been dispersed in several places of Germany: and to this day faith *Regimus*, are venerated in a Church of the *Franciscans* and another of the *Augustines* at *Ausburg*. Which argues that he dyed not in Britany, but Germany. Therefore although our Cities of *Gloster* and *Winchester* have boasted themselves to have been the *Apollitices* of some parts of the body of this Pious King, it is more likely that, considering their near relation to him, they should procure them from the

Tjodan de piffa. lib. 1. c. 1.

Idem. ibid.

Baron. A. D. 196.

Florus. A. D. 101.

Florus. A. D. 101.

Refer in Britannia.

Church

Refer. in Britannia.

Idem. in Britannia.

Idem. in Britannia.

Idem. in Britannia.

Church of Coris, then that the German Church should obtain them out of Britany.

7. Now whereas in the Passage cited out of *Agidius* I mention, was made of *King Lucius*, the devout Sister of *King Lucius*, and companion of all his travails and dangers, and how in the Country of the *Helvetians* she added the Crown of *Martyrdom* to the garland of *Virginity*; our *British* Martyrologist thus commemorates her, At *Trinam* in the territory of *Coris* this day, being the fourth of December, is celebrated the *Feast* of *S. Emerita* Virgin and Martyr, the Sister of *Lucius* King of the Britains, who together with her Brother were into Germany, and for confession of the Christian Faith being persecuted by the infidels of that country, consummated her glorious *Martyrdom* by fire, about the year of our Lord one hundred ninety three. The entire history of her life may be read in the *Annals* of the Church of *Coris*. Mention is made of this holy Virgin and Martyr by *Isidore*, and *Jeromian* *Schedius* in his Chronicle.

8. But *Philippus Ferrarius* in his Catalogue of Saints omitted in the *Roman Martyrolog*, being misled by *Demophilus*, a Writer most ridiculous and partial for his Country, as Bishop *Epiphanius* observes, assigns a place in the Western parts of Scotland call'd *Armenium*, and now *Arctich*, for the place of this Virgin *Martyrdom*, and in the Scottish Calendar her commemoration is appointed on the twenty sixth of May. Which assertion is so evidently contrariety by many ancient Records of several Churches, and by Authors of such unquestion'd integrity, that it deserves no serious confutation.

XVII. C.

XVII. CHAP.

1. *S. Fagustinus* and *Damianus* preach the Gospel in Britany.
 2. *S. S. They retire to Glasbury and rebuild it: establishing a succession of Monks. They find there the Holy Cross, &c.*
 3. The place of their burial, uncertain.
- HAVING thus largely set down the first among all Christian Kings, we will add here such particulars as our ancient Monuments furnish us with all touching the two Holy Legats *Fagustin* (or *Agathon*), and *Damian* (or *Divinianus*) sent by the Venerable Pope *Nicetas* to baptize the sayd King, and to settle the affairs of the New British Church.
1. Now concerning these two glorious Saints thus writes *Marcellinus*, one of the Ancient Records of *Glasbury*, *Phagamus* and *Divinianus* came into Britany to preach the Gospel, who travell'd over the whole Island, teaching and baptizing the inhabitants.

Moreover in the same Records we find how these two Saints having been inform'd that about a hundred years before, *S. Isidore* of *Arimatea* and cleaver of his companions had in some measure spread the seed of Christian Faith in Britany, and at last retired themselves to *Glasbury*, where they died: hereupon they winted that sacred place, call'd the Isle of *Avallonia*, which, (saith Capgrave, was then become a covert for wild beasts, that formerly had been a habitation of Saines: till it pleas'd the blessed Virgin to reduce to the memory of Christians her Oratory erected there.

4. These two holy men themselves penetrating into this history Isle, as *Isidore* the Learned of the time did, into the innermost parts of the desert, by the divine conduct they found there an ancient Church built by the hands of the Disciples of our Lord, which the Supreme Creature of heaven declar'd by many Miracles: signs that himself had consecrated it to his own glory, and to the honour of his most blessed Mother. For the first they were having found the Oratory, were fill'd with wonderable joy, and there they continued the space of nine years, employing all that time in the praises of God. And searching diligently that sacred place, they found (the Holy Cross) the figure of our Redemption, together with several other signs, declaring that that place had been formerly the habitation of Christians. Afterwards being admonish'd by a Divine Oracle, they considered that our Lord had made choice of that place above all others in Britany, wherein the intercession of the most blessed Virgin should be implored in all necessities. A perfect relation of all which things they found in ancient Writings there: to wit, How when the Apostles were dispersed through the world, *S. Philip* with many Disciples came into France, and sent twelve of them to preach the Faith in Britany: the which being admonish'd by a Revelation of an Angel, built the first Church, which afterwards the said *S. God* delivered to the honour of his Mother. And likewise how three Kings, though Pagans, had given them twelve portions of land for their habitation. Thus we read in the Antiquities of *Glasbury*.

5. The same Records do further testify, how these two Holy men added another Oratory built of stone, and dedicated to the honour of our Lord and his Apostles *S. Peter* and *S. Paul*: and on the top of the Mountain rais'd a Chapel in the honour of *S. Michael* the Archangel. Moreover to continue the service of God there which had been interrupted, they established a succession of twelve devout persons in memory of the first twelve companions of *S. Isidore* which number continued till the coming of *S. Patrick*, the Apostle of Ireland, into that place, &c.

6. Now whether these two Apostolic men dyed at *Glasbury*, or no, is not certain, faith the Author of those Records: though that they

Amis. Gist.

114.

continue

continued there the space of nine years, is delivered by certain Tradition. Most probable it is that they dyed and were buried there, considering that the space of nine years contains almost the whole time of their abode in this Island: so that it seems to have been a place of retirement chosen by them from their first coming, to which they usually had recourse for a refreshment from their labours, and where by the exercise of Prayer and Contemplation they obtain'd a greater measure of the Divine Spirit to enable them more perfectly to discharge their Apostolical Office. In due gratitude to whole Charity the British Church hath made an anniversary commemoration of them on the twenty fourth of May: consigning their duty to the year of our Lord one hundred ninety and one.

XVII. C.

XVIII. CHAP.

1. 2. 3. After King Lucius his death, the Romans permit no any of his family to succeed: and why.
 4. 5. 6. 7. Commotions in Britany: compos'd by *Vespasian* *Marcellus*: to whom *Perinax* succeeded, who was Emperor next after *Commodus*.
- AFTER King *Lucius* his death, which hapned in the seventh year of the Emperor *Severus*, we do not find any of his family, or indeed of the British blood to have succeeded him. Hence it is that *Iohn Fordan* a Scottish Chronologist thus writes, *Lucius* King of the Britains being dead (or as he says elsewhere, Not appearing) the Royal offering ceased to reign in that Kingdom, Tribes being there placed by the Romans to govern the Island: by Tribes understanding the Emperours Legats commanding the Roman army.
2. Helio Bartheim likewise a French Historian having recounted how King *Lucius*, as being a favourer of the Romans, had been permitted by the Emperours benevolence to rule: he adds; that after his death the Romans considering that the British Kings had been Authors of many seditions among themselves, and rebellions against the Romans: therefore by a public Decree they prohibited any of the British blood for the future to enjoy the Title and dignity of a King.

In Tribus
Gest. 114.

114.

3. Now though not any of the Roman Historians mention such a Decree, yet that King *Lucius* had no Successors of his blood is certain: Probably he had no children: Or if he had, their exclusion from the crown might be caused by his Proficiency of Christianity. However in our following Narration we shall be obliged to referre occurrences to the reign of the respective Roman Emperours then living.

4. And as for the Roman or British civil affairs during the Reign of *Commodus*, lasting thirteen years, in the beginning whereof King *Lucius* became a Christian, the Roman Historians afford us little to furnish this our History. Some few particulars shall here briefly be mention'd.

5. In the fifth year of *Commodus* his reign (saith Dio, who liv'd in those times) the Caldean Britains, having made an invasion through the wall which divided them from the more southern provinces, wasted all the country before them, and slew the Roman General together with all his soldiers. Whereupon *Commodus* being terrified, sent against them *Vespasian* *Marcellus*, a man of admirable virtue and courage who returned upon this barbarous people their injuries with advantage, and kept on them most grievous calamities and losses. For which good service through the Emperours envy he scarce escap'd being kill'd. Notwithstanding for that victory *Commodus* assumed the surname of *Britannicus* among his other Titles, as appears by ancient Medals, mention'd by *Cassius* and *Sprell*.

6. Two years after, *Helvius Perinax* who succeeded *Commodus* in the Empire (though he reigned but a few months) was sent into Britany, whither he brought back five hundred soldiers sent by the Army there to assist to complain of the injuries offered them by *Perennius* the Emperours favourite, whom they boldly kill'd in his presence.

7. *Perinax* having with much ado quieted the British Legion, made it his suit to the Emperour, to be eas'd of the government, alledging for his principal reason; that the Army hated him for his care to preserve military discipline. Whereupon *Commodus* in the eleventh year of his reign sent him a Successour *Clodius Albinus*, upon whom likewise he confer'd the Title of *Cesar*. Whole abode in Britany was but short for presently after, *Severus* was sent Generalissimo, and *Commodus* us'd all his endeavours to kill *Albinus*. But dying shortly after, *Perinax* who succeeded him, sent back once more *Albinus* into Britany.

114.

114.



THE
FIFTH BOOK
OF THE
CHVRCH HISTORY
OF
BRITTANY.

I. CHAP.

I. CHAP.

1. *The Conversion of Brittany celebrated by Origen.*
2. *The Picts and Caledonian Britains follow the Example.*
3. *Their King Donaldus, &c. brought to the Faith by Fulgenius a Brittain*
4. *&c. Demysters fabulous narrations.*

Origen, in
Ezech.

THE Conversion of Brittany was so famous in the Church of God, that Origen who flourished in Egypt not long after these times, in his commentary on Ezechiel, thus celebrates it: When did the Country of Brittany before the coming of Christ consent in the Worship of the only true God? But now the whole Earth doth with joy glorify our Lord for the Churches there erected in the utmost bounds of the world, & that in all its limits it doth assure to celestial happiness: And in another place, The power of the Divine Grace of our Lord and Saviour is present likewise, both to those Nations in Brittany which are divided from our world, and likewise those in Mauritania, yea with all People under the Sun, which have believed in his name.

Id. Iam. 6.
in Luc.

2. And as the same thereof was largely spread among Churches far remote from

Brittany, so the Example also had a happy influence on the neighbouring Nations. For in the Northern regions of Brittany divided from the civilis'd part by the Emperor Hadrian's wall, and which always liv'd in hostility with the Romans, the Faith of Christ, within two years after the death of King Lucius, was not only preach'd, but effectually subdued the minds both of the Princes, and generally of their subjects: which gave occasion to Tertullian, who liv'd in these times, to say that those Provinces of Brittain to which the Roman Armies could not gain access, were yet conquered by our Saviour, submitting themselves to his Faith.

A. D. 140.

Tertull. in:
Iudaeica. 7.

3. Concerning this Convection thus writes Helior Beechius, The like mind did Christ our Lord, the Prince and Author of peace, give to King Donaldus, inasmuch as rejecting the worship of Devils, he addit himself to solid Piety. For when Severus was Emperor of the Romans, the God King desired of Pope Pileus, the sixteenth after S. Peter, to whom he sent his Embassadors, that several men illustrious for learning and Religion should be sent into Scotland to baptise him selfe, together with his wife and children, who profess'd the name of Christ. The Scottish Nobility following their King's example, renounced their former impiety, and embracing the Religion of Christ were likewise purified by Baptism. The year wherein the Scots by the mercy of Almighty God were call'd and receiv'd the light of true Piety, was the two hundred and third after

Bech. hist.
lib. 5.

K the

SEVERUS.
EMP.

A. D. 103.
Dempster con-
Whiteac.
[id. 415.
Gnd.
A. D. 103.
Dempster. in
Apollonius 415.
cap. 6.

the incarnation of our Lord. To same purpose write *Dionysius*, *Gordanus* and generally all the Scottish Authours.

4. As touching the manner of this Consecration, *Dempster* citing an Ancient Scottish Historian, *Verdunus*, saith, *That it was effected by Paschasius a Sicilian sent into Scotland by Pope Pylus, who instructed the Nation in the rudiments of Christianity. And the same*, saith he, *he proves out of an ancient Book of the Church of Lismore, which is the most ancient among the Scottish Records. The same* *Andreas* *Trinity*, *thence* *never any people was with less trouble converted to Christ; for so great a concourse there was unto these Irish Teachers, that there were not Preests enow to baptise them. Moreover the said* *Bordanus* *delivers, that this Paschasius leaving behind him his Companions to instruct that rude people more diligently in the mysteries of Christianity, returned back to Rome, to serve therein to that most holy Pope in King Donaldus his name, for so singular a blessing conferred on his Nation. But before he arriv'd there, Pylus was departed this life, whose Successor was Zacharius. Whence it manifestly appears, that Scotland was converted to the Faith in the last year of Pope Pylus. Notwithstanding in the said Scottish History published by the same *Dempster*, this Paschasius is sayd not to have been sent into Scotland by Pope Pylus, but to have been Donaldus his Messenger to the Pope, as *Elvinnus* and *Medwinus* were sent by King *Lucius* to Pope *Eusebius*, for there it is thus written, *At Don in Scotland, on the twelfth of December he celebrated the memory of Paschasius who was sent a Messenger to the holy Pope Pylus by King Donald, and obtain'd of him Christian Teachers to instruct the Nation.**

5. This is the account given by *Dempster*, as he pretends out of *Verdunus*. But to little to the satisfaction of the learned *Bishop Pylus*, that he professes, in this Copy of *John Fordun* which I have perused, not any of these things related by *Dempster* are extant: so that I begin to suspect the truth of them, as well as of the rest which he quotes out of a nameless Book of *Lismore*, and I know not what other Manuscripts.

6. The person, to whom *Dempster* ascribes the glory of having first inclin'd the mind of King Donaldus to embrace Christianity, was one called *Fulgencius* or *Fulgensius*, whom he will have to be the Author of a Book entitled, *of the Faith of Christ*; which Book, says he, if it were now extant, Scotland would be furnish'd with a Monument to declare the Antiquity and favour of its Primitive Faith; wherein it would yield the preeminence to few Kingdoms in Europe, and would be superior to many. This *Fulgencius*, saith he, *was firamed the Bold, and in the reign of Septimius Severus dyed at York in England. He it was whose faithful assistance King Donaldus made use of, being the first King who brought the Cross into the Faith, and silver with the sign of the Cross.*

Dempster. in
Ment.
Stat. the Brit.

Pylus. Pri-
mum 113.

Dempster. l. 11.
l. 6. n. 147.

II. CHAP.

1. 2. 3. Confutation of Dempster.

- 4. Who *Fulgencius* was.
- 5. A Message sent by King Donal-
dus to Pope Pylus.
- 6. More concerning *Fulgencius*.

1. *THE* relation made by *Dempster*, though for the substance of it it be agreeable to ancient Records, yet to embellish it he employs so much of his own invention, moved thereto by a partial affection to his own country, that to a Reader not altogether ignorant he rather disgraces the whole story, and renders Truth it selfe touched, then gains belief to his own impudent additions.

2. And first, whereas he makes *Donaldus* to be a King of the Scots, and *Fulgencius* to be of the same Nation, he cannot alledge for this the least ground in any ancient Authours who wrote of these times. The Name of Scots was not yet heard of any where: much less in Britain. The Roman Historians acknowledge no other inhabitants in this Island but only Britains: That is the Common name, though in the severall Provinces they be distinguished by severall Titles. And particularly touching those Northern Britons by *Madrianus* wall separated from those which were under the Romans dominion. *Dionysius* an Historian of these times, though he cursorially prosecutes the progress of the Emperor *Severus* through these countries, finds only two Nations in these parts against whom he fought, the *Maeres* and the *Caledonians*, in which, saith he, all other names are refer'd (as the *Picturians*, and *Demidians*, &c.) the former neighbouring to the wall, and the other possessing the remainder of the Island to the Northern Sea. As for the name of Scots, there is as yet no mention of them, either in him, or any other ancient Writer. Where as it had been any such difficult Nation here, *Severus* who was most ambitious to multiply his Title, would not have fail'd to have inherit Scots among them. We shall ere long determine when that Nation enter'd those parts, and when they changed the Name of those Provinces.

3. It is without question true that such a person there was in those times as *Donaldus*, who by *Fulgencius* is sayd to be the Brother of *Eborac*; but whether he was a King of the whole Country of Britain not yet conquered by the Romans, or only a Prince of some one Province there, cannot certainly be determin'd. A Tradition likewise sufficiently grounded approves the Conversion of that Prince with his Family and Subjects, about two years after the Death of King *Lucius*. Which is evidently confirmed by the forecited testimony of *Terenianus* in a Book

written

SEVERUS.
EMP.

II. CHAP.

SEVERUS.
EMP.

amb. 113.

written not above seven years after it happened.

4. As for *Fulgencius*, or as the Britains call'd him, *Fulgensius*, he was a Southern Briton, not only a Subject of King *Lucius*, but of the same Royal family; descended, saith *Bechini*, from the ancient blood of the British Kings, and who together with his King and kinman embraced the Christian Faith. He was not a Writer of Books, as *Dempster* saith: but a Prince of high Spirits and courage. And being such an one, no marvel if after to great an injury done to his family, which was excluded from the Succession by the Romans, he refused to continue their subject, and fled to their profest Enemies the Caledonian Britons beyond the wall.

5. *Fulgencius* therefore was doubtless the first who intill'd into the mind of *Donaldus* a love of Christian verities, and suggested to him the same way and means to obtain a more perfect instruction, which his Kinman King *Lucius* had had from the Pope of Rome, to direct Maligners to the Pope of Rome, Pope Pylus, with a request that he would send authoris'd Teachers to instruct that Nation, and establish a Church there. This the King perform'd, and accordingly Paschasius with other his companions were sent into those Northern Provinces, who by the Divine assistance converted to the Faith such infinite numbers of the Inhabitants, that there were not Preests enow to baptise them.

6. It seems the reputation of *Fulgencius* his courage and conduit was so great, that King *Donaldus* made him General of the forces with which he broke into the Roman Provinces, causing a terrible desolation there: And being oppos'd by the Roman General, he defeated his Army, and kill'd both him and in a manner all that follow'd him. So great a calamity hence follow'd through all the Southern parts of the Island, that the Emperor *Severus* himselfe thought his own presence and authority necessary to secure the Province. Hereupon he brought with him an Army so formidable, that the *Maeres* and *Caledonians* made an offer to surrender themselves. But the Emperor ambitious of fame by a conquest of them, enter'd their country, where his chief difficulty was to find his enemies; for by reason of the vall mountains, and rocks marishes, (all the passages whereof were known to the Britons) the Romans became oft entangled in their march, and sometimes received considerable defeats: Notwithstanding by their constancy and advantage in numbers the Roman Army did not interrupt their progress, till they had peirc'd to the utmost bounds of the Island containing on the Northern Sea. There was no decisive battell at all fought between them: Notwithstanding the Emperor esteem'd his exploit of marching through the whole country, which over any Enemy before had done, to be so

illustrious, that he therefore assum'd among his other Titles that of Britanicus: Which likewise was communicated to his two Sons *Basianus* and *Geta*, his Successors in the Empire: though only *Basianus* accompanied him in the invasion, *Geta* being left in the Southern parts to compose Civil affairs.

7. As for the Noble and pious Briton *Fulgencius*, he is sayd flourishly after to have ended his life at York, where the Imperial City. It is doubtfull whether he returned thither as a Prisoner, or upon composition. For some of the Princes and Provinces yielded themselves to the Emperor: though the greatest part avoyding any encounter with the Romans, remain'd still in their former liberty. That therefore which is related by a Modern Writer touching *Fulgencius* is very uncertain, namely that in a battell against *Septimius Severus* he was mortally wounded, and died at York in the year of his age two hundred and twelve, being the eighteenth and last year of his reign. And other fables of him, as though confidently reported by some, as that he was the Brother of *Marcia* the first wife of *Severus*, and that by him *Severus* him selfe was slain, are meet inventions contriv'd to adorn a fable rather than a history.

History in
Julgwin.
A. D. 201.
Brougham
Ann. 3. c. 5.
p. 3.

III. CHAP.

1. 2. How far Severus the Emperor subdued the Caledonian Britains: And of the wall built by him.

3. 4. Severus his ominous retreat to York: and his death there: And Consecration by the Romans.

5. His Sons left Successors in the Empire: but *Basianus* the Elder murders his Brother *Geta*.

6. A sharp reply of a British Lady to the Emperress Julia.

7. A Description of the Caledonian Rids by *Herodian*.

1. *SEVERUS* though he took the Title of *Britannicus*, and coynd Medals inscrib'd with *Britannica Pictoria*, was far from subduing those Northern Britains. He wrote indeed to Rome, that the *Caledonians* by covenant had yielded up a part of the country formerly posses'd by them: Notwithstanding if we consider the situation of the Wall or Rampire renev'd by him to exclude those Nations from commerce with the civiliz'd Provinces, we shall find that the Romans rather yielded to the Britons a considerable space of ground which had formerly been subdued and gained by Julius *Agrippa* and Julius *Priestus*.

2. Our famous Historian *S. Bede* indeed is of opinion that this Wall, or rather Rampire of earth, was rais'd by *Severus* in the same place where *Agrippa* in the former Age

III. CHAP.

Bede. Hist. l. 1.
c. 14.

A. D. 209.

Orig. hist. l. 7.
cap. 17.
in Chron.
Cassid. in
P. 11. confid.
Spartianus in
severe. c. 18.

Spart. hist.

Idem. ib.

Idem. ib.

Herodian. l. 4.

had made his enclosure, to wit, between the two bays of *Isidoreus* and *Doubritius*. But certain it is that this *Empire* was placed much more to the *westward*, where the *Emperor Hadrian* afterward had rais'd his Wall, now utterly demolish'd, between the Mouth of the *River Tine* and the bay of *Eden* (*Iuna*) in *Cumberland*. The length of which *Empire* was not as *Origins* relates, as *Like* wife *to Severus* and *Cassiodorus*, one hundred thirty two miles, but only fourscore, as *Spartianus* truly measures it, calling this work the greatest ornament of his *Empire*, from whence he took the Title of *Britannicus*.

3. Having finish'd this vast work, with frequent towns and a most deep and spacious Trench, *Severus* retir'd with his Army to *Tork*, and being superstitious, he busied his thoughts in the way with an expectation of some good men that might pretend an establishment of his future happiness: But was much distressed seeing an *English* soldier call black, and curs'd with *Cyprian*, who would not move him, when he commanded him to be taken away, he being a noted traitor. *Severus* said to him, Thou hast been all, thou hast overcome all: Now be a God. The apprehension which so potent a sign wrought in his mind was much encreas'd when coming into *Tork* he was by a restless *Scythian* conducted to the Temple of *Belisand* and afterwards when the hosts brought for sacrifice were all black, and through the negligence of his servants, fill'd them all the way to the entrance into his palace. These faith *Spartianus* were the prelates of his death, which follow'd presently after in the same City. His last words were these, When I reprov'd the Government I found the commonwealth every where in trouble: leave it peaceful even to the *Brittains*. Though I be an old man, unable to walk, I leave to my children *Antoninus*, if they be good, an *Empire* firm and secure, but if they be evil, they will find me a living curse.

4. Being dead, he was with all most exquisite solemnity consecrated and made a God: the Ceremonies whereof are exactly described by *Herodian*. His ashes were gathered into a precious box with costly odours, and by his two sons with great veneration carried to *Rome*, to be lay'd up in the sacred Monuments of their *Princes*.

5. Now though these two sons, *Basilius* or *Antoninus*, and *Geta*, were left by their Father with equal power Governours of the *Empire*, yet presently after their coming to *Rome* the Elder son, *Basilius*, most barbarously murdered the Younger together with all that had adhered to him, and after his death reign'd alone four years.

6. Before we quit this subject in hand, it will not be impertinent to relate from *Dion* a story touching a quarrell between *severus* his *Empire's* *Julia*, and a *British* Lady, by which we may observe the spiritfulness of the *Brittains*. When the *Emperor* had enter'd into a league with the *Caledonian*

Brittains, whilst he was sitting on his Tribunal, his wife *Julia* intending an affront to the *British* women, said publicly that they conversed impudently with men. Whereon the wife of *Antoninus* a *Caledonian* Prince, thus pleasantly answer'd, We are not much more busily solicitous of our husbands, than you *Roman* Ladies: For we converse indeed freely with men, but they are such as are of the best and Noblest rank: Whereas you *Roman* women prostitute your selves severally to the lust of men. This Reply prov'd the more sharp, because *Julia* was infamous for her adulteries; whereas the *British* Lady was not ignorant of, and had courage enough to let her know it. Shortly after the *Empress* became the object of the utmost infamy, by marrying publickly her own son *Basilius*, to whose lusts she most impudently offer'd her self.

7. We will conclude the present argument with an observation out of *Strabo* concerning the fashions of those *Northern Britains*, says, That they used no garments at all: that above their Neck and breasts they wore Jewels, offering that to be a principal ornament, and argument of their wealth. Moreover that they in *Spain* and *Italy* did their bodies with the pictures and figures of all sorts of beasts: and thus being their chief beauty, they therefore refused to wear any garments, because they would have those pictures exposed to men's eyes. Hence it is that in *Roman* Authors of this and the succeeding ages we find, not the *Brittains* in general, but only these *Northern*, *Caledonian* *Brittains* filed, sky-colour'd *Brittains*, and sky-colour'd *Brigantes*: *Antoninus* the Poet particularly ascribes such painting to the *Caledonian* *Brittains*. So that no doubt it was from hence that those utmost northern *Brittains* came to be called *Picts*, or a Painted people.

IX. CHAP.

1. Of the Affairs and death of *Donaldus* the first Christian King of the *Caledonians*.

2. The Ancient Scottish Christianity how different from the Modern.

3. Of a Monument erected to the *Dni*, or God of the *Brigantes*.

4. In the fourth year of *Antoninus* *Basilius* his son, dyed *Donaldus* the first Christian Prince among the *Caledonians*. Concerning whom thus writes *Steffo* *Duchius*, *Donaldus* was the first of all the Scottish Kings (as our ancient *Annals* inform us) which enjoyed silver and gold, making it his usual, file with the figure of the Living *Crists*, and on the other with his own face: Which coins may propagate to posterity

H. red. lib. 4.

A. D. 213.

Optim. Ep. 41.

N. 213.

2. B. 11.

H. Basil. lib. 4. 5.

fertility

A. D. 214.

sterity the Memory of the Christian Faith being first introduced by him among the Kings of the Nation. He at last dyed in the one and twentieth year of his reign, famous both for his religious and Civil Affairs. Being dead, he, by the persuasion of such Priests as among the Scots administered the sacred Mysteries of Christianity, was with Christian ceremonies and solemnity buried in a field, which with many pious accustomed Prayers had been consecrated for the burial of Christians.

1. In this relation made by *Beithius*, extracted out of ancient Records, the present inhabitants of *Scotland* may observe how great the difference is between the Christianity of the first King who profess'd it in their country, and that which they have lately chosen in stead of it. This King refus'd to be buried among his heathen Ancestors, chusing rather to mingle his bones with those of common believers, then to have them proudly entomb'd with Heathen Princes. He would not rest after death but in a place consecrated by the Devotions of holy Priests, who likewise celebrated his obsequies according to the Primitive Christian manner, by making oblations for him, and offering the most Holy Sacrifice for the refreshment of his soul, as *S. Cyprian*, who liv'd not long after, describes the manner of ancient Christian buriall. The same holy story likewise, as if he intended not only to justify, but commend this last act of King *Donaldus* his devotion, among other crimes with which he charges one of his Bishops call'd *Martialis*, adds this, that he buried his children in the profane sepulchers of the Heathens. Among other ceremonies peculiar to Christian burials in those ancient times, this was one, that a Cross was raised upon these monuments, as shall be shew'd hereafter.

2. Having thus related the actions and death of this second Christian Prince *Donaldus*, as fully as ancient Records inform us, it will not be amiss to add here a Monument yet remaining, which in those very days was erected near the River *Cadder* in *Yorkshire* by *Titus* *Aurelius* a Roman officer: on the one side whereof were inscribed these words, *Antoninus* and *Geta* the third time *Consuls*: and on another was a votive dedication to the *Dni*, or God of the *Brigantes*. Who this God was is not certain: only it appears that every Province, and perhaps every city and Town in *Brittainy* had their peculiar *Deity*, such an one was *Belatucadun*, *Andartes*, &c. Now the *Roman* Superstition was such, as that they worshipp'd all the Gods of the Nations conquered by them, and such gods were probably was this (*Dni*, or) God of the *Brigantes*. Yet considering the late conversion both of the Southern and Northern *Brittains*, why may not this God of the *Brigantes* be the only true God worshipp'd by these New Converts, and

honour'd with an Inscription by this unbelieving *Roman*, as one among the crowd of profane *Deities* superstitiously adored by them?

V. CHAP.

V. CHAP.

1. 2 *S. Amphibalus* a Young Christian Brittain, and afterward the Converter of *S. Albanus*, accompanies the two young Emperours to *Rome*.

A. Among other *Brittains* which now attended the two young Emperours in their return to *Rome*, being moved thither either out of respect to them, or a curiosity of travelling into foreign countries, one young man is particularly taken notice of in our ancient *Annals*, which after some years doe celebrate his Memory, as a glorious ornament of our Nation, in being the Instructor of our first Martyr *S. Alban* in the Christian Faith, and a companion of his Martyrdom. This was young *Amphibalus*, born at *Cair-lemon* upon *Fife* (*Isle*) in the County of *Merchess*. Concerning whom our Writers give this Character, that he was from his tender years bred up in god literature, and without intermission in the Christian Religion whilst he liv'd in *Brittainy*: that he learnt both the Greek and Latin tongues, and was likewise instructed in eloquence. Afterward he travelled to *Rome* with a resolution there to betake himself to higher studies, where he spent his time principally in reading and understanding Holy Scripture and the Doctrine of Christian Religion, till the beginning of the cruel persecution rais'd by *Dioclesian*.

2. Two voyages of his to *Rome* are commemorated: and it was in the second that he gave his continuance there, in which he made himself to the serious and sacred studies, and was ordain'd a Priest, and sent back by the Pope into *Brittainy*, where faith *Beithius* and *Sale*, he became Bishop of the Isle of *Man*. In this his first voyage thither he was an Auditor of the Holy Pope *Zephyrin* who interpreted the Christian Law, as our Martyrdo testifies. But concerning *Amphibalus* more shall be spoken hereafter.



A.D. 149

dem with her companions we shall herafter in due time and place, about the middle of the fifth Century, give a sober and rational account of it, shewing that she was indeed the daughter of one *Dianthus*, a pious Christian Prince, not in *Ireland*, but *in Cornwall*: that those holy *Virgins* being destin'd for spouses to great multitudes of Brittain, not long before placed in *Gallia Armerica*, from them named *lesser Brittain*, they were on the Sea surpris'd by a Navy of *Huns*, and by them led captives up the *Rhine* to *Celen*, where they received a glorious *Martyrdom*.

X. CHAP.

X. CHAP.

1. *Maximianus the Emperor slain by his Army: His Successors.*
2. *Of Pope Fabianus: and his pretended Bull to confirm the Privileges of Cambridge.*
3. *Peace of Gods Church: and many Churches built.*
4. *An Ancient Monument touching the Emperor Gordianus and his wife.*

Maximian having reign'd not full four years, was slain by his own soldiers at *Aquileia*, to whom succeeded Maximus and Balbinus chosen by the *Roman* Senat to oppose Maximian: who after a few months were likewise slain by the Soldiers: and in their place they advanced to the Empire Gordianus the grandchild of a former Gordianus who in a sedition against Maximian had been proclaimed Emperor in *Africa*, and approved by the Senat and people of *Rome*: but presently after was deprived both of his Empire and life.

4. During the Reign of Maximian, as likewise of the Younger Gordianus, the Holy Pope Fabianus sat in the Chair of *S. Peter*, being the Successor of Pontianus. There is produced by *Cain* the Advocate of the *University* of Cambridge a Bull of Pope Honorius dated the six hundred twenty fourth year of our *Lark*, in which this Pope Fabianus is said to have approv'd and confirm'd the said *University*. In case the said Bull be authentick, it shall not here be inquired what *Proofs* those who obtain'd it from Pope Honorius could allege for their pretending to however certain, that this Holy Pope was not only warfallow over the affairs of the whole Church, but a favourer of learning and learned men. To him did the famous *Origen* give account in an *Epistle* of the orthodox *foundations* of his doctrine, as *Eusebius* testifies.

3. At this time the Christian Church enjoyed great tranquillity, *saith Jerome*: Of which evidence many Bishops making good use, not only propa-

gated the Faith, but likewise illustrated it by building many Churches. This is affirm'd by *S. Gregory Nyssen*, who says that in those days many Churches, and *altars* were raised every where. And particularly the holy Pope Fabianus commanded Churches to be built over the vaults where the bodies of the holy Martyrs had been buried: which Churches were much frequented by the devotion of Christians. No wonder then if in *Brittain*, as yet free from all persecution, there be so many testimonies of Churches, *Altars* and *Sanctuaries*. Neither can it be doubted but that among others *Obitus* Bishop of London, as likewise *Conanus* his next Successor about these times, were careful to imitate the zeal of other Bishops.

4. We will not here omit the taking notice of a Monument or *Inscription* found among the *Brigantes*, being a *Votive Table*, For the glory of *St. Augustine* Gordianus the Son of *Paulinus*, the invincible Emperor, and of *Sabina* Furia Tranquilla his Wife, and their whole sacred Family: Which Table was erected by the Emperours King of *hunts*, for their courage call'd *Gordias*: the Prefect whereof was *Kamilianus* Christianus a Gentleman of *Rome*, born at *Tudorus* (or *Tudorus*) in the Province of *Africa*, under the command of *Ninianus* Philippus the Emperours Lieutenant, *Trepreneur* (or *Britannus*), *Acticus* and *Prætorianus* being Consuls.

5. In which Table we learn two particulars, no where else to be found. The first is, That *Ninianus* Philippus, was at this time Governor of *Brittain*: And the other, That the Daughter of *Maximian* whom the Emperour married, was called *Sabina* Furia Tranquilla, though *Paulus* *Diaconus* calls her *Tranquillina*.

XI. CHAP.

1. The Emperor Gordianus slain by Philippus who succeeded.
2. The Emperor Philippus and his Son become Christians: The occasion of their Conversion.
3. After seven years reign they are slain by their soldiers: and Decius succeeded in the Empire.

IN the sixth year of his reign was the Emperor Gordianus slain by the treason of *St. Julius* Philippus, who succeeded him, and within a few years gave a proof how insublime Kingdoms are which are unlawfully purchased, for by the like, though less unskillful treason, he was deprived both of his Empire and life by his own Guards. Yet this advantage did Philip enjoy above any of his Predecessors, that Almighty God gave him the Grace to walk away his sins by Baptism and Penitence.

Table P. 110.

A. B. 144.

XI. CHAP.

A. B. 144.

Conf. h. 1. P. 110. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

2. The

A.D. 146.

Ap. gen. 1. 14.

1. The occasion of whose conversion to Christianity is thus declared in the Acts of *S. Paulus* the Martyr: Pontius a person advanced to a high dignity was known and a particular friend of the two Philips, the Father and the son, who were Emperours. Now in the year one thousand after the foundation of *Rome*, they say to Pontius, Let us go, and begg the favour of the Gods, which have brought us to this thousandth year of the *Roman* City. But Pontius would needs to avoid this: however they in a friendly manner endeavoured to compell him to the sacrifice. Whereupon he considering that to be a good opportunity given him by God to advance his truth, said to them, O most pious Emperours, since it is the only true God which has bestowed on you the supreme dominion over men, why do you not rather adore Him by whom such power and majesty has been confer'd on you? The Emperour Philip answered him, For that cause it is that I desire to sacrifice to the great God Jupiter. But Pontius smiling, Be not deceiv'd, O Emperour (said he): It is that Omnipotent God, whose throne is in heaven, who creates all things by his word, and by his Spirit gave life to you, which made you Emperour. In a word, by these and other like speeches and persuasions the Emperours received the Faith of Christ, and were baptiz'd by the holy Pope Fabianus.

2. The two Emperours being thus perswaded of the Truth of Christianity, gave a worthy example of Christian modesty and humility when they came to be baptiz'd, as *Eusebius* relates it, The report is, *saith he*, that Philip, who was then converted to the Christian Faith, on the last night before Easter coming to the Church with a desire to be partaker of the Prayer together with the Congregation, was not permitted by the Bishop then presiding over the Church, to enter till he had confess'd his sins, and placed himself among those who were yet unbaptized, and therefore were separated from the rest in a rank appointed for Penitents: For the Bishop told him plainly, that considering the many crimes publicly known to have been committed by him, he could not open any other condition to receive him into the Church. Whereupon the Emperour with a willing and cheerful mind submitted himself to the Bishops in unfeignedly declaring an ingenuous manly, together with a religious and pious affection proceeding from a reverent fear of God.

3. These two Emperours reigned full seven years: and at the last were slain by their own soldiers. The time and manner of their death is signified by an ancient *Inscription* and Monument at *Perona*, where the Elder Philip was kill'd. The Words of the *Inscription* are these, In the two hundred fifty and third year of Christ the Emperour Philip the Elder was slain at *Perona*: and the Younger at *Rome* by their own Guards, incited thereto by *Decius*, who succeeded in the Empire.

146. 147.

Conf. h. 1. P. 110. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

XII. CHAP.

XII. CHA.

1. The birth of Helena, Mother of Constantine.
2. A Controversy about the Place of her birth, &c.

THE Reign of the two Philips is tended to us more illustrious by the Mother of *Constantine* the Great. She was the daughter of a British Prince called *Coelun* or *Colun*, who exercised a Dominion among the *Britannons*, the *Regis* and the *Item*, that is, *Effex*, *Middlesex*, *Surrey*, *Suffex*, *Northfolk*, &c. For though after the death of King Lucius not any Brittain was allow'd the name of King, yet certain it is there were several Princes of the British blood which under an interlurid Title exercised a kingly Jurisdiction in their respective Provinces.

2. There is a controversy among Writers in which of these Provinces *S. Helena* was born. The more common opinion is that it was among the *Trinobantes*, in *Effex*: and particularly in *Colchester*, which *saith M. Camden*, was in those days the prime City of that Province, as a world of ancient Coins there daily digg'd up do testify. And that she was indeed born there, the same *Author* proves by an argument of some weight, for says he, The inhabitants of *Colchester* do confidently affirm that *Flavia Julia Helena*, the Mother of *Constantine* the Great, and daughter of King *Coelun*, was born in their City. And therefore in memory of the Holy Cross found by her, they bear for their Arms in a Scotchman a hearty Cross placed between four Crowns.

3. Notwithstanding several Historians of the Greek Church doe challenge *S. Helena* to themselves, affirming that she was born in *Bithynia*, in a town rais'd by her son *Constantine* to the dignity of a City, and from her call'd *Helenopolis*. Moreover that she was a person of no good fame, and that from a Pagan she became a Jew, &c. But all these fictions we shall in due place disprove, and demonstrate that she was from her infancy a perfectly virtuous Christian, bred up in that Religion by her Father, who was a Christian too: that she was married to *Constantine* at his first coming into *Brittain*, whom though perhaps she did not perswade to be a Christian, yet she induced him to be a favourer of them, &c. But of these things hereafter.

Camden. in Effex.

idem. ib. d.

DECIUS.
EMP.

A. D. 253.

XIII. CH.

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XIII. CHAP.

1. A persecution rais'd against the Church by the Emperor Decius.
2. Libellatus, who.
3. The Novatian Heresy: and accusation of it.

Decius after the death of the two *Philips*, extended his rage to the Religion: profess'd by them: and, as *s. Gregory Nyssen* faith, thinking with his cruelty to reject the divine omnipotence by rejecting the preaching of *Gods word*, first he addit to the Presidents of Provinces threatening them with terrible punishments: unless they kept all manner of disgraces, injuries and torments upon all those who adored the Name of Christ. By which terrible threats by the Emperours, and execution in the Faith approved themselves to be pure wheat of Gods floor: such were *s. Fabianus* Bishop of Rome, *s. Alexander* Bishop of Hierusalem, and *s. Babylus* of Antioch, which made a glorious Confession of Christ before many Witnesses, and sealed it with their blood.

libellatus.

1. But on the other side the same Tempest scattered the chaffe out of Gods barn: for then began the name of the *Libellatici* in the Church: a title given to those episcopally-minded Christians, which by money redeemed themselves from the obligation to be assistant at the Pagan Sacrifices, and privately obtained from the Roman Magistrate *Libellus*, or Testimonies in writing, falsely declaring that they had sacrificed. Which Heresy was severely condemn'd by all Christian Churches, but principally that of Rome, where *s. Cornelius* succeeded *s. Fabianus*, and of Carthage, in which the glorious Martyr *s. Cyprian* late. For no better title did these Saints afford such dissembling Christians, than that of *Leviti*, or *Apostates*.

typic and libell.

2. *Wallis s. Cornelius* possid'd *s. Peters* chaire, there arose in *Gods Church* a great scandal, which was the *Novatian Heresy*. For *Novatus* having for his turbulency been driven out of *Africa*, came to *Rome*, where finding *Novatianism* swelling with envy and rage at the Election of *s. Cornelius*, he easily drew him to be a favourer of his *schism* and *Heresy*, by which he excluded from all hope of pardon and reconciliation those which were call'd *Libellatici*, or which had been guilty of any great crime, although they had submitted themselves to due Penitence. This *Novatus* is by our *Gildas* call'd a black time, who trad'd under four Lords pearls, and cast violent hands on the Church, more worthy to be condemn'd in the fearful flames of hell,

ill in Ex-

then to be made a sacrifice on Gods altar. And concerning his followers thus writes *Stans Augustin*, *Let us take heed of hearkning to those who say that the Church of God has authority to forgive all sins whatsoever. Those wretches whilst they will not understand how in s. Peter God has established a Rock, and will not believe that the Keys of the Kingdom of Heaven have been given to the Church, yet the same keys fall out of their own hands. These are they which teach themselves to be (Cathari) more pure than the Apostles doctrine requires, &c.*

XIV. CHAP.

1. Decius betray'd by Gallus, and slain: He succeeding is slain by his soldiers, together with his Son Volusianus: and the Empire comes to Valerianus and Gallienus.
2. Of *s. Stephanus* Pope: who baptizeth many.
3. *s. Crispin* among others, *s. Mello*, a British Saint.

THE Persecution rais'd by Decius though extremely violent, was yet short, for himself having reign'd little more than two years, he was by the treachery of *Probusianus Gallus* deserted in a battell fought against the *Scythians*, where he lost his life being swallowed in a fenn: In whose place the same Gallus together with his Son *Volusianus* succeeded, by whose cruelty *s. Lucius* who follow'd *s. Cornelius* in the Roman See, was crown'd with Martyrdom. Immediately after which they themselves were slain by their soldiers: who call the Imperial Purple on *Emilianus*, which having worn but one months space, he also was killed by them, and *Valerianus* formerly chosen by another Army succeeded in the Empire, who assum'd as his Colleague therein his son *Gallienus*.

1. In the beginning of whose reign *Stephanus* the Successor of *s. Lucius* in the Apostolic See instructed, baptiz'd and ordain'd among others a glorious ornament of our British Nation, *s. Mello*, elsewhere call'd *s. Mello*, *s. Melanion*, and *s. Melanion*, sending him to govern the Church of *Rouen* in France.

2. This *Mello* being yet a Pagan was sent out of *Brittany* to Rome to pay the Tribute to the Emperor *Valerian*: where according to the custom he with his companions was lead to the Temple of *Mars* to sacrifice.

3. But presently after, by divine Providence being admitted to the acquaintance of the Holy Pope *Stephanus*, he became one among his hearers whilst he expounded to a few Christians the doctrines of the Gospel of Christ: and being very attentive to his words, he believ'd: and at his own earnest request received Baptism

GALLUS.
EMP.

A. D. 257.

Angell. de Agon. ch. cap. 35.

XIV. CH.

off in Pri-mord. libell.

Cap given in ill s. Mello. Persecut. Novatian. s. Mello. in Ex-cid.

s. In

GALLUS.
EMP.

A. D. 257.

Bern. A. D. 259. M. 257.

ill. lib.

off in Pri-mord. libell.

Cap given in ill s. Mello. Persecut. Novatian. s. Mello. in Ex-cid.

under Roman Governors. V. Book. 83

GALLUS.
EMP.

A. D. 257.

1. In the ancient Acts of this holy Bishop *s. Stephanus*, approved by *Berninus* to be Authentick, we read of great numbers baptiz'd by him, together with the order and Form of the administration of that Mystery, when *Nemesius* and his daughter together with many other Gentiles were baptiz'd by him, among whom probably this our *s. Mello* might have been one. The words of the Acts are as followeth.

ill. lib.

2. *s. Stephanus* gave order that *Nemesius* should be conducted to the (Church, or) Title of *s. Peter*. Where after he had catechiz'd him and his daughter according to the Christian custom, and appointed a Fast to be observed till the evening: when even was come, he blessed the Fast in the same Title, and causing *Nemesius* to descend into the water, he said, I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost. Which having done, turning himself to the daughter of *Nemesius*, he said, Dost thou believe in God the Father Almighty? she answered, I believe. He added, And dost thou believe in Jesus Christ our Lord? she answered, I believe. Dost thou believe the Remission of all sins? I believe. Dost thou believe the Resurrection of the Flesh? she answered, I believe &c. Then began many others to cast themselves at *s. Stephanus* feet, with tears beseeching him to baptize them. so that in that day he baptiz'd both sexes to the number of sixty two. And after this many other Gentiles of good rank in the world came to *s. Stephanus* desiring to be baptiz'd by him. Moreover: a blessed Bishop being replenish'd with the Grace of the holy Ghost, celebrated frequently Masses and Synods in houses where the bodies of holy Martyrs rest, which were the bodies of holy Martyrs *Stephanus* and *Symon*.

off in Pri-mord. libell.

3. After *s. Mello*'s Baptism, *s. Stephanus* ere long promoted him by all the severall Ecclesiastical degrees to the sublime Order of a Bishop: for *s. Mello* continually adhered to him. Now by how stupendous a miracle he was designed to be the Bishop of *Novatium*, or *Rouen*, we find in his life collected out of ancient Ecclesiastical Records, in this manner.

4. *s. Stephanus* together with *s. Mello* persw'd in fasting and watching. Now on a certain day whilst the Holy Bishop *s. Stephanus* was celebrating Mass, both himself and *s. Mello* saw an Angel standing at the right side of the altar. *Stephanus* therefore being first, he gave to him a golden Crozier or Staff, which the Angel held in his hand, saying, Receive this Staff, with which thou shalt govern the inhabitants of the City of *Rouen* in the Province of *Neustria*. And though the labours of a very onerous life hitherto unexperienced by thee, may prove burdensome, notwithstanding doe not fear to undertake it, for our Lord Jesus Christ will protect thee under the shadow of his wings. Then having received a benediction from the holy Pope he betook himself to his journey. And when he was come to *Alciostodorum*, or *Auxerre* in *Gauls*, having in his hand the staff

which he had received from the Angel, he by his prayer referred to health a man who had his feet cut in two pieces by an axe.

5. The learned *Melanus* calls *s. Mello* the first Bishop of *Rouen*, and seems to prove it by an Ancient District of that Church importing as much. But a former more authentick Tradition decideth out of the ancient Catalogue of Bishops of that Church by *Demodochus* declares that *s. Nicomus* preceded *s. Mello* in that Bishoprick. However, faith *Ordericus Vitalis*, The Ancient Pagan Superstition after the Martyrdom of *s. Nicomus* possid'd the said City, filling it with innumerable pollutions of Idolatry till the time that *s. Mello* was Bishop there.

XV. CHAP.

1. A profession of the Gifts of *s. Mello*, Bishop of *Rouen*.
2. Demphir impudently challenges him to be a Scot.

Because we would not interrupt this history of *s. Mello*, it will be convenient here to prosecute his life and Gifts unto his death, which hapned almost two and twenty years after his ordination. Thus therefore the Gallian Martyrlogie relates concerning him.

1. *s. Mello* unwilling to delay the execution of the Mission impos'd on him by the Holy Ghost, departed from *Auxerre*, and went straight to *Rouen*: where courageously setting upon his divine employment, he began to preach to the inhabitants the name of Christ, with such efficacy of speech and power of miracle, to which the admirable sanctity of his life added a greater virtue, that in short time he brought almost the whole City to the obedience of Faith. This great change began especially when on a certain day the people were busy in attending to an admirable sacrifice offered to a certain false Deity of theirs. For *s. Mello* coming there suddenly upon them, and instant with a heavenly Zeal, that he repented that stonick people for their blindness, which worship'd a fencible stick, as if it were a God: And presently calling on the Name of Christ, and making the triumphant sign of the Croise, he immediately rumbled down the Idol, and with the sword of his mouth alone, in the sight of them all, broke it into small pieces: Herupon the people being astonish'd with this sight, willingly attended to his admonitions: who taught them the knowledge of the true God, and the hope of immortal life to be attained by his pure worship. By this means a great multitude of the Citizens became imbued with the Doctrines of our holy Faith, and purged by the water of sacred Baptism. And *s. Mello* in the same place where he had expelled the Devil, erected the first Trophy to our Lord, building there a Church under the Title of the Supreme most Holy Trinity. In which Church the people being assembled every Sunday were instructed

Martyrlog. Gallian. libell.

L ij more

GALLIUS
EMP.

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A.D. 257.

Idem. ibid.

Id. ib.

Dempt. in
M. 10. 10. 10. 10.

more perfectly by him in the worship of God: there he offered the unbloody sacrifice, and communicated to his flock the means and helps by which they might attain salvation.

3. *Thus the flock of Christ increasing plentifully every day, certain merchants of other country negotiating there became attentive and desirous to the Divine Word: for whose commodity the Holy Bishop built another Church in an Island, where they might more conveniently assemble themselves: to which he gave the Title of S. Clement. He added moreover a third Church to the end they might comply with the fervour of the multitude flowing together to see the wonders wrought by him: This he consecrated to the veneration of the most holy Virgin the Mother of God: and placed there a College of Priests, thereby designing it for an Episcopal See.*

4. *Having thus perfected the space of many years in the discharge of his Apostolical Office, and by the fecd of the Divine Word being begotten many thousand souls to Christ, this blessed man, a veteran soldier in our Lords warfare, at last (in the year of Grace two hundred and eighty) departed to his eternal rest, there receiving from his heavenly General, whom he had served with great fidelity, perseverance and glory, an insigneable Divine and reward. He was buried in a vault in the suburbs, over which afterward was erected a Church dedicated to S. Gerulfus: a glorious Monument worthy of him. From whence notwithstanding afterward when the Danish armies raged in France, his sacred Body was removed into parts more remote from the sea, and reverently layd at a Castle called Pontefic, where to this day it reposes in a Church which from him takes its Title, where the memory of so illustrious a Champion of Christ lives with great glory and splendour.*

5. This account gives the Gallien Martyrdom of our blessed British saint Melan, or Melanion Probus, as Postevin calls him. Whom yet in opposition to the universal consent of all Writers and Records, agreeing that he was a Britain, Dempster most impudently in his *Scottish Menology* will needs call a *Scott*, gallly affirming that Postevin acknowledges him for such. Whereas to this time there is not mention in any ancient Writers of such a Nation as *Scotts*, in this Island. Or if there had been, certain it is that their country never having been subdued by the *Romans*, there was no *Trinitas* sent from thence to Rome, which yet we see was the occasion of S. Melan's first going thither. But it is Dempsters constant practise, ridiculously to adopt into a *Scottish* family all persons whatsoever which in these Primitive times are called *Britains*. If this were granted, Ireland would have a better title to this *Scott*, then Scotland; for in this age that Island was the only country of the Nation called *Scotts*, which afterward transplanted themselves

into the Northern parts of the Caledonian Britains. But this controversy is well determined by the learned Bishop of Exeter, though an Irishman, who says, *Dempster is the first and only Writer that ever dreams that Melanion was a Scott.*

XVI. CHAP.

1. The Emperor Valerianus first savours, afterward persecutes Christians.
2. He is taken Captive by the King of Persia.
3. Many Tyrants and Vsurpers in the Empire.
4. Gallienus Son to Valerianus slain.
5. 6. Claudius a worthy Emperor succeeds: His reign short: but his posterity in the following age possesses the Empire.

1. *Valerian in the beginning of his reign showed not any disfavour to Christians, but in his fifth year he raised a furious persecution (which was the eighth) against them: in which the Holy Pope Stephen was crowned with Martyrdom: to whom succeeded S. Sixtus, the second of that Name: who the same year talked of fame the Cup. And in his place late S. Dionysius. To the same Emperours cruelty the glorious Martyr S. Cyprian became a sacrifice: and at Rome S. Laurence though inferior in degree, yet excelling all other Martyrs in his magnanimously suffering with contempt most exquisite torments.*

2. But almighty speedily and heavily visited all this precious blood upon the Emperor Valerian, who being taken prisoner in a battell against *Sapor* King of the Persians, lived many years in a most miserable slavery, being made that Kings *war-horse* when he mounted his horse: and at last his body was excoriated and salted with salt to be an eternal monument of the instability of human glory. Neither was it a small aggravation to his unhappiness, that his Son Gallienus left sole Emperor, never attended either by treaty or war to redeem him.

3. Notwithstanding though Gallienus was by iust title Sole Emperor, yet never was there in so few years so many *Vsurpers* of the Empire as during his reign: for in several Provinces of the *Roman* world no fewer then thirty Tyrants assumed the Title of Emperours: Among which, those who had the Government of *Gauls*, as *Posthumius*, *Tetricus*, &c. were always fa-

VALERIA
EMP.

A.D. 161.

P. 10. 10. 10. 10.

XVI. Cu.

A.D. 160.

A.D. 160.

A.D. 161.

voured

AUREL.
EMP.

A.D. 171.

A.D. 169.

A.D. 171.

XVII. Cu.

under Roman Governours. V. Book. 85

AUREL.
EMP.

A.D. 174.

voured and assisted by the Armies in *Brittany*, which was a portion of that *Province*. This is testified by a world of ancient *Medals* inscrib'd by their names and faces, which have been diggd up in several places in this *Island*.

4. At last after more then five years luxuriously and sluggishly spent, *Gallienus* was by the treachery of *Claudian*, his next Succellour, slain, together with his Brother and children.

5. Within lesse then three years *Claudian* dyed: an Emperor highly esteem'd by the *Romans* for his courage and noble and mortal virtues: but yet he was a persecutor of Christians. After his death his Brother *Quintillus* took the Name of Emperor, but within seaventeen days was slain by his own soldiers, either for his austerly, or because they had heard that *Aurelianus* was chosen Emperor by the *Eastern Armies*: who therefore in history is esteemed the immediate Succellour of *Claudian*.

6. Notwithstanding the family of *Claudian*, which was *Flavian*, was sufficiently recompensed for the misfortune of his Brother *Quintillus*, in that a daughter of his other Brother *Crispus*, called *Claudia*, being married to Emperor an eminent person of the *Dardanian Nation*, bore to him *Constantius Chlorus*, who established the Empire in his family for several generations.

1. *Aurelianus the Succellour of Claudius overcomes Zenobia. and leads her Captive.*

2. He marches against the Tyrant Tetricus.

3. He is accompanied by Constantinus, who makes himself illustrious.

4. 5. 6. 7. The Emperor Aurelianus his just Sentence in a controversy among Christians.

1. Among all the late *Vsurpers* of the Empire there remained only two in the beginning of *Aurelianus* his reign, *Zenobia*, in the East, *Queen of Palmyrene*, and *Peritius* in the West. Against these two therefore the Emperor cur'd his Arms: beginning first with *Zenobia*, a Lady of most masculine courage, whom at last notwithstanding he with much difficulty subdued, and lead with him in triumph to Rome, where she and her off spring lived in a private but splendid fortune.

2. After this *Aurelianus* march'd against

Tetricus who had several years acted the Emperor in *Gauls*, with whom likewise conspired the *British Army*. But not daring to oppose the Emperor in battell, he retired into *Catalonia*, whither being pursued, he voluntarily furnished himself to him, and was permitted not only to live, but to live in esteem with him, being trusted with the government of a Province in *Italy*.

3. In this expedition *Aurelianus* was accompanied by *Constantius Chlorus*, who here layd the foundations of bringing the Empire into his own family. For behaving himself with admirable courage and conduct in freeing the City call'd *Augsburg* from the barbarous *Germans* had surrounded it, and afterward defeating the Enemies forces in a battell near the said City, he gained so great a share in the Emperours favour and opinion, that he made choice of him to be trusted with a Army into *Brittany*, a Province then unquiet and ill affected.

4. In this voyage of *Constantius* were layd the grounds of strange revolutions, not only in regard of his own family, but of the whole Church of God. For now it was that he married the so famous *British Lady S. Helena*, of whose birth we have already spoken: Now it was that the glorious Emperor *Constantine the Great* was born, and educated by his holy Mother in at least a love, if not a *Profession* of Christian Religion: by whom in a few years the Catholic Church was not only freed from the most heavy persecution it ever had ground under, but made to triumph over itself it self, and the Kingdom of Hell, *Pagan Idolatry*. But a more full account of these things, deserving our most exact inquiry, we will referre to the following Book.

5. And we will conclude this with relating a memorable passage out of *Enchirion*, touching a most just and impartial judgment given by the Emperor *Aurelianus*, although a Heathen, in a controversy among Christians, by which he acknowledged the authority and dignity of the Bishop of Rome, contradicted and despoil'd by *Alexander* *Sebastus*. The buiness in debate was this

6. *Paulus Samosatenus* having broached a most execrable Heresy, by which he denied the Divinity of the Son of God, was in a Synod of English Bishops reduced from his Error: But upon his relapse, he was by them excommunicated and deposed from his Bishoprick of Antioch. But the obstinate *Alexander* refused to relinquish either his opinion or his See. Hereupon the said Bishops gave an account both of their judgment and his perversities to *Dionysius Bishop of Rome* and other Bishops in the West.

Now

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Now this controversy coming to the Notice of secular Magistrates, the Emperor himselfe was desired to pronounce sentence therein, which he performed in a manner that might have become a good Christian Prince, related thus by Eusebius:

7. When Paulus, faith he, refused to depart out of the house belonging to that Church of Antioch, the Emperor Aurelian being

desired to give his judgment on the matter, made a most holy and religious Decree: For he commanded that the Episcopall house should be given to those to whom the Christians of Italy and Bishops of the City of Rome should by their letters assign it. And thus at last Paulus to his great shame and infamy, was by the authority of the Secular Supreme Power entirely expelled from his Church.

Euseb. lib. 1.
cap. 24.

THE
SIXTH BOOK
OF THE
CHVRCH-HISTORY
OF
BRITTANY.

I. CHAP.

I. CHAP.

1. 2. *Constantine his first Expedition into Britany.*

3. *He was then only a Roman Senator.*

4. *He is received peaceably by the Britains.*

5. 6. *Gr. He associates himself with Coelus a British Prince, and marries his daughter Helena.*

HERE are mention'd in Story two Voyages of Constantine Chlorus into Britany: The first was now in the year of Grace two hundred Seventy four, and the fourth of Aurelianus his reign, presently after Tetricus had submitted to him in Spain: The other was almost twenty years after, when Carausius in Britany took on him the Title of Emperor, against whom he was sent. Now for want of distinguishing these two Voyages, great confusion has been brought into the History of Constantine and his Son Constantine by Grecian Writers, as shall hereafter appear.

1. Concerning this first Expedition, Barnabas in a discourse proving his son Constantine to have been born in Britany, thus writes, *This hapned in the time of the Emperor Aurelianus, by whom Constantine, illustrious for the fresh memory of the Emperor Claudius to whom he was allyed, was sent with an Army into Britany, to the end he might contain that Nation frequently accustomed to tumults, in their duty and fidelity to the Emperor.*

2. Suitably hereto we read in the life of Helena, *That the Romans taking into consideration the damage they had receiv'd by the loss of the Kingdom of Britany (which always adhered to the interests of such Tyrants in Gaul as had usurped the Title of Emperor: such were Posthumus, Tetricus, &c.) sent thither the Senator Constantine with authority, who had lately subdued Spain under them, a man well conversant, and beyond any other Zealous to enlarge the Majesty of the Empire.* Constantine therefore at his first arrivall into Britany was not Emperor, nor so much as Cæsar, that is, deputed to succeed in the Empire, but simply a Patrician and Senator. This not being observ'd by certain Authors, has occasion'd great obscurity in history, and given advantage to some Greekish Writers to entitle other Provinces to the Birth of Constantine.

3. Constantine being arriv'd in Britany, was beyond expectation with all quietnes and submission receiv'd as the Emperors Lieutenant, both by the Britains and Romans.

Cop. orig.
in Bod. Lib.
Lond.Barn. ad
d. 2. 164.
n. 16

mans. That which may be supposed to have been the principal cause of such compliance in the Britains, was the Religion profest by them, which taught them as to yield Faith and worship to Christ, to also their duty and obedience to Caesar, that is, to Aurelianus universally acknowledged the only lawful Emperor. The Roman likewise industriously being few, and which having among them no General Officers for Territus whom they formerly obeyed, had newly deposted himselfe) they had but small encouragement to resist a General so famous as Constantius, guarded by an Army lately victorious.

3. To such a quiet reception of him, the many vertuous qualities of Constantius, no doubt, much contributed: The which we find celebrated by Eusebius a Rhetorician of these times in a Panegyricall oration pronounced to his son Constantius: By considering the passages whereof we may be better directed to a view of the state of these times, than by almost any succeeding Historians. The clause therein referring to our present subject is this, *What shall I say* (says he) *concerning your Fathers victory of Britain? The sea was so calme when he pass'd it, as if he had found it as the Jordan is carried, and not all its motions: And when he aborded the island, victory did rather expect him there, then accompany him thither. What shall I say of his clemency and mercy, by which he forbore to injure over those whom he had conquered: what of his justice, by which he refused all damages to those which had been pillaged: what of his clemency, by which having strength and him self with afflictions, he behaved himself in the exercise of his insolencies, that those who had formerly been treated as slaves, were made happy by a liberty refused to them: and those who had been guilty of crimes, were to forgiveness of punishment moved to repentance?*

6. Now whereas the Orator here mentions afflictions made by Constantius with the Britains, it is most probable that he reflected on the friendship and affinity contracted by him with such Princes as were then of power in the Island: among which the most eminent was Cellius Prince of the Trinobantes and Ierni, of whom we spake before. To him therefore did he in a particular manner apply himselfe, and not only induced him to submit to Aurelianus, and renew his former tribute: but moreover to make the league more inviolable, and to endear the minds and affections of the Britains to himselfe, he demanded affinity of that Prince: and espoused his only daughter, *S. Helena*, then a Virgin. All this is confirmed by an ancient Poet, whose verses the learned Bishop *Peter* cites from *Joannes de Casandra*.

7. The same likewise is recorded in the life of *S. Helena* extant in *Capgrave*, to this effect, *Moreover Cell King of the Britains and Father of Helena, as soon as he was informed of Constantius his arrival, fearing to make war with a person so famous for many noble victories, he desired Embassadors to him to demand peace, and to promise satisfaction upon these terms, that he should still enjoy the possession of his Principality, paying the accustomed tribute. To their conditions Constantius agreed, and having demanded hostages, confirmed a peace with him. Not long after a grievous sickness seized on Cell, of which in a short time he dyed: After whose death Constantius having married the beautiful Princess Helena, took possession of his Principality.*

8. To this effect doe our ancient Records relate Constantius his first expedition into Britanny, and the consequences of it. And hereto doe subscribe the most learned Historians of the reformed Church, in copious mistakes, which some Writers of the Greek Church have published: which shall shortly be examined and refuted.

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II. CHAP.

1. *The Birth of Constantine in Britanny.*
2. *A Controuersy about the place of his birth.*

THE year after the happy marriage between Constantius, then only a Roman Senator, and Helena in Britanny was born Constantine, afterward worthily surnamed the Great; not only for his Victories over several Tyrants, and reducing the Roman Empire to a peaceable and flourishing state: but principally for destroying the Empire of Satan and advancing the Kingdom of God over Idolatry and all kinds of impious superstitions. At this time there fate in the Chair of *S. Peter* Eusebius the successeur of *Pope Felix*, who immediately followed *S. Dionysius*: And in this year were Consuls, *Aurelianus* and *Julian*.

1. That Constantine was born this year appears evidently out of *Eusebius*, an Author familiarly known to him, who in the first Book of *Constantine's* life says: *That God continued his reign the space of more than thirty years: that is, thirty two years and a few months, as he saies in another Book: and that the said number being doubled was the measure of the years of his life.* Now the common opinion of Chronologists being, that he dyed in the year of Grace three hundred thirty seven, since *Eusebius* allows to his age little above forty years: it will follow that his birth was in this year.

2. The speciall relation we have to this

glorious

found in
the
life of
Constantine
by
Eusebius

Constantine
in
Britanny

Constantine
in
Britanny

Constantine
in
Britanny

III. CHAP.

glorious Prince will deferre our inquiry into the place likewise of his birth: concerning which there is some disagreement among Historians: For besides *Aurthurus* of good esteem, as *Perpetuus Lucius* and *Thomae* the publick Orators sent from our Kings to the Council of Constance and *Basili* positively affirm that he was born at York, in a place called *Petenna*, which *S. Peter* interprets to be the Colledge of Vicars attending the Quire, at this day called *Bedern*, which heretofore was a part of the Emperours Palace. And certain it is that in following times Constantius had his chief residence there, where at last he also dyed.

4. Others there are which assign London for the place of his birth, as *William Steuerson* in his Description of London: grounding their opinion probably on this, for that afterward at the request of his Mother *Helena* he caused London to be compass'd about with a wall of stone and brick, as *Cassiodorus* affirms. Whereas *Henry of Huntingdon* and *Simon of Durham* report *Saine Helena* herself to be authour of that work: which *S. Peter* is confirm'd by a great number of Medals stamp'd with her image, which have frequently been found under the said wall. But all this is no proof at all that Constantine was born there.

5. It is most probable that he was born, as his Mother before had been, at *Colchester*, about which also she built a wall: For this was the City where her Father usually resided, and where Constantine his affairs at this time chiefly lay: For in the Northern parts there were as yet no troubles at all: it will be almost twenty years before Constantine toward the end of his life be called into those Provinces upon occasion of sedition among the *Caledonian Britains*.

III. CHAP.

1. *The Translation of Nicephorus, &c. touching Constantine's birth in Bithynia, confuted.*

WHosoever hath been hitherto written out of approved Authors either touching *Saine Helena's* quality, birth or country, or Constantine's originall, is contradicted, especially by some Greek Historians, particularly *Cedrenus* and *Nicophorus*, to whose authority, though of no moment, considering both their manifest fabuloulines in other matters, their contradicting one another in this, and the lateness of their writing, yet some learned Authors of our Age doe deferre, particularly *Lipsius*, a person eminently skill'd in all Antiquities.

2. The relation given by *Nicophorus* touching the marriage of Constantine with *Helena* is this, *The Roman Empire* (says he) *having been cruelly wasted by the Persians, Parthians, Sarmatians and other bordering Nations, Diocletian and Maximianus then Emperours (saw Constantine) call'd by him Constantius) as their resolution to the Persian King to pacify him with kind speeches and gifts. Constantine in his way thither put in at a haven called Drepanum in Bithynia in the bay of Nicomedia. Where to satisfy his lust his lust prostituted his own daughter, a maid of great beauty: to whom Constantine gave for reward his royal vesture embroydered with pearls. The same night upon occasion of a wonderful vision Constantine gave a first charge to the made father that he should not permit her to be touch'd by any other, and that he should with all care see the child well educated, because (sayd he, in my sleep, I saw a sun against nature rising from the westward. So, having this premonition I humbly beseech'd to Rome another man, where he was presently created Caesar together with Galerius: and not long after they were both of them Emperours, &c.*

3. This story of *Nicophorus*, faith the illustrious Cardinal *Baronius*, may by many unanswerable arguments be confuted, being evidently contrary to certain Christian history. For if Constantine was born when his father was created Caesar, which was in the year of Grace two hundred ninety two, it will necessarily follow that he was but fourteen years old when he was proclaimed Emperor: whereas by *Eusebius* his account, who was invariably known to him, he was at least seventeen years old when his Father was first design'd Caesar, and above thirty at the beginning of his own reign. It is very probable therefore that *Nicophorus* mistook *Bithynia* for *Britanny*, and because afterward the Town call'd *Drepanum* was beautified by Constantine, and from his Mother call'd *Helenaopolis*, therefore he fancied it to be the place of her birth. Whereas besides many Authors of good credit, the *Gallican Orator* who pronounced a solemn Panegyric at the marriage of Constantine and *Fausta* the daughter of *Maximian*, saith in expresse words that he enobled *Britanny* with his birth.

4. Notwithstanding in confirmation of *Nicophorus* his relation (at least for as much as concerns the exaltation of Britanny from being the place of Constantine's birth) the learned *Lipsius* adjoynes a testimony of *Julius Firmicus Maternus* a writer of those very times, whose words are, *Our Lord, Augustus, Emperor of the whole world, the Pious, happy and wise Prince Constantine the greatest, the son of late Deified Constantine, of most happy and venerable memory, who by the propitious fa-*

Euseb. Pa
negr. 3.

P'f' in Pa
med. f. 38a.

Capgrave in
vid. S. Helena.

Engl. de
Constant. l. 1.
c. 1.

Id. ibid. l. 4.
c. 15.

A. D. 375.

year of God was elected to free the world from tyrannical excesses, and domestic seditions, that is the deficiency of power, the King taken away, we might enjoy the blessing of a secure liberty, and shake from our weary necks the yoke of captivity: a Prince who whilst he fought for our freedom was never deterred by fortune, though otherwise most inflexible in affairs of war: He was born at *Naisius* (a City of Illyricum) and from his almost infant years, his authority having firmly taken root, he with wholesome moderation governs the Roman world. This noble Character *Lipsius* will needs apply to *Constantin the Great*, and consequently affirms that he was born, far from *Britany*, at *Naisius* a City of *Illyricum*, or *Dardania* confining to *Thrace*.

8. But, as *M. Comden* in an Epistle to *Lipsius* declares (which is further strongly confirm'd by the *L. P. Michael Alfred* a learned Jesuit of our Nation) it is evident that *Firmicus* published his Book during the reign of *Constantin Son of Constantine the Great*, as appears by the Title of *Præfation*, who was *Cæsar* in the eighteenth year of *Constantinus*. So that the *Constantin* mention'd by him as then alive, could not be the first of that name Who was then the *Constantin* so highly extoll'd by *Firmicus*: Surely no other than his Son *Constantin*, who most frequently in his Edicts call'd himself *Constantin*: And being ambitious of *Titles*, as *Historians* observe, he usually annexed the word *Magnus* and *Maximus* to his name. And that *Constantinus* alone was intepud by that Author in his glorious Character appears by that clause, *that from the first day of his age he managed the first of the Commonwealth*, for he was created *Cæsar* being only eight years old, whereas his Father was above thirty before he govern'd the Empire.

6. Now whereas *Firmicus* extolls his *Constantin* for freeing the world from tyrannical excesses and domestic seditions, this does exactly fit *Constantinus*, who as *Aurelius Victor*, *Entreprius* and *Ammianus Marcellinus* observe, was very fortunate in civil wars, as he was unprosperous in extern: for he deprest these Tyrants, *Magnentius*, *Decentius*, *Potentinus*, *Petrinus*, *Silvanus*, *Chlodomar*, *Badamarus*, &c.

7. There remains one only difficulty, in a heathenish Prayer which *Firmicus* makes for the Son, *Mercery* and *Pennus* to continue for ever the reign of *Constantin* and his children, *Lords and Cæsar*, &c. for it is certain that *Constantinus* had no children. Notwithstanding such a Prayer might properly enough be made, in hope that the *Emperour* might have children afterwards. And besides, though *Constantinus* had no children born to him, yet he had children by adoption, to wit, *Gallus* and *Julianus*, both of them created *Cæsar* by him: Now the *Form* of

adoption was this, *I do affirm that this man is my Son, and I have bought him with this money*. So that *Firmicus* his Prayer applied to *Constantinus* might be very proper and scasonable.

8. Now of *Constantinus* the Son of *Constantin*, it is certain that he was born at *Naisius* a City of *Illyricum*: this is expressly affirmed by *Julianus* his Nephew in an Oration made in his praise. This City indeed was the Native Soil of the whole family: *Julius*, *Constantinus* the Father of *Constantin* was there born, as likewise *Dacelian* and both the *Maximians*. And whereas *Constantinus* had possid'd himself of this country, *Constantin* in the twelfth year of his reign overcame him here: after which victory he continued several years in those parts, and *Naisius* being the Metropolis of the region, he adorned it much with buildings, and from thence published many *Edicts*. Here then it was that his second son by *Paula*, *Constantinus* was born. For at *Adrian Frontin* has brought forth her first son *Constantin*, five years before this. So that it is apparent that the Testimony of *Julius Firmicus* does nothing at all avayle *Lipsius* his pretention against *Constantinus* being born in *Britany*.

9. To conclude this controversy, witnesses of great authority may be produced for ours, and against *Lipsius*: his assertion, which if he had well considered, doubts he would not have prefer'd to highly the authority of so inconsiderable an Author as *Nicéphorus*. This is our glorious Bishop *S. Aldelm*, who lived not much more then three hundred years after this time. He in his excellent Treatise of *Virginity* expressly affirms that *S. Helena* was a *Brittish Lady*. And this Treatise having been with high commendation mention'd by *S. Bede*, an advantage is added to our assertion, by his testimony involved in the other: And one considerable argument thereby is wanting to our adversaries, who make great *Bede's* silence touching *S. Helena* and *Constantinus* birth in *Britany*, a strong proof that they were born in the *Western* parts

A. D. 375.

Lactan. Orat.

1.

A. D. 375.

IV. CHAP.

IV. CHAP.

1. 2. *Of the honour and reputation of Helena Mother of Constantine cleared from aspersions layd on her by Nicéphorus and other Grecian writers.*

1. HAVING thus cleared the title which *Britany* hath to the birth of *Constantin*: justice requires that we should be as diligent in clearing the reputation of his Mother *Helena*, who has indeed been most rudely treated by the pens of many Writers. We have seen how *Nicéphorus* has publish'd her for a vile prostituted Harlot: *S. Ambrose* upon report calls her *Stabulatrix*, a common hostess (*Stabularian* *hæc pueri suavit affertur, sic cognoscitur Constantis seniori*) some affirme, says he, that she was a publick hostess, and as such was first known to the Elder *Constantinus*. *S. Bede* gives her a little better title, writing thus, *Constantinus left his Son Constantine, begot of Helena his Concubine*, &c. of the birth of *Constantinus*.

2. Now whilst *Christian Writers* thus disgracefully set her forth, we will not wonder to find *Zosimus* a Heathen, and profest enemy both to *Constantin* and his Mother, reporting that *Constantinus* was born (*Excepit mater*) of a dishonourable Mother (*ut dicitur non ab honesta, Konnortou rd Ganai*) and one who against Law cohabited with *Constantinus*. These imputations, though in propriety of language they were indeed injurious, Yet it cannot be denyed but there was some shadow of truth in them: For by the Roman Laws it was enacted, *That if any Prefect of a Cohort, or Troop of horse, or any Tribune should against the Prohibition of Law marry a Wife in the Province in which he bore Office, that Marriage should be null*. Now this was the very case of *Constantinus* with *Helena*, who married her when he was sent by *Aurelian* the Emperour with authority into *Britany*.

4. Notwithstanding this Roman Law did not so indifferently condemn such Marriages, but that they might afterward be tendered lawful, for the famous Lawyer *Paulus* thus states the matter, *If after such an office is depost, the person shall persevere in the same will to acknowledge her his wife, then such a marriage becomes just and lawful*. Now it is certain that several years after *Constantinus* had quitted the government of *Britany*, he constantly cohabited with *Helena*. It was therefore a slanderous speech of *Zosimus* to say that *Constantinus* was born by one night's meeting of them two, since it is evident that they continued together

Aurel. Orat. Theod. lib. 1.

Lact. lib. 1. cap. 1.

Zos. lib. 1. c. 1.

11. 1.

L. Justin. de leg. 1. §. 1.

L. Em. de leg. 1. §. 1.

A. D. 375.

Lactan. Orat.

Panegy. in eod. Author.

A. D. 392.

Barn. ad A. D. 306.

Lactan. 1. 1. c. 1. 1.

a very long space as in a lawful and chaste marriage.

5. Moreover *Constantinus* succession in the Empire, without any contestation declares him a legitimate Son of *Constantinus*. Which is further confirmed by several passages in the Oration of *Rhetoricians* in those days: among whom *Eusebius* commends *Constantinus* for the wisdom of his Exaltation, saying that by his birth he deserved the Empire: and that his Father on his death bid being demanded, to whom he would leave the Empire, answered as became a Prince truly Pious. And another French Rhetorician in an Oration pronounced at the Marriage of *Constantinus* with *Paula*, among other Portents of his Father imitated by his Son, infills much on the speciall virtue of *Conscience*. Now it had been ridiculous and most uncivil to commend the Fathers continence before a son who was a ballard. But so far was *Constantinus* from being esteemed the issue of an unlawful bed, that when afterward his Father upon reason of state and policy was obliged to marry *Theodora* the daughter of *Maximianus*, before this second marriage was executed he was forced to repudiate his former wife *Helena*, which proves her to have been esteemed his legitimate wife.

6. Upon consideration of which grounds we may conclude with Cardinal *Baronius*, *We are of necessity compell'd to say, That Helena was the lawful wife of Constantinus*. And indeed to honourable an esteem had shee with posterity, that her memory is celebrated by diverse Authors with many illustrious Elogies. Particularly the Emperour *Iulianus* in her honour made a Decree: *That the Name of the sta formerly call'd Polemicius, should in future times be called Helena-pontus: Which name, saith he, was by the most Pious Emperour Constantinus formerly imposed by the occasion of his most honourable Mother Helena, a woman of eminent Vertue, who likewise found one for us the Holy Cross venerated by all Christians.*



1. 2. *Of the Faith of Helena vindicated: who by the Grecians is affirm'd to have been a Pagan, and a Jew.*

1. **T**HE imputations against *S. Helena* do not end here. Not only the ingenuity of her birth, and lawfulness of her marriage are question'd, but her Faith likewise and Religion are by several *Modern Authors*, most grievously blackned. For besides *Vincencius Beluacensis* and others, *S. Antoninus* thus writes of her, *When Helena the Mother of the Emperor Constantine, then residing in Barbana (or as other Copies read, Bithynia) heard that her son was become a Christian, and baptiz'd by Silvester Bishop of Rome, she in her letters commended him that he had renounced Idols, but most horribly reprehended him, because neglecting the God of the Jews, he worshipp'd a man who had been crucified, as a God.*

2. This unworthy imputation received its first ground from the ancient *Acts of Pope Silvester*, which doubtless require correction in several passages. In those *Acts* is declared how *Helena* being in the Eastern parts together with her Grand Children *Constantinus* and *Constantinus* Emperors, and being yet a Pagan, she was circumvented by the Jews: and thereupon was angry with her son *Constantinus* for embracing the Christian Faith: desiring him by her letters rather to sign himself to the Jews, then Christians: whereupon he call'd together an assembly of Jews at Rome, to the end that by a dissertation between them and the Christians, it might be determined which belief was most to be approved. This thing, say the *Acts*, befall in the year when *Constantinus* and *Licinius* were fourth time Consul.

3. But if there were nothing else to disprove this Relation, the date of these *Acts* would be sufficient: for in the year when *Constantinus* and *Licinius* were the fourth time Consul, his two Sons *Constantinus* and *Constantine* were but infants, and not as yet created *Cæsars*, much less Emperors. Again it would from thence follow that *Helena* was above seventy years old before she was a Christian: which is contradicted by the general consent of *Historians*.

7. On the contrary that *Helena* from her infancy was brought up in Christian Religion is by many proofs confirm'd by *Cardinal Baronius*, *Helena* her self, faith he, did instruct *Constantinus* her son from his child hood in piety. I Back this with the authority of *S. Paterius*, who was in this very age a famous Senator of Rome: for he writing to *Severus*

faith thus, The impious Idolatry of the former age remain'd to the times of Constantine immediately before ours: who received the happiness of being a Christian Prince and to have Christians his Successors, not so in his own, as the facts of this Mother Helena. S. Antoninus likewise affirms, That Helena confest more on her son Constantine, then she receiv'd from him. Likewise S. Gregory in an Epistle to Aldiberga Wife to Ethelbert King of Kent exhorts her to dispose her husband to embrace the Christian Faith, and adds this inducement, For faith he, God was pleas'd to kindle the hearts of the Romans to a pious Emperour Constantine: so we trust that by your Matesties endeavours his mercy and grace will be operative on the English Nation.

5. Neither is this an assertion peculiar to the Latins, for the Grecians likewise confest that *Constantine* received the first rudiments of his Faith from *Britany*. It is clearly agreed on all, faith *Sozomen*, that *Constantine* was first imbued with Christian Religion among the Britains, and other inhabitants of these parts. And *Throdas*, speaking of *Constantine* letters commanding that the Church at Jerusalem should be built, faith, No other but the Emperours own Mother undertook the bringing of these letters, whose praise is celebrated by the tongues of all that have any piety. She it was who brought forth this glorious Light of the world, and manifest all the nourishment of piety in him.

6. I will here adjoin that, which seems to have been the occasion of the Errour of *S. Antoninus* mention'd in the beginning of this Chapter: And that is a false copied passage of *Marianus Tertius* in his Chronicle at the year of Christ three hundred and one: where in most of the printed Copies are found these words: When *Constantine* was baptiz'd by Pope Silvester, his Mother *Helena* wrote to him out of *Britany*, that he should deny Christ and follow the Jews. Which passage out of *Florinus Wigornius* (whom *Tertius* and I call the *Antiquarian of Marston*) ought to be corrected thus, *Constantine* being baptiz'd by Pope Silvester, his Mother wrote to him out of *Britany*, that he should persecute the Jews who deny'd Christ.

7. Certain it is out of Ecclesiastical History that upon the Convocation of *Constantine*, the Jews were enraged with envy and malice, and exercised all manner of contumelies against Christian Religion, especially against those of their own sect which became Christians: which might incite this pious Lady to suggest thus to her son. For at the very same time *Constantine* publish'd a most severe Edict against the Jews, the Tenour whereof followeth:

8. The Emperour *Constantine* to *Evagrius*. It is our Will that intimation be given to the Jews, their Magistrates and Patriarchs, that if after this Law any of them shall presume (as we are inform'd they have done) to persecute with fines or any other way any one who shall forsake their damnable sect, and have recourse to the new worship of God, he together with all his porters shall be adjudg'd to be burnt with fire. And if any one among the Christians shall adjoin himself to their abominable sect and conventicles, he shall suffer the same punishment. Given from *Marglamm* the fifteenth of the Calends of November: the Emperour *Constantine* and *Licinius* being fourth time Consul.

1. 2. *Aurelianus a great Persecutor.*
3. He is slain by his soldiers.
4. *Tacitus* succeeds him: and afterwards *Probus*.
5. *Basilius* a Brittain, usurps the Title of Emperour.
7. He is slain by his friend *Victorinus*.
1. The Emperour *Probus* is slain by his Army: to whom succeeds *Carus*: and after him his Sons *Carinus* and *Numerianus*. To whom, being slain, *Diocletian* succeeds in the Empire.

1. **T**HE marriage of the Senate *Constantine* with a pious Christian Lady, and the birth of *Constantine*, though they were the seeds of infinite blessings to Gods Church, yet they were seeds as yet hid in the earth: it was never more cruelly persecuted, then during the time between *Constantine* birth and the beginning of his reign.

2. The Emperour *Aurelianus*, who sent *Constantine* into *Britany* was one of the most inhuman adversaries of Gods truth, as the Church Martyrology in a world of places does witness. And this *Constantine* when he had obtain'd the Empire exprobrated to his Memory, in an Oration which he made to an Assembly of Bishops, Thus likewise, to *Aurelianus*, faies he, wert the incentive of all mischief. But when thus with horrible fury march'd through Thrace, thou wast slain in the midst of thy journey, and fill'd the tracks of the high way with thy impious blood. He was the Author of the Ninth Persecution, and both the Eastern and Western Church groan'd under his cruelty. Only *Britany* was free from violence, enjoying great tranquillity by the moderate government of *Constantine*, now become not avetie from

Christianity.

3. But after seven years reign *God* reversed his own cause upon *Aurelianus*, who was slain by his own soldiers between *Byzantium* and *Heraclia*. In whole place the Roman Senate chose *Tacitus*, famous for nothing more then his moderation, and refusing to continue the Empire hereditary in his family.

4. *Tacitus* after six months concluded both his Empire and life, to whom succeeded *Probus*, a person of so great renown for his military virtues, faith *Vopiscus*, that the Senate with his Army chose him, and the people with acclamations approv'd the Election.

5. In the third year of *Probus* his reign, after an admirable Victory gain'd by him in *Gaul*, where he slew four hundred thousand of his Enemies by his own testimony in a letter to the Senate, a certain man call'd *Basilius*, by original a Brittain whom the Emperour had left Admiral of the Roman fleet upon the Rhene, fearing his anger becaus' most of the Ships by some casualty had been set on fire, in his absence took on him the Purple and Title of Emperour, and continu'd his dominion over *Britany*, Spain and a part of *Gaul*, a longer time than he deserv'd, faith *Vopiscus*: But in the end his army with great difficulty being defeated by the Emperour, he was forced to hang himself.

6. This mans rebellion no doubt caus'd great disquiet in *Britany*, from the government of which *Constantine* had been removed, and returning to Rome had been made Prefect of *Dalmatia*.

7. After *Basilius* his death troubles were renew'd in *Britany* by him who administr'd that Province, suppos'd by *M. Camden* to be *Cl. Cornelius Lelianus*, recommended to that Government by a friend of the Emperour call'd *Vittorinus* of *Maunasteria*. For *Lelianus* invaded the Tyranny, upon which *Vittorinus* fearing the Emperours indignation, went presently into *Britany* and by subtilty procured the death of the *usurper*: which restored peace to the Province. The security of which, faith *Severus*, was much confirm'd by the sending thither great numbers Frank from taken prisoners in a battell by *Probus*, which in following seditions were profitable to the Emperour.

8. After five years reign *Probus* was also slain by his own army, and in his place was chosen *Carus Maximus*. *Aurelius* was Emperour, who created his two sons *Carinus* and *Numerianus*, *Cæsars*. But *Carus* the next year being kill'd by lightning, and *Numerianus* by the treason of his father in law *Aper*, and *Carinus* by one of his *Tribunes* whose Wife he had abused, *Diocletian* was by the general acclamations of the Army pronounced Emperour, *Diocletian* the Au-

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thour of the last, most dire, and most prolonged persecution that ever the Church of God suffered.

VII. CHA.

VII. CHAP.

1. Diocletian filed Britannicus.

2. He makes Maximianus his partner in the Empire.

3 & 4. A most furious Persecution rais'd by them against the Christian Church. British Martyrs.

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There is extant an ancient Inscription, recited by Hieronymus, and dated the second year of Diocletian's reign, wherein among other Titles he is filed Britannicus, which imports some victory gained by him, or his Lieutenant in the Island. Certain it is that though Carinus was not slain till the year following, yet at this time Britain and the Western regions of the Empire, following the example of Rome, had submitted to Diocletian, deserting Carinus.

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1. Who being slain the year following at Moryon, Diocletian assum'd as Companion to himself in the Empire M. Valerius Maximianus, committing to him the government of Gaul, Britain, &c. These two Emperors, of which Diocletian from Japier took the Surname of senior, as Maximianus from Hercules did that of Hercules; at the beginning of their reign conspired in a resolution to be the Defenders of their Pagan Gods, and profess'd enemies of Christ, whose religion they intended wholly to extirpate out of the world.

2. Certainly there was never given a stronger proof that Gods Church is built upon a Rock, impossible to be shaken by human force, than the unsuccessfulness of the rage of these two Emperors against it. They had the whole power of the world in their hands, they were Princes of eminent valour, wisdom and policy, above twenty years they governed the Empire, and employed all that time, without any relaxation, in executing their rage against Christ and his truth, they omitted no manner of tentations, by favours and terrors, to withdraw his fervent from their Worship of him, all men wits were exercised in devising the most exquisite torments against them, not only magistrates, but private persons were arm'd to destroy them; they were not only executed and tortur'd singly one by one, but whole armies of them were butcher'd together, and the most effectual means to obtain the Emperors favour or pardon for the greatest crimes, was the heaping of all disgraces and unjust violences upon poor Christians. Yet with all this, Christian Religion was so far from being destroyed, that the Emperors cruelty and injustice gain'd more foules to Christ, then the terrors and exhortations of devout Preachers could do in time of peace: inasmuch as these two Princes, though vainglorious and ambitious beyond any of their predecessors, seeing all their endeavours against Christ to prove fruitless, out of rage and despair voluntarily depos'd themselves from the government of the world, which they had undertaken principally in design against Christ.

3. One notable proof of the supereminent cruelty of these two Emperors against the Professours of the name of Christ was this, that the Isle of Brittany divided from the Roman world, which in former persecuting Emperors times had been exempted from participating with the fustings of other Nations, was now made a scene of blood: Yea it may truly be affirmed that Britain was the first Province dignified by our Saviour to become the Theatre on which those glorious Champions s. Albanus, s. Amphibalus, s. Iulin, s. Aaron and their Officers affords to other Christians a blessed example of conquering the world and hell itself by Faith and patience: Of whose Galls and fustings, the proper subject of this History, we shall consequently treat: premising notwithstanding sufficient proofs, that these holy Martyrs were the first who in the beginning of Diocletian and Maximian's reign, dedicated their cruelty.

VIII. CHAP.

1. 2. &c. That the Martyrdom of s. Albanus, &c. in Britain happened in the beginning of Diocletian's reign: contrary to the assertion of several Writers.

IN relating the Martyrdom of s. Albanus and the rest of his History, both ancient and Modern, doe much vary among themselves concerning the precise time of it, many of them consigning it to the latter end of these Emperors reigns, in which their cruelty was arriv'd to its height, others to the middle time, and but few to the beginning. Yet upon a serious consideration of several circumstances concerning it, it may be made appear that these holy Martyrs sufferings cannot well and conveniently be assign'd to any but the third year of Diocletian's reign, which was the first of his Companion Maximianus, being the year of Grace two hundred eighty five. And therefore that William of Malmesbury, Bede, David Powell, &c. who refer it to the two hundred ninety third year of our Lord, place it too late: and much more is the computation of

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Herennius, Marcellus and Mathew of Westminster, who align it to the third year of the following century,

1. It will be sufficient to discover the error of their account, if we take notice in what year it was that Constantine was remain'd into Britain: For certain it is that in his government there was no persecution, as being, according to the testimony of Eusebius, and all historians, a Prince of wonderful meekness, humanity and benignity, who never was partaker of the persecution rais'd against Christians: on the contrary he was careful to preserve all those who liv'd under his Dominion free from all injury and oppression: neither did he ever demolish any of their Churches, &c.

2. Now by agreement of all Chronologists, Constantine was lent into Britain the second time in the year of Grace two hundred ninety two, which preceded the time assign'd by any of the foremention'd Authors. Whereupon it is that David Powell in his Annotations on Giraldus Cambrensis his Itinerary was not allow'd to affirm, that the Martyrdom of s. Albanus and the rest was consummated in the year of our Lord two hundred ninety two, when Constantine reign'd in Britain: thus wrongfully charging a virtuous innocent Prince with being a cruel persecutor.

3. But though this be sufficient to disprove the said Writers account, we must search other Authorities which may warrant us to assign their Martyrdom to this present third year of Diocletian's reign, when he assum'd Maximian to partake of the Empire. And such authorities doe freely offer themselves, for the most ancient Writer of s. Albanus his life in Craggeave says expressly, The glorious Martyr s. Albanus suffered the tenth of the Calends of July in the year of our Lord two hundred eighty five. The same is proved by those Authors who commemorate the invention of the Holy Martyrs body in the dayes of King Offa, in the year of our Lord seven hundred ninety seven, which, faith Matthew of Westminster, was the four hundred and seventh year after his Passion. To this account subscribes likewise Marcellus, who recording another opening of the Holy Martyrs Sepulcher in the year of Grace one thousand two hundred fifty seven, adds these words, We may take notice, faith he, that from the Passion of the Martyr to this time had pass'd nine hundred and seventy years, there is, one thousand and twenty three.

4. We will conclude this with the weighty testimony of s. Bede, as it is to be found in a most ancient Manuscript for the Printed Copies are imperfect. There in the fifth Book of his History and seventh Chapter is found this passage, Finally at that time Britain was glorified by several mens Confessions of the Faith of Christ: for in the same two hundred eighty and sixth year of our Lord: Diocletianus s. Albanus suffered Martyrdom there.

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By which speech he confirms what he had before written, That the Britons preferred unto the reign of Diocletian the Faith entire and inviolate, which they received at first simplifying that till then no thing had hinder'd its growth and flourishing.

6. Now having thus determin'd the precise time of the Martyrdom of s. Albanus and the rest which immediately followed him, we will proceed to a distinct relation of the particulars concerning it.

IX. CHAP.

1. The Emperors Edicts against Christians in Britain.

2. 3 & 4. Of s. Amphibalus his return into Britain, who he was: and whence he came.

5. Of s. Albanus: and his Title of Oeconomus Britannia.

THE New Emperor Maximianus, chosen by Diocletian not so much for his propinquity in blood, as resemblance in cruelty and hatred to Christians, was not slow in publishing his Edicts every where against them: Some he sent into Britain, a Province subject to him, as being a part of the Western Empire. This was the first time that such Edicts had been publish'd there: and therefore it may be suppos'd that they caus'd great terror among the poor Christians.

2. Upon this occasion most probably it was that Amphibalus, if he be the same of whom we treated before, return'd into the parts of Britain, who it were subject to the Romans, to the end he might confirm his countenance in the Faith which they had been taught. The seventh writers will needs have him their Bishop, plac'd in the Isle of Man, and favourably received by their King Charibimurshah both by preaching and writing he had demonstrated the vanity of Heathenish superstitions, and propagated the Christian Faith among the Scots and Picts, and that in his old age returning into the southern parts of Britain, he ended his life by a glorious Martyrdom.

3. That Amphibalus preached the Faith in those Northern Provinces, may be granted: but no histories or other Memorials doe as yet mention the names either of Scots or Picts there. Therefore omitting this Controversy, we will out of the life of s. Albanus written by an unknown Author in very ancient times, before Bede, relate the success of s. Amphibalus his last voyage into Britain, how he happily brought s. Albanus to relinquish the Roman Idolatry, and embrace the Christian Faith, and how that blessed

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IX. CHAP.

sup. lib. 5. ch. 5.

sup. Brought. rom. cap. 18. n. 3.

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Disciple of his, though a Nephew, scarce perfectly instructed in Christian Religion, prevented his Master in confelling of Christ, and suffering for him.

4. But first shall be premised certain observations touching the persons and qualities of these two *Men*, which being collected from other *Authors* and records may render the following *Narration* more perspicuous.

5. And concerning *Amphibalus* (some Writers do not without some reason doubt whether *Amphibalus* the Teacher of the *Calcedonians* be the same with him who taught *S. Albanus*: Because both the regard of time, and quality of their persons seem to pronounce them to be several. He who taught the *Calcedonians* is in ancient writings said to have been forty years before a Bishop of *Prims* in the North under King *Crothelinus*: whereas this *Amphibalus* the Converter of *S. Albanus* to the Faith is by our *Historians* simply call'd a *Clark*, sometimes *Presb.* or a *Munk*: for so we read in the *Annals of Winchester*, *S. Amphibalus* a *Munk* and *Deacon* in the Church of *Caer Eborac*, afterwards call'd the City of *Yorke* in *Wales*.

6. But as touching the time, it does not necessarily prove his age to have been so excessively long, but that he might have lived to this time: and those who describe his *Martyrdom* affirm him to have been very old.

7. Again considering his *Rank*, it is well known that the name of *Sacerdos* (Priest) and *Bishop*, were in those ancient times used promiscuously. And moreover *Amphibalus* having had his *Minion* from the Bishop of *Rome* to preach the Gospel in *Brittain*, no doubt was qualified for *Episcopal* functions. Then whereas he is call'd a *Munk*, it was the usual practice among those *Primitive Apostolical Ministers* to spend much of their time in solitary retirements, to exercise prayer and mortification. And *Caer Eborac* being not far distant from *Caer Ebor*, the place of *Amphibalus*, and *Britannia*, might probably be chosen by him for such a retreat.

8. But it will be more difficult to determine the place from whence he last came into the *Western* parts of *Brittain* for if we believe the *Scottish Historians*, we must say that he came from the *Calcedonian*: though indeed they declare that their *Ambibalus* dyed quietly without any violence or persecution: Whereas our writers profess that he came from the *Western* provinces of the *Silures*: or *Dinora*, now *South Wales*. But according to the more *Authentic* *Narration* of *S. Albanus* his life, he seems to have come into *Brittain* from *Rome* and through *France*, for he is layd to have pass'd through regions of *Heathens*, or such as professed the *Pagan Idolatry of the Romans*.

9. Next for as much as concerns *S. Albanus*,

in our English *Martyrology* (he is stiled the Chief *Procurator* (Procureur) of *Brittain*: from whence we may collect that he was the *Emperours* *Quæstor* or *Treasurer*, to gather his rents and *Tributes*. For such Officers were usually sent into the *Provinces*, which were not *Conquists*. And these *Procurators* were some times *Genitiles* of *Rome*, of which rank *S. Albanus* his family seems to have been: Some times likewise they were the *Emperours* (liberts, or) freed servants, as *Div* informs us.

10. Having premis'd these remarks touching the two holy *Martyrs*, we now proceed to the *Narration* of their *Deaths*, according to the ancient *Authentic* relation preserv'd by *Cassiodorus*.

X. CHAP.

1. 2. *Of the Ancient authentick Acts of S. Albanus: his wonderfull Conversion by S. Amphibalus.*

1. His then is the tenour of the *Acts* of the holy *Pro-martyr* of *Brittain* *S. Albanus*: thus they begin: When the moved against *Christians* began to rage through the whole *Empire*, a certain man named *Amphibalus* (illustrious for his virtues, and learning, having pass'd (the sea) into *Brittain*, came through the divine conduct, to *Verulam*. And having entered the City, he retired to the house of *Albanus*, desiring to be entertain'd as a stranger. Now this *Albanus* was a *Citiz* of *Verulam*, eminent for his quality, being descended from an illustrious *Roman* family. He received the holy man with great kindness and liberality. And having withdrawn him from the noise of the servants into a private room, he ask'd him secretly, How could you, being a *Christian*, pass without danger through the regions inhabited by *Genitiles*, and arrive safe into this City?

2. This question was reasonably indeed made, considering the subtle means employed by *Diocletian* for the discovery of *Christians*: for as we read in the *Acts* of *Marcus* Cites by *Baronius*, it was not permitted to anyone either to buy or sell, till he had offered himself certain little idols set up to the *Idols*: And moreover about all *Fairs*, *pages* and *fountains* were placed Officers with order to compel all that would draw water or have their own ground, to sacrifice first to such idols. To this question therefore *S. Albanus* thus answered:

3. My Lord I see Christ, the Son of the living God, layd here, preserv'd me safe from all dangers, and sent me into this Province for the salvation of many, to the end that by preaching his holy Faith I may prepare a people acceptable to him. But who is this Son of God, replied

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Anglican.

Michl. Lij.

X. CHAP.

ALL S. Alban.
in apud Ebor.
Gen.

ALL S. Mart.
in apud Ebor.
ap. 9. 116.

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Albanus: Can God be said to be born? These are strange speeches, such as I never heard before. I desire therefore to be inform'd what opinion you *Christians* have of these matters. Then the holy man answered thus, Our Faith teaches us to acknowledge the Father to be God, and the Son likewise to be God. Which Son of God in infinite mercy vouchsafed to take our flesh upon him for the salvation of mankind, that he might redeem us by suffering death. And descending at large of the Birth, Passion, Resurrection, and Ascension of Christ, he added, If you, O *Albanus*, will believe these things to be true, you will receive purity by calling on the name of Christ, to restore to health any infirm sick person. And the truth is, I am come into this City on purpose to preach to you the healthfull Doctrine of our Lord Jesus: because our mercifull God will reward your kind offices of humanity and hospitality, to which you frequently add, your self, with the insatiable recompence of eternal happiness. Then *Albanus* ask'd him, What honour and worship must I exhibit to Christ, in case I embrace his Faith. The other answered, Believe that, that our Lord Jesus, together with the Father and the Holy Ghost is one God, and then will have perform'd a work of high esteem in his sight. But *Albanus* said, what shall I then sure think of mad, think I may not what thou sayst? No human understanding or reason can comprehend these things. But be sure of this, that if the inhabitants here of this City came to know that thou makest such discourses of Christ, without delay they would put thee to a cruel death. For mine own part I am very solicitous in thy behalf, for fear mine might offend thee before thou departest from hence. Having said this, he arose and went his way much disturbed. As for *Amphibalus* he spent the whole night alone in watching and prayer.

4. The same night whilst *Albanus* was sleeping on the top of the house, wonderfull visions from heaven were presented to him. With which being much affected, he left his garments on his bed and went down to the lower room, where coming in his guest, he said thus to him, Friend, if those things which thou taldest me lately concerning Christ be true, I beseech thee to declare to me freely and without any fear the meaning of my dream. Me thought I saw a certain man come down from heaven, and presently an innumerable multitude of men laid hold on him, and remanded him all the ways they could devise: they bound his hands with chains, they tore his flesh most grievously with whips, they hung him on a tree, stretching his hands a cross. The man thus torment was quite naked, not having so much as shreds on his feet, his hands and feet were fasten'd to the wood with nails, and his side was pierced through with a spear, and from his wound, as it seem'd to me, there flow'd both blood and water on his right hand they set a rock, and upon his head they put a crown of thorns.

5. And when they had exercised all that human cruelty could devise, they began to insult upon him with despicable speeches, saying to him, My friend, King of the Jews: if thou art the

son of God, come down from the cross and we will believe in thee. And when they had continued a good while thus reviling him, the young man, inspired them not a word. To conclude, after they had said what he ever they thought good to him, as he lay cryed out with a loud voice, and said, Father, into thy hands I commend my spirit: and having said this, he expired. His lively body was afterward taken down from the cross, one of which the blood still flow'd abundantly. They then layd it in a sepulcher of stone, sealing the monument, and setting guards to watch it. But then follow'd a wonderfull thing: for this bloodless corpse return'd a life, and regaining its former strength, came out of the sepulcher which remain'd seal'd as before. I my self with mine own eyes saw how he rose again. Then came from heaven certain men clothed with raiments white as snow, and taking the man with them, returned from whence they came, and were attended by an infinite number of others in white garments, which all the way ceased not to sing praise, incessantly blessing the Father (I know not who he was) together with his Son, saying, Blessed be God the Father, together with his only begotten Son. They express'd such wonderfull joy, no nothing could be contain'd in it. These things I saw, and behest thereof many others, which I neither will nor ought to declare. I beseech thee now tell me what is signified by these things: were they represented to me in a vision? Did not fear any danger to your self as all, but speak freely.

6. The holy man *Amphibalus* having heard all this, joyfully felt his heart visited by our Lord with incredible joy. And presently taking upon a crucifix which he had been secretly, he said to *Albanus*, behold in this figure and image thou mayst manifestly perceive the meaning and importance of thy last night's vision. For the man who came from heaven it that I saw Christ my Lord, who refused not to undergo the painfulness of the cross, to the end that by his blood he might free us from the guilt which are had contracted by the transgression of our first Father *Adam*. Now those men which layd violent hands upon him, and afflicted him by diverse sorts of torments, were his own people the Jews. For though they had a promise from God that he would send them from between his arms, yet when heathens they so much and so long a time captiv'd, was come, they did not acknowledge him to be the Author of their salvation, but contradicted him in every thing, and returned to him still for god, and hated for his love: and in conscious being agitated with extreme envy and malice against him, they look'd forth to such horrible impiety, that they layd hold on him, crucified and murdered him. Thus it was that our mercifull Lord redeem'd us with the price of his own blood: thus by dying he became victorious over death, and being rais'd upon the cross, he drew all to him: For descending voluntarily to the realms of Hell, he freed from Captivity his own prisoners detain'd there, and binding the Devil in everlasting chains, he rais'd him into

Dioclet.
E.M.P.
A. D. 286

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the worst places of darkness.

7. Then Albanus being full with wonder at these speeches, broke forth into these words, All that thou hast said of Christ is most true, and can not be charged with any falsity. For this last night I suddenly perceived, and with mine own eyes saw how Christ overcame the Devil, how he bound him and thrust him down into the bottom of Hell, where that abominable wretch lay fast with chains: so that hereby knowing that all things said by thee are true, from this moment I do profess that I will be thy most obedient Disciple. Tell mee therefore, I beseech thee, for I know thou art ignorant of nothing thou must I behave my self to the Father and the Holy Ghost, now that I profess my self a servant of the Son.

8. Amphibalus at this question with great joy said, I give thanks to my Lord Iesu Christ for that thou of thine own self hast had the knowledge to pronounce these three adorable Names. Believe therefore firmly, and profess faithfully that the three Persons express'd by thee with their proper names, are one only God. Albanus answered, I believe, faith he, and from hence forward my firm Faith is, that there is no other God besides my Lord Iesu Christ, who for the salvation of mankind took our nature, and suffered death on the Cross: He together with the Father and the Holy Spirit is one only God, and besides him there is no other.

9. Having said this, he offered up himself prisoner before the Crucifix, and as if he had seen our Lord Iesu himself hanging on the Cross, this happy Demourer earnestly beset pardon for his sin. Such affectionate kisses he often pressed on his feet, and places of his wounds; as if he had been prostrate at the feet of his Redeemer whom he had just crucified. Tears mixt with blood fell abundantly from his eyes upon the Venerable Cross, which he accompanied with these words, I renounce the Devil, said he, and I desert all the enemies of my Lord, in whom only I believe and reposed my self in him, who, as thou offerest, rise the third day from the dead.

10. Then Amphibalus said to him, Be of good courage, our Lord is with thee, and his Grace will never be wanting to thee. Thus saying Faith, which other men obtain to by ministry of men, thou hast learn'd to by men, not by men, but by the revelation of Iesu Christ himself. Therefore being assured of thy conquest, my purpose is to leave thee and to travel further, that I may show the way of Truth to other Gentiles also. By no means, said Albanus, stay at least one week longer with mee, that I may be more perfectly instructed in the Faith by thee: To which request of his Amphibalus consented.

11. This exact relation of the wonderful manner of the Conversion of Albanus by the Ministry of S. Amphibalus we receive from a Nameless Author of great Authority, concerning whose authority and cre-

ditibility we shall speak hereafter. We will now proceed to the Narration of his sufferings and glorious Martyrdom, which followed presently after.

X I. CHAP.

1. 2. Apprehension of the Abt. S. Albanus: who dissembles S. Amphibalus changing garments with him.

3. 4. The change of S. Albanus his life.

5. 6. &c. He is accused: apprehended, and brought before the Roman Magistrate: examined and cast in prison.

10. 11. A miraculous drought, testifying the Martyrs innocence.

1. **A**lbanus having been thus instructed, baptiz'd and confirm'd in Faith by Amphibalus, was at last content to be separated from him. The manner was related by Matthew of Teltminthe, Albanus, faith he, exhorts Amphibalus to take care of his own safety and depart the City (of Verulam). And to disguise him he gave him his own military vestment, even with gold, that he might be ware of the soldiers. And in exchange he gave for himself his Masters, (called Caracalla) being assured that his raging enemies would look upon it with covous and malicious eyes. Amphibalus therefore in compliance with Albanus his request early in the morning before day began his flight westward from the City, being conducted in his way by Albanus as far as a certain expedient. When they were in part and take their last leave of one another, who can without tears call to mind the bitter sorrow and tears shed by them both? Thus Amphibalus hastens to Wales, there expelling his Martyrdom. And Albanus clothes himself with his Masters vestment, thinking to shew hereby the rage of the Heathen Romans against himself only.

2. Concerning this vestment of Amphibalus, Berosius thus writes, We will not omit, faith he, to declare that the robe called Caracalla was anciently worn by Ecclesiastical persons: for being a long vestment descending to the ankles, it gave a comely gravity to the men who wore it. And hence it is that Beda from the ancient Acts of Saint Albanus affirms that the Jamesian clothed himself with an Ecclesiastical habit, to wit, a Caracalla being changed into a Clark, whom in his

might be had entertain'd at his house. Now this vestment though for the length of it was in use in a country, yet for all that Amphibalus would not change it. From this garment Antoninus the Son of Severus had the Surname of Caracalla because, faith Spartianus, he bestow'd on the Roman people vestments of that fashion.

3. S. Albanus now left alone made great haste in his journey to immortality. All the curiosities of the world became odious to him, faith Harpfield, and he found no pleasure but in tears and prayers at the foot of our Lords Cross: he burns with a desire to requite the love of Christ by dying for him.

4. His domesticks and neighbours observing the wonderful change in his manner of life, began to suspect and quickly found out the true cause of it. So that in a short time he is publicly known to be a detemour of Heathenish superstition, for which he is complain'd of and conven'd before the Roman Magistrate. How he behav'd himself in so glorious a Tryal he will relate out of the authentick Acts of his Martyrdom which Berosius affirms to be very ancient, and says. Beda follows in his history concerning him.

5. In those acts the Author thus writes concerning S. Albans apprehension. A certain Gentile went to the Judge and discomend to him all that had pass'd between S. Albanus and S. Amphibalus. At which the Judge being highly incens'd gave command that S. Albanus and his Master should be brought before him. But Amphibalus being privily departed, a great number of soldiers, horse and foot, which were sent by the Judge found the dissimulation S. Albanus in a strange habit, and with naked feet before the Crucifix, and with devoutly attending to his prayers.

6. The soldiers rushing in upon him in troops, ask'd him where the Clark was, whom he had entertain'd. His answer was, That holy man is under the protection of God, and fears not the threats of men. When they heard this, they laid hands on him, bound him with chains, and violently drew him away, some laying hold on his garments, and some on his bare. Now he had still kept the Remembrance of his Master, knowing well that the sight of it was odious to his enemies. Being cladd with this garment, he carried constantly in his hand the image of our Lord, he might shew thereby to all that he was a Servant of the Cross.

7. King come before the Judge, he was examin'd in many particulars, but all his answer was that his name was Albanus, and that he was a Christian: this he with great courage and liberty of speech profess'd. At last the Judge said to him, O Albanus, what is become of that Clark who was lately five hither by one call'd Christ, I know not who he is, and how he got privily into this City to illude and seduce the inhabitants? If he had not

had a guilty conscience, and been distrustful of his own cause, this worthy Master of yours would have freely preferred himself before us, to defend both himself and his Disciple. But by his own carriage he makes known the falsity and fraudulence of his doctrine, since he deserts and is cowardly run away from thee, whom if his cause had been good, he ought to have justified though with hazard of his life. By which behaviour of his, it is not needful, thou now perceivest how falsly a fellow he was who seduced thee into error, and by whose suggestion thou art fallen into such a snare, as not only to renounce all worldly advantages, but to contemne even the immortal Gods. The injury against whom since we ought not to leave unpunish'd, my resolution is to have revenge: as by the death of the profane delinquents. But since such is our humane infirmity, that there is none but is inclin'd to error, thou must yet by repentance escape their indignation, and again make thee propitious to thee, if thou wilt now renounce that abominable sect.

8. Heretofore Albanus answer'd. It is a very easy matter to declare how odious and impertinent this demand of yours is. For if he had either seem'd god, or profitable, or agreeable to each of us, that holy Clark would not have sought to come to this audience. But I confess his story here could not be pleasing to me, knowing how prone to mischief this people always has been. The Devil taught by that god man I confess I have heartily embrac'd: neither can I therefore repent me of it. For the Faith which I profess will be proved to be holy and divine by the testimony of infirm sick people who by virtue thereof shall receive their health. I will not sacrifice to your Gods: Neither do I fear your threats, nor torments, being secure under the protection of my God.

9. When he had said this, the throng of Officers which stood about him, at the Judges command, began cruelly to scourge him for refusing to sacrifice: and during that torment, lifting up his eyes to our Lord, he with a cheerful countenance said, O Lord Iesu Christ, I beseech thee keep this mind and god resolution which thou hast given mee firm and stable. My desire is, O my God, to offer my soule a whole burnt sacrifice to thy glory, and with my blood to stoke thy truth. Now when the Officers hands were become weary with tormenting him, the holy man was thrust into a deep dungeon, where he continued the space of six months.

10. But presently after, all the elements gave testimony of the injury and injustice done to him. For from the time of his apprehending to his death, none rain nor dew refresh'd the earth: the winds were silent, and the region thereabout was continually parch'd with excessive heat of the Sun: in the night some lightning's rising fear was terrible. Neither could nor were respect had any prayer that the world itself might in the jail man quail against his impious enemies.

11. That which this devout Author

written of the excessive heat and drought which God sent on Brittany as a just judgment for their cruelty against this holy Martyr, & implicitly against God is taken notice of by the *Heathen Oracle* in a *Panegyric* which this very year he pronounced before the Emperor Maximian, then preparing an Expedition against the *Young Carausius*, who had polluted himself of *Brittany*: but as became an impudent flatterer, he ascribed the intolerable heat and want of rain to the favour of their *self* Gods to the Emperor, saying, *During the space of that whole year almost, in which a clear unobscured sun was necessary for the design of building ships, hovering of timber and beams, encouraging the minds of thy soldiers to labour, there was scarce one single rainy day: The winter is self-tempered the warm temper of the spring we thought now that we were not in a cold Northern Climate, but as if there had been a transposition both of heaven and earth, we felt the heat of the Summer in us, &c.* Of this expedition of Maximian against *Carausius* we shall treat anon as we shall have finish'd the glorious Martyrdom of *S. Albanus*.

Martyr in
Panegyric.

XII. CHA.

XII. CHAP.

1. *S. Albanus his devotion: and Prayer against Idolatry.*

3. *That he venerates the Holy Cross.*

4. *S. Albanus restores a Sick man to health.*

6. *Being condemn'd and lead to his death, he converts his Executioner.*

8. *By his prayer he obtains a fountain of water.*

9. *Another Executioner having cut off the Martyr's head, loses his eyes.*

1. THE infidel Judge expected that by a tedious and painful prison the holy Martyr's Constancy should be broken and spent; but on the contrary having an opportunity in that solitude to unite himself to God by Prayer, his courage and strength was much encreased. The ordinary subject of his daily Spiritual meditations and entertainment with God, and the effect they had, is by the devout Writer of his life comprehended in this Prayer &c.

1. O Lord Jesus Christ, do not permit the Devils malice to much to prevail, as by his cunning machinations and this peoples relin- quishing, my suffering for thee may be hindered. And being come out of prison to suffer, suffering in death to the unbelieving people which flock'd to see him, know all of us, for a truth, said he, that I am an irreconcilable enemy of your self God. Can any one judge then to be worthy of any

Ph. S. Albanus
in equal cap
gown.

honour which manifestly have no devotion to them, being the work of mere malice. 7. Ten selves can testify that they neither see, hear nor understand any thing, O deprecable vanity, O empty life from them which have no life: cannot lift up our prayers to those who never could hear it, to expect safety or happiness from those, which are not capable of the least good to themselves: Therefore I confidently protest that your selves exhibit any honour to such dead idols, is utterly void of all profit. For tell me I pray you, who can be more desperately miserable than that man who suffers himself to be enslaved by prophecies of his own fashions? We therefore to idols, and a greater we to those who adore them.

3. Here the discreet Reader may observe with how vehement a sharpener this holy man contends against Idolatry, whilst himself at the same time with great fervour and devotion venerates the Cross of our Lord. From whence will necessarily follow, that those who in our times impute Idolatry to Catholicity who give due honour to several things, are meer strangers to *S. Albanus* his Religion. In the ancient times the Pagans usually called *Christians* (*Crucians*) worshippers of the Cross: and the Centurion of Magdeburg, though Protestant, acknowledge that Tertullian in his *Apology* testifies how the Christians at that time had all idols and the ornaments about them in horrible detestation: Whence proceeded their substance and better inviolable against them: Yet the same Author in the same book seems to declare that those Christians usually had the image of the Cross which they set up either in the places of their public meetings, or in their private houses. For which reason the Heathens often mistook them, that they religiously adored the Cross. Thus were Christians from the beginning treated by Pagans: and in the very same manner are Catholicity at this day treated by *heretics*: Whence evidently appears that Modern *heretics* are in their hatred to the Church and the Venerable Cross of Christ the Successors of Pagans, as Catholicity are of the Primitive Christians. But we will proceed in the Acts of *S. Albanus*.

4. When these words spoken by *S. Albanus* in detestation of Pagan Idolatry were heard by the Judge and the rest who were present, with unanimous consent they pronounced sentence of death against him: and lead him to execution to a certain place call'd *Strimling* which place is described by *S. Bede* to be a very agreeable plain, cloth'd with all sorts of flowers, and about five hundred paces broad, a fit Theatre for *S. Albanus* a Martyr. The same Author adds, that *S. Albanus* being lead to his death, came to the river, which with a swift current ran between a wall on one side, and a sandy shore on the other: where the holy Martyr was taken into custody: where he saw great multitudes of all conditions, ages and sexes, which, no doubt, by divine instinct were assembled to honour his death: and they so checked the passage of the

Magdalen,
Cross, p. 52.
130.

Ph. S. Albanus
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bridge.

bridge, that before night they could not all have pass'd over. As for the Judge he had no intention to show any respect to the Martyr, but staid behind in the City. *S. Albanus* therefore inflamed with a devout desire of a speedy Martyrdom, approached near the river, and lifting up his eyes with prayer to God, the river began perfectly dry, and the water gave free way to the passengers. Thus *S. Bede*.

5. The manner how this Miracle was wrought, is more expressly declared in the foregoing authentic Acts of *S. Albanus*, from whence *S. Bede* borrowed his Narration: For there it is said, that when he was come to the river side, he fell on his knees, and prayed saying: O Lord Jesus Christ, from whose most holy side I myself (in a vision) saw both water and blood to flow, I beseech thee that thou wouldst cause these waters to be diminished, and the floods to return back, to the end that this people may without any danger of inconvenience be present at my sufferings. O wonder full! he had no sooner made his knees, but the channel was immediately dry. The tears flowing from *S. Albanus* his eyes left no water in the river. The power of his Prayer emptied the torrent, and cleared a passage for the people between the floods on both sides.

6. The same officer who conducted *S. Albanus* to his death by the means of the holy Martyr obtained his own eternal happiness. For when he saw these miracles, he threw away his sword, and calling himself at the holy mans feet, begged pardon of him. Which when the people saw, they laid hold on the man, beat one another, tore his sacred mouth, and in a manner broke all his bones.

7. *S. Bede* thus relates this passage: The soldier, faith he, fell down at *S. Albanus* his feet, instantly desiring that himself might rather be slain with, or for the Martyr, whom he had been commanded to put to death. Now whilst he lay prostrate was changed into a companion of the true Faith, and, the sword lying on the ground, the other officers were at a stand what they should do, the most venerable Confessor shined the bill together with the multitude.

8. The Acts further declare, as likewise *S. Bede*, that when the people being come to the top of the hill were concerned with extremity of grief, *S. Albanus* kneeling down, thus prayed to God: O God who dost create men of the clay of the earth, suffer me, I beseech thee, any of thy creatures to receive any harm by my occasion. After which words there presently broke forth a fountain before his feet, which with a rapid course flowed down the hill: so that the people being refreshed with these waters, escaped all danger by their thirst.

9. In the mean time another Executioner was chosen from among the people, into whose hands the sword was delivered: who to his own great unhappiness discharged that impious office. For, faith *Matthew of Westminster*, while the holy Martyr kneeling offered his prayer to God, and frequently with great

firmness held the Crucifix which he held in his hands, the Executioner drawing his sword, cut off his head: and immediately by a wonderful miracle Almighty God by the lapse of the Executioners eyes gave testimony to the Martyrs innocence. *Foras*: *S. Bede* relates, before the sword struck his impious hand to cut the pious Martyrs neck, was not permitted to inflict over him being dead, for together with the blessed Martyr head the Executioners eyes also fell to the ground. This Miracle is confirmed not only by the foregoing Acts, but many other Authors, of foreign Nations: and particularly by *Hieronymus* a French man, who seven hundred years since wrote the life of *S. Germanus*.

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Ph. S. Albanus
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Ph. S. Albanus
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XIII. CHAP.

XIII. CH.

1. *The Martyrdom of the Converted Soldier, his name &c.*

3. *The glorious assumption of S. Albanus his soul into heaven.*

1. *S. Aint Albanus* had a companion in his death, the soldier who was design'd to be his executioner. Concerning whom *S. Bede* thus writes. There was beheld with him likewise the fortified Soldier, who being moved by a divine instinct refused to kill the Holy Confessor of our Lord. Concerning whom thus may without all doubt be affirmed, that though he was not outwardly cleansed with the water of Baptism, yet being washed in the Tears of his own blood, he became worthy to be admitted into the kingdom of heaven.

2. The Acts of *S. Alban* doe afford us a more exact relation both of this Soldiers name, and occasion of his Martyrdom: Whence we read how the said Soldier, by name *Stercus*, who, as he has been declared, was left half dead by the people, afterwards creeping on his hands and feet as he could, fill'd them up the Mountain. To whom one of the Judges then present said in scorn, Go to now, address thy prayers to thy Patron *Albanus* even now: executed, that he would restore soundness to thy bruised bones and limbs. Run, the half, set upon his head to his body, and the doubt thou wilt not fail to obtain perfect health: why do thou thus pay a bribe the dead corpse, and thou must be assured that whilst it is in thy hands, it will bestow an entire cure on thee.

The soldier answered, I do most firmly believe that this blessed *Saint Albanus* by his merits can restore unto me my perfect health: for that which was kill'd in derision, may in earnest be so fullfill'd in me. And having said this, he embraced the head, and adorning it to the body, he came immediately as found as before. When the Infidels saw this, they were fill'd with envy and malice, and said, what shall we do? Sure no sword can kill him now. We have taken all his bones, and yet now his former strength

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rejoice'd him. Then laying hold on him, they bound him fast with chains, and ere he had with several sorts of tortures, and in the end with a sword cut off his head.

3. Now how acceptable to Almighty God the Martyrdom of this glorious S. Albanus was, was presently after declared from heaven in a wonderful manner, for thus we read in his *Acts*, that the night immediately following his suffering, a pillar of light was seen to raise it self from the sepulcher of S. Albanus up to heaven, by which Angels descended and ascended, bending the whole night in hymns and praises of God, frequently also repeating these words, *The illustrious Albanus a new & glorious Martyr of Christ*. And hereto the ancient Christian Poet Fortunus Fortunatus had regard, when in a Poem of his among other Saints celebrating the memory of S. Albanus and his companion suffering in Brittany, he says, that *Quares of Angels from heaven did with song welcome them at their entrance into the Glory, and the glorified Saints arriv'd with the Cross and blood of Christ did make half to join in hymns to God for them*.

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XIV. CH.

XIV. CHAP.

1. 2. 3. Of the *Author* of the ancient *Acts* of S. Albanus.

4. 5. His Relation confirmed by the testimony of *Gildas*.

6. 7. John Fox his unfaithfulness.

1. HAVING thus with as much fidelity and exactness as we could, given an account of the *Gifts* of our first most glorious British Martyr S. Albanus, in which we have principally follow'd the *Author* of his life, being a precious Monument of Antiquity preserved by our Country-man *Cappgrave*: The faithfulness of whose relation it is, we fee, attested by other *Historians* also of good note and Authority, as S. Bede, *Master of Westminster*, &c. It will become us to say some thing of the said *Author* himself: and all that can be said is the Testimony that he gives concerning himself, in these words full of Christian Modesty and Humility.

Author ap.
Cappgrave in
vid S. Alban.

2. Least possibly faith he, he flicuous to know my name, let them be contented to be informed, that if they will give me my true name, they will call me the miserable wretch, worst of all sinners. I am undertaking a journey to Rome, intending there to renounce the Error of Paganism, and by the Laver of Regeneration to obtain the pardon of all my sins. This Book also I will present to the commemoration of the Romanes, to the end that if therein any thing should be found written otherwise than becomes a good Christian, it would please our Lord Jesus Christ by their correction to amend it. By which it ap-

pears that this *Author* was at the writing of his Book as yet doily a *Catholicus*, not yet converted from his Heathenish superstition. What became of him in his voyage to Rome is known only to God, who doubtless rewarded him highly for his piety and zeale to communicate to posterity the *Gifts* of our glorious Martyr.

3. This is he whom the learned Ecclesiastick *Hilarius* thus calls, the *nemelus Antiquus*, whose Book was found in the Monastery of S. Albanus, and who was more ancient then S. Bede. And this *Author* is frequently quoted by the illustrious Cardinal *Bernini*, who follows him likewise in his Narration touching this our glorious Martyr. And to fortify the credit of his Authority in several points before related touching the Martyrdom of S. Albanus, we will here adjoin a memorable passage out of our ancient famous *Historian Gildas*, who writing concerning this Persecution rais'd in Brittany by Diocletian, saith as followeth:

Hilary in
p. 101 fac.
C. 10 m. 10.

Gildas in
lib. 1.
c. 10.

4. Almighty God who is willing that all men should be saved, will not suffer us, that we should thus esteem ourselves just, but magnified his mercy to us for in the foresaid persecution, least our country of Brittany should be obscured by a dark night of ignorance, he in his free bounty enlightened us by the bright shining lamps of his holy Martyrs, the places of whose Martyrdom, and Sepulchers of their bodies have now also impress in our minds a great ardor of Divine love, were it not that by the unwillful overcom of barbarous Enemies and our own manifold crimes an access to these holy places is denyed us: These places, I mean, where repose the bodies of S. Albanus at Verulam, and S. Aaron and Julius at Caerleon, and many others of both sexes in several quarters, all which with great magnanimity have stood up courageously in our Lord's army, of which the first, S. Albanus, I mean, after he had, with much charity, in imitation of Christ who lay'd down his life for his sheep, convers'd in his house, and dignified with exchanging his own garments with him the holy Confessor of our Land, Amphibalus, who was persecuted by the Enemies of Christ, and even ready to be apprehended, moreover willingly offered himself in his foresaid brothers' vespiments to the persecutors. Thus rendering himself acceptable to God, he was during his holy Confession (still he shed his blood in the presence of his impious Enemies) with a horrible pynne produced all the sorts of Roman torments, wonderfully adorned and glorified by God with many admirable miracles: insomuch as by his fervent prayer, in imitation of the passage of the *Isaacites* with the Ark of the Testament through the waters of Jordan, he with thousands following him went with dryfeet over the channel of the noble river of the Thames, whilst on both sides the floods stood still like steep rocks: by which miracle he converted the first Soldier deputed to be his executioner, from being a wolf into a lamb, and gave him the courage both vehemently to desire and va-

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XV. CHAP.

XV. CH.

1. The Pious devotion of Ancient Christians in the Relicks of Holy Martyrs.
2. 3. Confirmed by the *Acts* of S. Sebastian, &c.
4. The Manicheans contemners of such Relicks.
5. 6. 7. Temples built by Britains to the honour of S. Albanus, &c.
8. 9. Protestants wrongfully ascribe this Veneration of Relicks to S. Gregory.
10. S. Albanus venerated at Mentz by the name of S. Albion. And why.
11. The Contrivance about the Body of S. Albanus between the Monks of Ely and S. Albans, decided.
12. S. Gregory Nazianzen's testimony of the Veneration of Relicks.

1. Before we quit this argument, we will shew with what piety and reverence the devout Christians in that and the following ages behaved themselves toward the ashes and sacred Relicks of our Holy Martyr. This we may collect from the practice of those times in other Provinces: For the persecuting Infidels knowing well with what solicitude Christians gathered the bodies and members of dead Martyrs, and with what devotion they venerated them, used all manner of delight to them, and endeavour'd either to hide or consume them with fire and cast the ashes before the wind.

2. Thus in the *Acts* of S. Sebastian, who suffered the same or next year to S. Albanus, we read, that they took the Body of Sebastian by night, and cast it into a common sink, saying, *Least perhaps the Christians make him their Martyr*. And again three years after we find in the *Authentic Acts* of S. Theodosius this passage, *The President said to him, Do not think thou shalt be despis'd at once: I will make an end of thee by piece made, and the remainders of thy carcase shall be devoured by beasts*. Theodosius answered him, *What thou hast a mind to doe doe quickly: doe not delay me by promises*. The President said, *Thou thinkest, Sebastian, that after thy death fifty women shall have thy body and embrace it with unguents and spices*, &c. And afterward, *The President said, Dost thou not think that I will send desire thee and thy relicks? least foolish women should contrive it in clean linnen, and honour it with unguents and odours*. And concerning the Martyr *Andronicus*, The President said, *Consume him to ashes, and disperse them before the wind, lest fame of his impious Confessors, or*

ap. Theod.
A. D. 286.

id. ib. A. D.
390.

falsely

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British women should gather up any of them, and preserve them, as if they were time precious holy things.

3. Now how acceptable to God this devout reverence of Christian Relicks of Martyrs was, was often declared by the miraculous way which God shewed in discovering the said holy Relicks, when they were either concealed, or their members mix'd and confounded with those of impious malefactors put to death with them. Thus we read in the said Acts of S. Barlaam, S. Andronicus and another Christian martyr, d with them, how when some devout Christians adventured to search them out by night, three bright torches, like stars, appeared over their bodies, and afterwards were before them conducting them to the other side of the Mountain, where they secretly buried them.

4. This practice was so general among the primitive Christians that the Manicheans only were observed to be contrivers of it, as if there were in it some Isolatrum Superstition. But their folly and prophaneness excellently confuted by S. Augustine, who distinguishes the Veneration due to Saints and their holy Relicks, which he calls *Idola*, from the Supreme degree of veneration due only to God, which he terms *Latrium*.

5. Now that such reverence was express'd to the body of S. Alban, is not to be doubted. Which that it may appear, a passage in our ancient British History *Gildas* will sufficiently confirm it. Who after he had treated of the Martyrdom of this holy Martyr, as we declared before, consequently shews the great change in *Britannia* nine years after this tempest rais'd by *Dianctius*: His words are as followeth:

6. The place of ten lustres (that is, ten years) after the foresaid storm being not entirely full'd, when the violence of this bloody Edict against Christians ceased, all the devout soldiers of Christ which in full eyes beheld and received the light of his life, and ever after following, as a shining light, then they began to restore Churches formerly demolished, they founded new sacred Temples consecrated in the honour of holy Martyrs, whither they erect, assemble and adore, celebrating publick Festivals, and exercises with pure hearts and members, as a manifest sign and trophy after their victory.

7. This happy change happen'd when the Tyrant *Carausius* and *Allectus* were vanquish'd and expell'd by *Constantine*, who in the year of Grace two hundred ninety two being created *Caesar*, received the government and administration of *Britannia*. By which calculation of *Gildas* evidently appears, that S. Albanus suffered Martyrdom in the beginning of *Dianctius*'s reign, nine years before *Constantine* the second time governed *Britannia*.

8. Likewise by this Testimony of *Gildas* is proved the assertion of *Procopius* writers, who attribute too Gregory the Great the bring-

ing into *Britannia* the custom of dedicating Churches to the honour of Martyrs, in the time of the Saxons. Whereas besides this authority of *Gildas*, the said assertion is manifestly confuted by the story of S. Germanus of Auxerre, and S. Lupus, French Bishops, who came into *Britannia* before the entrance of the Saxons, to root out thence the Pagan Heresy: For thus we read in the *Religious History*, The Memory of S. Albanus shined gloriously in *Britannia*, in whose honour a famous Church was erected in the place where by shedding his blood he had triumphed. In the which Church was by S. Germanus visited with great devotion, so the end he might there pay his thanks to God for his victory against the Pagan Heretics. There opening the holy Martyr's Sepulchre, to honour him he reposed in it several Relicks of Angels, and Martyrs which he had brought out of France. And because he would not depart thence without the protection of the holy Martyr, from the place where the Martyr's blood had been shed, he took a lump of earth, which at his return he carried to his own See. And from thence the British men brought through almost all the Churches of France, being consecr'd in all the Ecclesiastical Tables of most Episcopall Churches there: particularly of Bourges, Sens, Orleans, Autun, S. Mals, Combaux, &c. The same story concerning S. Germanus is related likewise by S. Bede.

9. Hence may be argued the mistake in the Supplement to the French Martyrlogie, where it is layd that Ordo, the second Emperor of that name, translated to Colen the Body of S. Albanus which S. Germanus had brought out of *Britannia* into France. For certain is it that, not his body, but only a portion of earth dyed with the holy Martyr's blood, was transferr'd by Sane Germanus, as S. Bede expressly affirms, and as the following Annals of *Britannia* confirm, where we read how Off King of the Mercians translated the sacred Body, and built over his Monument a most magnificent Church.

10. It is here to be observed that S. Albanus is venerated at *Mentz* in Germany under the name of S. Alban. The occasion whereof was this: Theophania wife to the Emperor Ordo the second having obtained at Rome a portion of the Relicks of S. Albanus, carried them with her into Germany, intending to place them at Colen in the Monastery of S. Pantaleon. In her way she pass'd through *Mentz*, in which City was celebrated with great devotion the Memory of another S. Albanus a Martyr also: Beroen Wilgibrod Bishop of *Mentz*, deeply apprehending least the Memory of their special Patron Albanus, by reason of agreement in name, together with the Imperial Authority which might be ascribed to him, would make it his well-sensible and earnest suit, upon the Emperors that our British Saint should afterwards in this country be call'd S. Albanus, for distinctions sake: which humble request by

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Martyrlogie.
A.D. 187.

Twelve
thousand
A.D. 187.

And in the
cap. 18.
of the
Martyrlogie.
A.D. 187.

ap. 18.
of the
Martyrlogie.
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A.D. 187.

Twelve
thousand
A.D. 187.

Greg. the
Great.
A.D. 187.

under Roman Governours. VI. Book. 105

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the assistance of the stability about her and her Counsel, he at last obtained. Thus the manner of death relates the matter out of an ancient Manuscript belonging to the Monastery of S. Pantaleon in Colen: who adds, that this Translation befell in the year of Grace nine hundred eighty four.

11. To conclude this Subject, and to demonstrate with what devotion our whole nation hath always celebrated the memory of this our first British Martyr, shall be here annex'd out of Thomas Walsingham a brief narration how the Controversy was ended between the two Monasteries of S. Alban and Ely, both which earnestly and confidently pretended that S. Alban his body reposed among them.

12. For King Edward the second celebrating his authority to procure that the Tomb, in which the Monks affirm'd that the Body of S. Albanus lay among them, should be opened. Which at last, though with great reluctance of the Monks, being perform'd, there was nothing at all found in it but only a couple hairy garment, in the upper part whereof was seen sprinkled in several places thick encrusted blood, as fresh as if it had been shed a few days before: which garment was without all question the Caracalla which S. Albanus received from his Master Saint Amphibalus, and wherein he suffered Martyrdom. And by this discovery the Monks of S. Alban in their great joy, gained their cause.

13. Neither let any one wonder that the same Veneration should be pay'd to a Martyr's Person sprinkled with his blood, which would be given to his whole body: for by many miracles God hath testified that this is acceptable to him. A more authentick witness hereof cannot be required than the holy and learned Father S. Gregory Nazianzen, whose words are these, A little portion of dust, a particle of bone, a little haire, part of the Preist-mene, or the mark of the blood of a Martyr sprinkled ought to have as much veneration as the whole body. They have known where early the name of a Martyr attributed to a place, has produced the same virtue that the Martyr's whole body would have done, wonderful! the memory alone of Martyrs is sufficient, in my opinion, to confer health.



1. &c. The ancient Acts of S. Amphibalus. 2. Great multitudes present at the death of S. Albanus, converted.

4. S. S. Amphibalus venerates the Cross.

6. 7. S. Athanasius British Christians martyr in the presence of S. Amphibalus.

9. The place of their Martyrdom, Lichfield.

THE first that follow'd S. Albanus by the way of Martyrdom to heaven, was his Master Amphibalus, who felt shew him the way thither. Concerning who thus we read in his Life extant likewise in *Cappave*, but written by a less ancient Author, as appears by the context of it, for he mentions some Provinces by names, which were not given them till some ages after their times, as *Wales* &c.

1. When S. Amphibalus had by his preaching and exhortation, through the operation of the Holy Ghost converted the glorious Martyr S. Albanus to the Faith, his Venerable Disciple earnestly perswaded him to depart that City of *Perlam*, and withall gave him his own soldiers garments richly woven with gold, that so he might travel more safely from his enemies. To whose request Amphibalus condescending began his flight early in the morning, directing his journey northward, with an intention to preach the word of God to the Gentiles in *Wales*.

3. After whose departure followed the Martyrdom of S. Albanus: and when the multitudes which accompanied him to his death, saw the pillar of light which from his tomb rais'd it self up to heaven, and the Angels defending and ascending with praises to God all the night, they were amaz'd at that unusual light, which they ascribed to the miraculous power of God. Whereupon one of this seeing the rest astonish'd, shew'd them, it was manifest that it was Christ the Son of God who hath wrought this wonderful thing. The Gods which we have hitherto worshipp'd are rather Masters than Deities, having no power nor Divinity in them, so that we have spent our days in their worship, without any profit at all. See how the night darkness given way to celestial splendours! See how the heavenly Citizens come and go, celebrating the Sanctity of Albanus. Let us therefore forsake our former Errors, and be converted from hee to truth, from infidelity to Faith. Let us go and enquire out the man of God, whom you know, covered by his preaching S. Albanus to the Faith. This man having with these and other like Speeches exhorted the rest, they all with one accord professedly profess'd a detestation of their former Heathenish Errors, and cald the Faith of Christ.

4. Thus with great haste they directed their journey into *Wales*, where the servant of God Amphibalus

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Ph. 1. Am-
phibalus cap.
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was supple'd to remain. To whom when they were come, they found him preaching the word of life to the people of that Region: and sold him the cause of their coming: which professing to him the Cause which himself had before profess'd in his Disciple Albanus, and which was prick'd out over with fresh blood, thereby exhibiting manifest signs of the true man Martyrdom.

5. As touching this Story, our Martyr of westminster writes the Cause, says he, which the holy Martyr Albanus was wont almost continually to carry in his hands, at his death being sprinkled with his blessed blood, fell upon the gressie, which a certain Christian privily took up, and concealed it from the Pagan.

6. The same Author pursuing this Story, adds, That S. Amphibalus having heard and seen these things, gave thanks to Almighty God, and made a Sermon of Christian Religion to those his new Auditors, who were in number about a thousand. To whose doctrine they all immediately profess'd their consent and belief, and then cheerfully received from his sacred hands the state of Faith which is in Christ, to wit, his holy Baptism.

7. In the mean time the conversion and departure of such great multitudes caused great trouble among the Pagan Citizens of Verulam: whereupon the Citizens of the persecution rais'd against Christians there resolved to pursue with all cruelty the holy man Amphibalus, who had been the cause of so great a change and in order thereto they with armed forces march'd the same way which their companion had taken, intending to find out this publick and profest Enemy of their Superstition. In conclusion they easily found him who fought not to escape from them: and they found him employed in his usual office of preaching the word of God to his new Converts.

8. Then according to the relation of the Acts of this holy Martyr, the holy violence upon him of following wrath, said they, how dost thou with thy following inventions deceive this simple people, and teach them to trample under foot the Imperial Lawes, and contemne our Gods? They said no more, but mad with rage presently without any distinction or regard of age or affinity mercially without any reverence put to the ground all their thousand countenances for the Faith of Christ, neighbours murdering neighbours, friends friends, and kinsmen kinsmen, As for the holy man Amphibalus, who was referred to a more cruel death, being compast'd about with the liveliest bodies of these holy Martyrs, he with joy commended their happy souls to God.

9. As touching the place of his martyrdom, to wit, and inhuman a butchery was made, it is not agreed by Historians, some ascribe it to have been among the Silures, in the Province of Menmouth: and hereto the Authour of Amphibalus his life seems to accord: but others more probably say that these holy Martyrs suffered among the Cornovii (in the North, there) where their persecutors overtook them in

P. A. S. am
phibal. ap.
cap. grav.

Camden, in
Cornov.

their way towards Wales, at Lichfield, which City seems to have taken its name from this slaughter of so many Martyrs, for as John Ruffe of Warwick interprets the word, it signifies the field of dead bodies, which are also to this day the Arms of the City.

XVII. CHAP.

1. S. Amphibalus lead prisoner toward Verulam: in the way miraculously cured a sick person.
2. He is barbarously tormented: his guts wrapp'd about a stake.
3. During his torments he enuoieth against Idolatry.
4. His Executioner is converted.
5. A voice from heaven testifies S. Amphibalus his Sanctity: He dyes: and his Body is privately buried.

After the offering made of so many immaculate Victims to God, S. Amphibalus, faith Marthor of westminster, became the sole object against whom these bloody Executioners poured forth all their rage: for kindling his wrath with fiery and fiercest words, they drove him with naked feet before their harts toward the City of Verulam: who the nearer he approached to his beloved Disciple S. Albanus, the less was he sensible of the roughness of the wayes and toyle of the journey: Moreover in the way Amphibalus fell bound as he was, had yet the vertue to unsledge a sick person from the bonds of his infirmity.

1. This miracle is thus related in the list of S. Amphibalus: In the way as they pass'd, a certain infirm person began to cry out: O servant of the High God, help mee, that by thy intercession I may be freed from this my grievous infirmity: for I believe that by calling on the name of Christ over mee, thou must first spiritually restore my health, whomevan immediately in the sight of them all the sick persons arise cheerfull and perfectly recovered. This miracle finds credit generally among all, except John Foxe, who says there was no cause which might move almighty God to these his power: As if there were neither infidels to be converted, nor unbelievers to be confirm'd, nor such malicious Seditious as himself to be preiudged.

3. But to proceed in the sufferings of this glorious Martyr, as they are related in his Acts to have been inflicted on him at the end of his long journey, when he was entered into the confines belonging to the City of Verulam. There the first inhabitants of Verulam barbarously strip'd him of his garments, and fastning a stake into the ground, they with a fierd ripp'd up his belly, and tying the end of his guts about the stake with cruel whipping they forced him to walk about it, so insupporting it with his bowels, and not contented thus, they with knives and lancets tore the rest of his body, as if he had been a mark set on purpose to exercise their wa-

All I. Am
phibal. ap.
cap. grav.

T. Fox. in
Act. II. M.
in persequit.

All I. Am
phibal.

pass upon. All this while the man of God stood with a perfect countenance, as if he had suffered nothing, being every moment more constant, though there was not left any part of his body in which there were not imprinted marks of his martyrdom: inasmuch as it seem'd a prodigious thing, that after so many tortures and sorts of death, he could have any life remaining in him.

As for the first martyr, divers who were there present and saw the constancy of the holy Martyr, renounced their Idols, and submitted themselves to the Faith of Christ, beseeching the blessed man to pray to God for them that they might partake eternal Happiness for the obtaining of which they were ready to lay down their lives. Which when it was known, the Chief Magistrate calling the officers gave them command to kill all those who had call'd off the worship and reverence of Heathen Gods, and embraced the Doctrine of the Christian Preacher. Immediately they executed this horrible Edict, and put to death a thousand persons: the blessed Amphibalus look'd on, and commended their souls to God.

From one of the by-standers, read then the story, thus spake to the man of God, O pitifull wretch, mayst thou deserve these simple people with thy fraudulent speeches, withdrawing them from the worship of the Gods: By thy cunning persuasions we have utterly lost our parents and friends: Now withstanding thou dost thyself thus hast thou measureless mercies look'd and met, yet even now at least by thy repentance thou mayst recover their pardon and favour. And thou wilt be a proof and sign of thy repentance, if thou wilt renounce the impious Sect, which harbours thee, hast followed, and begin to adore the omnipotent God, which perhaps out of ignorance thou hast offend'd: if thou wilt do this, then the same all-powerfull God will restore again to life those whom thou hast murdered.

6. To whom the Holy man thus answered, O insidious, whilst thou endeavourest with thy false praises to extoll thy Gods, be assured that thou hast offend'd the true God by thy speech. For I know Christ my Lord and whom he has put to rest and my life to the death. As for those whom you worship as Gods, and think them to be powerful in heaven, they do not suffer most horrible torments in hell. And partakers in the fellowship of these torments shall be all unjust persons, adulterers, slanderers, and such as by their reproach attend whilst they live, condemn'd themselves like to Devils, and for the part of Pagans, and all who like these worship Idols, except you quickly renounce your heathenish superstition, and convert your selves to the Faith of Christ, you shall all incur the same punishments in hell. Doe not despair for the mercy of God is great. Break off your evil ways, and make haste to be partakers of the Grace of Baptism by Baptizing all sinners, forgetting that I myself was once, who thereby became as it were new creatures, having devoted themselves of their old wicked inclinations: For those who before Baptism, by their sins were Children of the Devil, became afterward Sons of God. Run therefore for refuge to this Grace, that you may

escape everlasting torments.

7. When the impious Pagans heard these speeches, they were kindled with rage, and with all their forces laboured to deprive him of life. But the holy Martyr, though he was on all sides bruis'd with a great multitude of stones, which were thrown at him, yet he remain'd immovable in prayer, not stirring any way from the place where he stood.

8. But when at last the hour was come in which he was to surrender to God his victorious fight, leaving up his eyes to heaven, he saw our Lord Jesus standing at the right hand of the Father, and heard a harmonious concert of Angels in heaven, among whom he saw his beloved Disciple S. Albanus, whom he profusely invoked to his help, saying, O holy Albanus, pray to our Lord that he would send him God Angell to meet and protect mee, that the accursed fiend and his officers may not hinder my passage into life immediately after which Prayer, there appeared two Angels, gloriously shining with celestial splendours, which came to him. And a voice from heaven was heard saying, Revivify I say unto thee, thou shalt presently be in Paradise with thy Disciple.

9. When the Pagans heard this celestial voice, they stood amazed. But the holy Angels took with them the blessed mans soul, shining with a brightness white as snow, and with hymnes and psalms carried it into heaven. In the mean time the Pagans could not be reconcil'd with him, the liveliest body, bound as it was with cords. But afterwards, a certain Christian privily took away the Body, and with a diligent care buried it. This is the lumm of the life and martyrdom of S. Amphibalus, recorded by an ancient British Authour, who faith Harpsfield, lived before the time of S. Bede.

XXIII. CHAP.

1. S. Amphibalus martyrd. or buried at Rudburn: where Verulam: & his Sepulcher miraculously discovered by S. Albanus.
2. His Body translated to S. Albans.
3. The day of his Translation.
4. His Tomb venerated for miracles, &c.

IN the foregoing relation there is no particular mention either of the precise time or place where S. Amphibalus was martyrd. But touching the place Harpsfield, faith, that the Holy man of God was put to death in a village call'd Rudburn, distant from Verulam three miles, where, as Thomas Rudburn relates, there were referred to his time two great knizes with which he was kill'd: Which Thomas liv'd about the year one thousand four hundred and eighty. And indeed in the same village there seem to remain to this day some marks of his martyrdom: for in the way between Rudburn and Verulam there is shewn a

H. 1661 in
antiqu. p. 6

Harpsfield
ubi sup.

certain Tree, of late enclosed within walls, where it is belied was fixed the post to which the holy Martyr was tyed, and where his bowells were torn out.

2. Or rather probably there was the place of his buriall: which was commended with such decency, as hath been said, that till the year of Grace one thousand one hundred seaventy and eight the sacred Body could never be discovered. But in that year, faith Mathew of Westminster, the blessed Martyr S. Albanus was seen visibly to goe out of the Church dedicated to him, and to come to a certain man inhabiting in the town of S. Alban, to whom he said, Follow mee. Whose face him shining gloriously like the Sun, was affraid yet in obedience followed him Northward: And the high way shone with his brightness. As they walked, the man said to the Holy man, Sir who are you? I answered, I am Albanus the first Martyr of Brittain, and I now lead thee to the sepulcher of S. Amphibalus, by whose preaching I was converted to our Lord, and became a Martyr: that his bones may be discovered and reverently removed to a more decent place. Thus they talked together familiarly like two friends: and in the end he showed him the place: which the man diligently observed, seeing certain fumes in order there to be a mark for the finding of same. Thus writes that Author: and in the fame is related more diffusely by Mathew Paris.

3. Then it was that the sacred Body was translated to the Church of S. Alban, where many Miracles were wrought by his intercession, that the year following Lew King of France, who came into England in devotion to visit the Shrine of S. Thomas of Canterbury, was desirous to continue his voyage likewise to S. Alban, but was dissuaded by his Nobles accompanying him as the same Author reports.

4. As touching the time of this Holy Martyr's death, though the year be well-enough known, to wit, the two hundred eighty seaventy year of our Lord: yet for the day, it is not particularly design'd in any History or Monument. For whereas in the English Martyrology his passion is celebrated on the twenty fifth of June, three days after that of S. Albanus: yet surely then was commemorated not his death, but the Translation of his sacred ashes to Persland where they were reposed in the Church of S. Albanus built by King Offa. This day it is which Harpsfield meant when he wrote thus, Persland neam for any day more joyful and beneficial. A Martyr meets a Martyr, the Shepherd meets his Master, the Host meets his Guest, and two Cities (Gen of heaven meets another. Albanus now openly and honourably entertaineth that guest at his return, who before he had secretly admitted, least he should fall into his Enemies hands: the now leads him into a magnificent Temple, to whom before he could give no security in a cottage. These things happened in the year one thousand one hundred seaventy eight, on the five and twentieth day of June.

W. B. M. ad
A. D. 178.

Math. Paris
A. D. 1278.

W. B. M. ad
A. D. 179.

Harpsfield
6 June. cap.
o.

5. But though the Britains had been formerly ignorant of the place where S. Amphibalus his Body lay, yet that was no hindrance to their Veneration of him from their ginning. For as may be gathered out of a foretold passage of Gildas, within nine years after his Martyrdom a Church was erected to his honour: And in the year of our Lord three hundred and nine another Church at Winchester was consecrated to S. Amphibalus, which the Saxons afterward rebuilding dedicated to S. Peter.

XIX. CHAP.

1. Several companions with S. Amphibalus in his Martyrdom: whose names are not known.

2. 3. 4. Martyrdom of S. Iulius and S. Aaron at Car-Leon.

5. Churches built to their memory: long before the Saxons entrance.

6. S. Stephanus and S. Socrates British Martyrs.

1. Besides S. Albanus and S. Amphibalus, Britany at this time was glorified with several other Martyrs. Cyprianus writes that when S. Amphibalus his Body was found, there were discovered likewise with it two other Bodies of Martyrs: A nameless Author quoted by Bishop Faber reckons three: to which Mathew Paris adds five more, so that faith he, blessed Amphibalus was reckoned the trash. And Thomas Rudburn, as also the breif History of the Church of Winchester affirm that the bodies of S. Amphibalus and eight of his companions were discovered: Which in all probability were the Relicks of these Martyrs, which together with him suffered for the profession of the Christian Faith: their names are only known in heaven.

2. But that part of Britanny from whence S. Amphibalus drew his original hath more carefully preserved the Memory of their fellow citizens and Martyrs which suffered there: Among whom the most illustrious are S. Aaron and S. Iulius, who in this persecution of Diocletian and Maximianus consummated a most glorious Martyrdom there.

3. Concerning whom our Country-man Bede, though, as became an Apostle, a better Enemy of the Roman Catholic Church, writes thus: Iulius and Aaron Noble Citizens of the famous City of Car-Leon (for so is the name called) and two Legions garrisoned there: and Disciples in Christ of the holy Martyr Amphibalus, were most illustrious ornaments of piety to our Country of Britanny. These two added their followers: who would diligently in study of learning, not only in their own country, but also underwent a Voyage into Foreign Nations for the attaining skill in good arts: for history informs us that they studied at Rome especially: and there

fore celebrates them much for their Learning.

4. John Fox likewise commends these two holy men but mistakes when he calls them Citizens of Persland, whom Gildas and S. Bede positively affirm to have been inhabitants of Car-Leon. The words of S. Bede are these: *Archiepiscopus tunc tempore persecutionis Diocletiani Aaron et Iulius Cives Geni of Car-Leon, together with very many others in diverse places of both sexes suffered Martyrdom: Who after the suffering of several tortures, had their members torn off by unheard of cruelty, and at last consummated a glorious Martyrdom they find up their souls to the joys of the heavenly City.* The same expostion is used concerning them in the Roman Martyrology on the first of July, when the Martyrdom of Aaron and Iulius is commemorated. And both the said Martyrology and S. Bede have borrowed the phrase describing the manner of their death from our most ancient History.

5. And the devout Britains of those times after the same manner honour the Memory of these two Holy Martyrs, as they had done that of S. Albanus and S. Amphibalus, by erecting Altars and Churches to their honour. Thus Giraldus Cambrensis in his Itinerary of Wales, treating of the famous City of Car-Leon writes thus: *Here by the habitation of two Noble Christians, and next to S. Albanus and S. Amphibalus the most illustrious Protomartyrs of Britanny, who were here crowned with Martyrdom. I mean Iulius and Aaron: each of which had a famous Church erected to his honour in this City. For there were in ancient times in the said City three magnificent Churches: The first of the Martyr S. Iulius, adorned with a Quire and Convent of Religious Virgins. A second dedicated to the honour of our Companion S. Aaron, and graced with a Noble Quire of Canons. The third was the Metropolitan Church of St. Cambis. This last Church was afterward translated by the holy Bishop S. David to Monmouth, the authority of Dorotheus Legat of the Bishop of Rome concurring thereto.*

6. It is observable that all these Churches were built by Britains, long before the Saxons entered into this Island. So that there is no need of expecting S. Gregory the Great or S. Agastin the Monk to him who would find arguments to prove the Antiquity of the Roman Faith touching the Veneration of Saints, in Britanny.

7. Besides these we find celebrated in ancient Martyrologies the memory of two Noble British Christians, the Disciples of S. Amphibalus, who were crowned with Martyrdom in the same persecution of Diocletian: their names are Stephanus and Socrates. Mention is made of them likewise by S. Bede, P. Bede, Ado and others: whereto also several ancient Manuscripts doe accord. We find no particular Ogh of theses only in the English Martyrology it is said that in the Province of the Silures Churches were built to their honour. Now whether this Stephanus was Bishop of London,

it is a doubt. A Bishop of that name is sayd to have governed that see in this age: though Authors place him somewhat later. To this time likewise is refer'd the murther of all the Monks in the Monastery of Winchester, by King Canute. Of which we shall speak in the next year but one.

8. Whilst the Romans thus aged in Britanny, very many Christians, not having the courage to keep their tanks, & expose themselves to their Enemies Violence, yet relieving not to betray their Faith, withdrew themselves from the fury of war, least by the immensity of torments they should be compell'd to renounce it. Thus Gildas writes of the remainder of Christians in those dayes, *Those persecuted Christians, faith he, which were left, hid themselves in woods, & deserts and caves of rocks, expecting from God the last Judge of all when he would please to exercise his judgments on their persecutors, and restore safety and liberty to their own souls.*

9. This Christian prudence and caution of theirs was suitable to the advice given the year before by the holy Pope and Max Tyr Causi at Rome, when the persecution first began: For he in an Assembly of believers meeting together on that occasion, thus spake to them: *Our Lord Jesus Christ, who perfectly foresees and knows the frailty of mankind, hath ordained two ranks and degrees of Believers, namely Confessors and Martyrs: to the end that they who have not strength or courage enough to justify the weight of Martyrdom, may at least hold fast the Grace of Confession. Let him yield up the glory of Martyrdom in the valiant soldiers of Christ which are resolved to obey for him, and take a solicitude care of their own souls. Let them therefore who are so disposed, depart out of this field of battell whither they please, together with our dear children Chrematius and Tiburtius: and for the rest who are more cowardly, let them remain here in the City with me.*

10. This flight of Christians in Britanny, suitable to the Roman practice, gave occasion to Persecutors to extend their rage upon Churches and Monasteries, all which by this tempest were utterly destroyed: thus, Gildas faith, in several instances of this Island it is to be seen the marks of all of Christian Religion. This destruction continued about seven years, till the happy return of Constantine, as soon as he was created Caesar, by whose clemency the Christian Faith and worship again flourish'd in Britanny, and this much sooner then in any other parts of the Roman Empire. Which mercy of God seems to have been extended in a special manner toward the Britains, because, as S. Bede faith, they only persevere among them their primitive Faith, and received in the dayes of King Lucius, entire and inviolate till the Reign of Diocletian.

Gildas de
Excalig.

ap. Baron.
A. D. 186.
n. 1.

Gildas de
Excalig.

Bed. h. B. L.
l. c. 4.

Dioclet.
E.M.P.

A.D. 289.

XX. CHA.

1st Ed. 4th 1st 1st 1st

Orig. hist. 1.
7. 1. 15.
But. hist. 1.
c. 6.
Ensign. 1.

The Church-History of Brittany

XX. CHAP.

1. 2. 3. *Carausius the Admirall of the Emperours Navy: his rapines: and rebellion: he takes possession of Brittain.*
4. *S. Maximianus his preparations against him: without effect.*
5. *The Tyrant left in quiet possession of Brittain; subdues the Caledonian Brittain; a monument of his Victory.*

THIS Tyranny of the Roman Emperour against Christian Religion God was pleased to revenge, by permitting another Tyrant to raise himself against them in Brittain. This was *Carausius*, who, faith *Pistor*, drew his Original from *Menapia* a belgick Province in *Gaul*, confining on the *Rhine*. He is describ'd by the Roman Historians to have been a man vigilant and active both in counsell and execution; and was employ'd by the Emperour at *Salvo* in *Gaul* to have care of the Navy appointed to free the Seas on the coasts of *Gaul* and *Brittain* from the infestation of the *Franks* and *Saxons*, who most violently exercised Piracy in those quarters.

This Employment *Carausius* discharged more to the destruction then advancement of the Roman Commonwealth. For though he often vanquish'd and took prisoners many of those barbarous Pirates, yet all the spoyle he kep'd to himself, neither restoring it to its former owners, nor confining it to the Emperours treasure.

Such behaviour rendred *Carausius* suspected of some ill design against the Empire, as if he had on purpose permitted the said Pirates to range freely, to the end he might either partake, or intercept them returning with their spoyle, with which he had rais'd to himself an immense wealth. Hereupon the Emperour *Maximianus* gave command that he should be put to death. Which to avoid, he assum'd the Imperial purple, and possess'd himself of Brittain. A great encouragement and help to which design was afforded by a sedition and rebellion at the same time rais'd in *Gaul* by *Amandus* and *Elisnus* two Roman Generalls, who notwithstanding were quickly subdued by *Maximianus*: but after their defeat he was called by *Diocletian* into Italy, because another rebellion was then begun in *Africk*.

But *Maximianus* was presently after recalled into the West to oppose *Carausius*. For which purpose he made great preparation, especially of Shipping, to pursue the Tyrant into Brittain. Which gave occasion to the foremention'd *Orator* *Mamertinus*

to pronounce before him his *Panegyric*, wherein which many flowers of Rhetorick he magnifies both the greatness of the preparation, and the wonderfull favour of their heathenish Gods in affording the Emperour so miraculous a calmnes and warmth of weather unuall in so Northern a climate.

And though the *Orators* flattery promisd a happy successe to his expedition: yet it seems it fell out otherwise. For *Emperour* expressly declares that severall attempts by war had been in vain undertaken against *Carausius*, a man very skillfull in military affairs: so that in the end they were forced to make a peace, leaving him the possession of Brittain. A proof wherof is afforded us by *Cassiodorus*, who produces a *Coin*, in the one side wherof was this inscription, *C. Carausius Emperour*: and on the other, *The peace of Augustus*.

It seems *Carausius* being left in quiet possession of the Island employ'd well the power allow'd him; for he drove the Northern Caledonian Brittain beyond the wall rais'd by the Emperours *Hadrianus* and *Severus*: and rais'd a new rampire to enclose them, more *Northward* then any had been before. For thus writes *Strabo* the *Disciple of Strabodocus*, *Carausius* built he, built a wall between the mouths of the two rivers *Cladon* and *Caranus*, and fortified it with *Seven Castles*, adding thereto a round bulwark built of *Julius's* stones upon the bank of the River *Carus*: he likewise erected an *Arch triumphall*, in which he inscrib'd his own Name, in memory of his Victory. This building remains to this day, vulgarly call'd *Julius's* Wall, as if *Julius Agricola* had been the Author of it.

XXI. CHAP.

1. *Carausius his Tyranny lasted seven years.*
2. *Persecution ceases in Brittain*
3. *Yet Monasteries and Churches are demolish'd, particularly Winchester*
4. *The Church of Westminister converted into a Temple of Apollo.*
5. *Helena not in Brittain at this time.*

THIS Tyranny of *Carausius* continued the space of seven years, which he began his piracy in the year of Christ two hundred eighty six, and about two years after assum'd the Title of Emperour, invading and possess'd Brittain, which he quietly governed till the year two hundred ninety three, when *Constantinus* made his expedition against him.

Dioclet.
E.M.P.

A.D. 289.

XXI. CHA.

1st Ed. 4th 1st 1st 1st

Orig. hist. 1.
7. 1. 15.
But. hist. 1.
c. 6.
Ensign. 1.

XXI. CHAP.

So

Dioclet.
E.M.P.

A.D. 289.

XXII. CHA.

1st Ed. 4th 1st 1st 1st

Orig. hist. 1.
7. 1. 15.
But. hist. 1.
c. 6.
Ensign. 1.

under Roman Governours. VI. Book. IIII

So that during the said two first years *Brittain* was under the government of *Diocletian* and *Maximianus*, to whom must be attributed the *Martyrdom* of *S. Albanus*, *Amphibolus*, &c.

Now though by *Carausius* his invasion of the Government the persecution ceased; at least so far as that no Edicts were published against them, nor any search after them ordained, nor Tribunalls erected: Norwithstanding the soldiers of *Carausius* having been bred up in rapines, spoyled and destroyed all Churches, and Monasteries remaining.

Among other places the ruins of the Monasteries of *Winchester* and *Westminster* are by Historians celebrated: both which had just a hundred years before been built by King *Lucius*. Concerning the former, thus we read in an ancient Manuscript of the Church of *Winchester*, *Christian Religion remained the space of a hundred years, from the first year of King Lucius, the first Christian King of the Brittain. And so long did the Monks quietly serve God in that ancient Manastrey. But they were all slain in the Church of Winchester, which was all destroyed by the Ministers of the persecuting Emperour Diocletian in the second year of his reign.* To which year also we before refer'd the killing of the *Monks*, as we doe the ruining of the Manastrey to this present year two hundred eighty nine.

As for the Church of *Westminster* how it was at this time profan'd and converted to a Temple of *Apollo*, thus tells an ancient Historian declares, *Whilst the most grievous persecution rais'd by the Emperour Diocletian raged in Brittain, among other Churches this of Westminster was destroy'd, and afterward by the sacrilegious power of Magistrates chang'd into a profane temple of Apollo, in which were exercis'd the superstitious Rites of the Gentiles. By which it came to pass that in the same place where God had been devoutly worshipp'd in his own Church, there idolatrous abominations were afterward perform'd. That place losing the memory of its former Christian inhabitants, became the Head and principall seat where Pagans exercis'd their execrable superstitions.*

During all these cruelties against Christians, and devastation of Churches there is no mention of *S. Helena* the Wife of *Constantine*. Most probable it is therefore that she was before this time departed out of Brittain with her husband, who now govern'd *Dalmatia* or *Ilyricum*: and with them both lived likewise their Son *Constantine*, now fifteen years old, who from his childhood, faith *Pistor*, shew'd an aspiring mind, inclin'd with a desire of rule.

Dioclet.
E.M.P.

A.D. 292.

XXII. C.

1st Ed. 4th 1st 1st 1st

Orig. hist. 1.
7. 1. 15.
But. hist. 1.
c. 6.
Ensign. 1.

XXII. CHAP.

1. 2. *By reason of distractions in the Empire, two new Cæsars elected, Galerius and Constantius.*
3. *Constantius marries Theodora daughter in law to Maximianus.*
4. *S. Helena divorced, and seated at Treves: of which many proof.*
5. *Constantine left in Diocletians Court, as a pledge.*

IN these days there was a great confusion of the Roman Empire on all sides, both by open invasions and civil dissensions. For the Persians in the East, and the *Sarmatians* in the North made furious irruptions into the Provinces adjoining: likewise besides Brittain posses'd by *Carausius*, *Acchilus* vexed Egypt, and *Iulianus*, together with the Nations called *Quingagena*, &c.

These distractions occasion'd the Election of two new Cæsars, that so the Empire might rest more securely upon more pillars. *Constantius* was chosen by *Maximianus*, and *Galerius*, surnam'd *Armentarius*, by *Diocletian*. Norwithstanding the supreme authority and Majesty of the Empire reld in *Diocletian*, to whom the other three imputed their advancement, and were his hands and instruments to fight and overcome for him.

Moreover it was prudently advis'd among them to strengthen their Society by the bond of affinity. Whereupon *Diocletian* gave his daughter *Felicia* a wife to *Galerius*, and *Maximianus* his wife daughter *Theodora* to *Constantius*: before which marriage he was compell'd to a divorce from his beloved Wife *Helena*, who after this was esteem'd his Concubine, or at least a wife in the second and inferior place. Which divorce notwithstanding brought no prejudice to their Son *Constantine* who was born in marriage before, and enjoy'd his right of Primogeniture, and succeeded his Father in the Empire, notwithstanding other Sons born to *Constantius* by *Theodora*.

What became of *Helena* after this new marriage, will deliver our enquiry. *Malbranque* a French Historian affirms this she lived a Quæstia a Town in the Province of *Belgick Gaul*, where now *Hefflin* is situated. But more probable it is that *Constantius* fix'd her habitation at *Treves* where he built her a sumptuous Palace, faith the *Abbot Berengius*, who files her an inhabitant of the City of *Treves* (*Treuerorum*) adding this passage, *The ancient magnificence of her Palace at Treves*

Malbranque. 1.
c. 15.

Strongest. 1.
c. 15. *de civ. max.*
c. 15.

origines

DIOCLET.
EMP.
A. D. 293.

impl. l. d.
v. l. d.
Germ. c. 5.

impl. in v. d.
impl. in l. d.
c. 8.

14. B. v. 13.

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argues the Nobility of Helena's race: where the Pavement front'd with marble of several sorts declares: how much that house exceeded all other. The walls also curiously painted, and round the gracefully rising the mark of their Majesty's high exaltation. Besides all this, the great number of piousness conferr'd by her on Gods Churches loudly speak the ancient Nobility of her Stock. From hence it is faith Lupoldus Hebenburgum, that many Authors (as Otto Erisingensis and Godefridus Paterburchensis) do affirm that S. Helena the Mother of Constantine had her original from Triers.

5. Certain it is that there are many marks which testify her affection to that City, which a little while after this, to declare its relation to S. Helena and to eternise her name, caused Modest to be coynd with this Inscription on the one side, *FLAVIA HELENA APOSTOLICA*: and on the other, *SECVLT. AS REIPUBLICAE*: whereto was adjoined underneath, S. TA importing that it was signed (or Coynd) at Triers. Which Inscription evidently declaring Helena to have been adopted into the Imperial Flavian family, and honour'd with the Title of *Apostolice* or *Empress*, sufficiently evinceth that Helena was not the daughter of a mean host, nor call'd off by Constantine after his marriage with Theodora.

6. As for her Son Constantine, he was at this time received into the family of Diocletian at Rome, there to remain as it were a pledge of his Fathers fidelity. Where (saith Eusebius) being then but a youth, though his conversation was among persons full of all impiety, yet he was not infected by them: For his natural good disposition directed by an instinct of Gods holy spirit, drew him from their vicious customs to a course of life acceptable to God, and exemplary for piety. Besides this, an earnest desire to imitate his Fathers virtues invited him powerfully to conform his practices to the good examples given him by those who were pious and good. Thus writes Eusebius, who professes that himself was an eye-witness of all this in a progress of the Court through Palestine, and how he saw the great effects that Diocletian had of him when he was but very young, as whose right hand he commonly held, highly graced by the Emperor, and acceptable to all that saw him, for his beauty, grace, fulness and modesty. But leaving young Constantine at Rome, or perhaps in the East, we must return to his Father Constantine.



XXIII. CHAP.

1. Constantine his expedition against Carausius into Gaul.

2. He wins Gessoriacum, or Boleign.

3. He subdues the Franks in Batavia.

4. Carausius slain by Allectus in Britain.

5. Allectus succeeds in the Tyranny.

6. Constantine passes into Brittany.

7. Allectus defeated and slain by Constantine his General.

8. Constantine serves London from ruins: and makes the Franks captives and slaves to the Britains.

9. The day of the Britains at the reception of Constantine.

10. Constantine accompanies Diocletian into the East: his virtues.

1. Constantine being created Caesar, immediately made an expedition into Britain against the Tyrant Carausius. Being in Gaul he by admirable art and industry took the Sea-town Gessoriacum, now call'd Boleign, which Carausius had for his own safety and safe strongly fortified. Which exploit of Constantine is elegantly celebrated by the Oratour Eumenius in his Panegyrick pronounced before him.

2. There likewise we read how Constantine, not to be idle during the time that a fleet was preparing for his expedition into Britain, subdued Batavia, Carausius his own country, then possid'd by several Princes of the Franks, who were a German Nation, great numbers of whom had transplanted themselves thither.

3. Now whilst Constantine thus employ'd himself on the other side of the Sea, Carausius in Britain was murdered by C. Allectus, whom he had made General of his forces, and who for diverse flagitious acts done by him feared his just revenge. After which the Tyrant thinking that the better way to secure himself, assum'd also the Title of Emperor, as is declared by his Coins yet extant bearing the said Title.

4. Against this new Tyrant, Constantine the year following sail'd into Britain. Allectus then had a strong fleet in the Isle of Wight, to oppose his Enemies coming. But such was Constantine his felicity, that by reason of tempestuous weather his fleet pass'd undiscovered by Allectus his Ships, and landed without opposition in Britain: where being arriv'd, Constantine in excess of courage set on fire all his own Ships, to let his soldiers know, that the y^e must either over come, or be slaves. All this we learn from the forementioned Oratour.

J. After

DIOCLET.
EMP.
A. D. 294.

XXIII. C.

A. D. 295.

Emm. 76

164.

Ant. 75

P. 144.

P. 144.

P. 144.

P. 144.

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P. 144.

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P. 144.

DIOCLET.
EMP.
A. D. 294.

XXIII. C.

A. D. 295.

Emm. 76

164.

Ant. 75

P. 144.

P. 144.

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under Roman Governours. VI Book. 113

5. After this, (saith the same Author, Constantine) marching against the Tyrant divided his Army, one part he lead himself, and the other he committed to the conduct of Allectus avoyding the opposing himself against Constantine, chose to try his fortune against Allectus, by whom without any loile of the Romans side, he was utterly defeated, and notwithstanding his design to disguise himself by casting off his Imperial Purple, he was found out and slain.

6. But a great part of his Army, consisting of strangers, Franks and Batavians, seeing their Prince and Tyrant dead, fled diligently towards London, with an intention to take the spoiles of that rich City, abounding with merchandise. When on the sudden Constantine happily appeared unawares, and cut them in peices, so forcing that City from the ruins. Those who escaped the slaughter he gave for captives to the Britains, who affectionately joynd with him. But afterwards he thought it more secure to remove those barbarous strangers into Gaul, where he dispers'd them into severall Provinces, as Amiens, Beauvais, Troyes and Langres.

7. After this Victory it is incredible with what universal joy Constantine was receiv'd by the Britains, who for the space of almost nine years had been oppress'd by Tyrants, suffering all manner of indignities in the violation of their wives and daughters, the slavery of their wives and loss of all their subsistence: and at last by this Victory were restor'd to the Roman Government, now most acceptable to them under Constantine, not only a Prince of great moderation and Clemency, but allied to them by his marriage with Helena, and affording them a Prince of their own blood.

8. Which young Prince Constantine at this time accompanied Diocletian into Egypt, where he gave egregious proofs of his excellent disposition. For thus writes Paulus Diaconus of him, There was with Diocletian in Egypt Constantine the son of Constantine: who brought him a very young man, shew'd himself worthy of his courage in battle: and in his behaviour also favoured the Christians. Whose progress in all endowments of mind and body Diocletian with envy observed: and foreseeing that he would prove the ruin of his Tyranny, and a destroyer of his Pagan Errors, he had a design by subtlety to take away his life. But Almighty God beyond all expectation saved him from the others cruelty, and restored him to his Father. The Tyrant, no doubt, knew that he had been from his infancy nourish'd with Christian milk: and could not but observe that he look'd on his cruelties against the poor Christians: with unwilling eyes: therefore he detain'd him under strict guards intending probably greater mischief to him.

9. It is not here to be omitted that this young Constantine at this time took to wife Minervina, of whom he begot his eldest Son Crispus, who was twelve years old when his Father married his second wife Eudoxia. Eusebius according to his custom slanderously calls Minervina Constantine's (quodam) bastard or concubine: whereas both Eusebius and the Author of the Panegyrick pronounce'd at his second marriage highly commend him for his chastity, in that, saith he, imitating the continence of his Father, he would not admit into his unspained breast any wandering lusts, nor so much as those pleasures which custom allows to youth, but was a new miracle, a young man uxorious. Which encomium could not without extreme and most ridiculous impudence have been spoken at such a time in such an assembly, if either Helena had been his Fathers Concubine, or Minervina his own.

XXIV. CHAP.

1. Persecution ceases in Britain by Constantine his clemency: contrary to the assertion of Lefley and Heitor Boethius.

2. S. Nicholas a British Bishop and Martyr.

3. No Scots yet in Britain.

1. What a happy change the oppress'd Christians in Britain found in their condition after this Victory of Constantine over the Tyrant Allectus, is further declared from the testimony of our ancient British Historian Gildas, who says that nine years of persecution being ended, they began to repair Churches demolish'd, and to build new ones to the honour of Martyrs, that they publicly celebrated divine Mysteries and solemn Festivities. &c. The which is confirmed by Eusebius, who says, That whereas there were former persecutions in the government of the Roman world, Constantine only, having entered, and was, into a covenant of friendship with God like the former Governors, was utterly aspers'd from the practice of the other three: For whereas they visited the Churches of God, and despoil'd their Provinces with the blood of innocent Christians shed with unmerciful cruelty: Constantine on the contrary was Author of most perfect tranquillity to his subjects, like an indulgent father allowing them a free power of exercising the duties of the true Christian Religion, without any molestation.

2. Which Testimonies so ancient and authentic doe manifestly disprove the assertion of Lefley the Scottish Historian and Heitor Boethius who unitlyly impute cruelty against

DIOCLET.
EMP.
A. D. 294.

XXIV. C.

XXIV. CHAP.

A. D. 295.

Gildas de

164.

Ant. 75

P. 144.

P. 144.

P. 144.

P. 144.

P. 144.

P. 144.

P. 144.

P. 144.

P. 144.

P. 144.

P. 144.

P. 144.

P. 144.

P. 144.

P. 144.

A. D. 305.

no where read that the evervanted *Britanny*, and much leffe that she was added to *Christian Religion*: so that it can be no other but, *Helena, a British Lady and a Christian*, who doubtles was always attended by *Proffis* daily praying for *Cæsar*.

XXVII.
CHAP.

XXVII. CHAP.

1. *Diocletian and Maximianus depose themselves: to whom Galerius and Constantius succeed Constantian his moderation.*

2. *The persecution continues at Rome.*

3. *Agnes Martyr.*

4. *Constantius courage against the Sarmanians. His Death.*

5. *St. Augustine Bishop of London: and Martyr: in what force.*

6. *Ulfus, or Regisius succeeds in that Bishoprick.*

A. D. 304.

IN the year of Grace three hundred and four the two Emperours *Diocletian* and *Maximianus* after twenty years reign together, weary of the cruelties of their cruelty, voluntarily depos'd themselves from the Empire, *Diocletian* at *Nicomedia* and *Maximianus* at *Milan* in *Italy*. In *Diocletian* place *Galerius* succeeded in the Government of the Eastern Empire, and in *Maximianus* his room *Constantius* govern'd the western. Yet so moderate was he in his ambition that, as *Eusebius* says, contenting himself with the Title of *Augustus*, or Emperor, he refused to undertake the solicitude of administering *Italy* and *Africa*: (esteeming *France* and *Britany* sufficient) where all his care was to enrich his subjects, not affecting at all to heap up treasure.

7. *Constantius* his absence from *Rome* was the cause that the former Edicts of *Diocletian* against *Christians* were still in force: For not only *Pope Marcellinus* was crown'd at this time with *Martyrdom*, but the blessed *Virgin Saint Agnes* triumphed also most gloriously over the New Emperor *Galerius* his cruelty.

8. *Zenarus* reports that in the year three hundred and five young *Constantius* accompanied *Galerius* in his war against the *Sarmatians*, where he was by the Emperor expos'd to a single combat with their Chief leader whom by Divine help having overcome, he lead him prisoner to the Emperor: who reaping great glory by that which was intended for his destruction. The same is likewise confirm'd by *Eusebius* the Orator in his Panegyric to him, where he says, *Although Persons had already plac'd thee in a condition, wherein glory could not be wanting to thee, yet thou wastly overcamest it by weapons, and combatting in thine own person with the Enemy, yet entering into a single appointed combat, thou madst thyself more known then before, when thou couldst not be more noble.*

4. This year our English Martyrloge cele-

brates the Martyrdom of *St. Augustine* Bishop of *London*: *St. Bede* likewise, *Ado* *Præmartyr*, *Junodan* and others make mention of him. Now whereas he is call'd *St. Martyr*: it is to be understood that in the late persecution he suffered many things for *Christ's* cause, and this year receiv'd the reward of his Confession. He is said to have dyed at *Augusta* in *Britany*, which City, *saith* *Ammiannus Marcellinus* was anciently call'd *Londinium*. He is call'd by some Authors *Augustinus* & *Augustinus*. And concerning him *Bishop Prierius* writes, we find a commemoration of the same Bishop not only in the Martyrloges of *Ado*, *Ricemartinus*, and *Beda*: but also of *Wulfstan*, *Rabanus*, *Wandelbertus* and that of *Rome*: moreover in the Manuscript Martyrloges of the Churches of *Salisbury*, *Worcester* and *Winchester*. Concerned in his Cruelty, wrongfully calls him an Irish Bishop: and Dempster according to his custom will needs have him a *zenar*.

9. To him succeeded in the Bishoprick of *London* *Ulfus*: whom *seculinus* omits in his Catalogue of the Bishops of *London*. But since he omits likewise the name of *Regisius*, who a few years after this it is known to have assisted at the first Council, to which his name with the Title of his Bishoprick is found fabric'd, it may probably be conjectur'd that *Ulfus* and *Regisius* were the same person.

XXVIII. CHAP.

1. *Constantius was against the Picts: and returning to Turk falls sick.*

2. *He is troubled for the absence of Constantian.*

3. *He is warr'd by an Angel to leave the Empire to Constantian.*

4. *Constantian escapes wonderfully.*

5. *His affectionate welcome.*

6. *Constantian dies, and is Christianly buried by his Son: and by the Romans consecrated.*

7. *He is buried at Turk: not at Caer-narvon.*

IN the year of Grace three hundred and six, it was notable for the death of the Emperor *Constantius*, and the succession of his eldest Son *Constantian*. *Constantian* was at this time in *Britany*, where some commotion among the *Picts* or *Caledonian Britanni* drew him into the Northern parts: where having removed those unquiet enemies beyond the limits prescribed them, he return'd to *Turk*, and there being old, was assailed by his last sickness: which how piously he dispos'd himself for death may be collected from the Character, before mention'd which was given him by *Eusebius*:

1. And moreover the same Author treating particularly of his death addeth: *It may easily*

CONSTAN-
TIUS, EMP.A. D. 305.
Martyr.
Augustin.
7. July.P. 116. 170.
mark. f. 14.Zuar. l. 1.
Audi.Euseb. in vi.
Euseb. l. 1.
cap. 40.XXVIII.
CHAP.

A. D. 306.

Euseb.

Euseb.

CONSTAN-
TIUS, EMP.

A. D. 306.

Zuar. l. 1.
Audi.Euseb. in vi.
Euseb. l. 1.
cap. 40.P. 116. 170.
mark. f. 14.

Euseb.

Euseb.

CONSTAN-
TIUS, EMP.A. D. 306.
Euseb. in vi.
Euseb. l. 1.
cap. 40.Euseb. in vi.
Euseb. l. 1.
cap. 40.Euseb. in vi.
Euseb. l. 1.
cap. 40.Euseb. in vi.
Euseb. l. 1.
cap. 40.Euseb. in vi.
Euseb. l. 1.
cap. 40.

be conceived by any one who shall seriously observe the nature and condition of the actions performed by the Emperours *Diocletian*, *Maximianus* and *Constantian*, how happy a death this Emperor obtain'd from God, whom he served with such Zeal and piety, far unlike in his manners and life to those who were partakers of the same Empire with him.

2. Only one thing was now wanting to his full contentment, which was the presence of his Son *Constantian*, who at this time was at *Rome*, there detained, as a pledge or hostage by *Galerius*. This was a great affliction to *Constantian*, who though he had with him other sons born to him by *Thendrina*, received small satisfaction from them, considering their want of spirit and courage.

3. *Zenarus* reports that at this time whilst *Constantian* was sick, and afflicted in mind by reason of the unhappiness of his other children to succeed him, an Angel appear'd to him, commanding him to leave the Empire to *Constantian*. *Eusebius* likewise more then once affirmeth that it was by Divine counsell and ordinance that *Constantian* succeeded his Father in the Empire. And hereto the Orator *Eusebius* though a *Pagan*, may seem to allude, where speaking to *Constantian* he says, *Who only should we justly commend thy Father's private affection to thee? Thy Succession in the Empire was the Decree of all the Gods, first prescribed by their authority, and afterwards confirm'd by mature counsell of men. At that time thou wast call'd to be a saving guardian of the Empire by celestial signs and divine suffrages.*

4. This affliction of *Constantian* for the absence and dangerous condition of his beloved son, did not long continue: for God was pleas'd in an extraordinary manner to restore him to him before his death. This is thus express'd by *Eusebius*, *Thos Princes*, *saith* he, *which then govern'd the Empire, with envy and fear look'd upon Constantian, desiring him to be a generous valiant, tall young man, of a noble and erect mind. Whereupon they watchfully sought an opportunity to do some notable mischief to him. Then the young man perceiving (for by a Divine infinit his private design) that he was for several times deliver'd from all danger, he began to fill his heart with the example of the great Prophet *Moses*. Now Almighty God graciously dispos'd all things for his safety and advancement, wisely ordaining that he should opportunely be present to succeed his dying Father.*

5. *Amelius Pater* adds an Act of *Constantian* full of prudence and sobriety, by which he secured his flight from all danger of pursuers, to elude whom, he through all his long journey from *Rome* to *Britany* gave

command that all the publick Post-houses should be kill'd: by which means, *saith* the Orator, he arriv'd in *Britany* with his profperous a voyage, that he seem'd to have been brought thither not riding by the ordinary Post, but mounted and flying in a heavenly Chariot.

6. Now with what joy and affection he was received by his Father, *Eusebius* thus describes, *As soon as Constantian* *saith* his son beyond his expectation arriv'd, he leaping from his bed with a tender affection embrac'd him, saying that now his mind was freed from the only trouble remaining in it, which was his sons absence: for which he offered his Prayers and thanksgiving to God with great devotion. Now he offer'd a death almost as welcome to him as immortality. Presently after this he dispos'd of his family and all worldly affairs in good order: and placing himself in the midst of his Sons and daughters, which like a Quire accompani'd him flying in his royal Palace and bed, he bequeath'd the inheritance of the Empire, according to the common Law of Nature, to that Son which in age went before the rest, and so departed out of this life.

7. When *Constantian* was dead, his funerals were celebrated by his Son with all pompe and solemnity, infinite numbers of people afflu'd, and with joyful acclamations and sweet harmony of Hymns celebrating his happiness, *saith* the same *Eusebius*. Moreover that he was according to the Roman Heathenish manner consecrated and refer'd among their Gods ancient *opys* do testify, in which he is inscribed with the Title of *Drusus*, or a person Deified, and on the other side is represented a Temple and two Eagles, over which are the words *Happy Memory*: all which are manifest signs of Consecration, as it is demonstr'd by *Herodian*.

8. He was buried in the City of *Turk*: For, *saith* *Amelius Pater*, men of good credit have reported to us that when the Kings of *Armenia* there were in the memory of our Fathers demolish'd, there was found a Lamp burning in a little vaulted Chappell, in which the Tradition was that *Constantian* had been buried. For *Leontius* a learned writer relates that the *Armenians* had the art to maintain a flame burning for any ages, by the means of a glass dispos'd into a kind of inverted style. So that *Matthew of Westminister* is mistaken when he reports that at *Caer-narvon* near *Soudan hills* was found the body of the glorious Emperor *Constantian*, Father of the Noble Emperor *Constantine*, and by the Kings command removed, and honourably plac'd in the Church of *Caer-narvon*. That body questionles belonged to some other of the same name: for all Historians agree that this *Constantian* dyed and was buried at *Turk*.

A. D. 306.
Euseb. in vi.
Euseb. l. 1.
cap. 40.Euseb. in vi.
Euseb. l. 1.
cap. 40.Euseb. in vi.
Euseb. l. 1.
cap. 40.Euseb. in vi.
Euseb. l. 1.
cap. 40.Euseb. in vi.
Euseb. l. 1.
cap. 40.

Euseb.

Euseb.



THE
SEAVENTH BOOK
OF THE
CHVRCH-HISTORY
OF
BRITTANY.

I. CHAP.

1. 2. *Constantin succeeds his Father.*3. *Et. At first refuses the Title of Emperor.*

CONSTANTINUS dying left behind him several children of both sexes; for besides his eldest son *Constantin* born to him by *Helena*, he had by *Theodora* daughter in Law to the Emperor *Maximianus Hercules* three Sons, *Constantius* (the Father of *Galla* and *Julian*) *Dalmatius* and *Amphilasius*; to whom some add a second *Constantin* and two daughters, *Constantia* married to *Licinius*, and *Eutropea*.

1. Notwithstanding *Constantius* at his death, passing by all these his sons, though born to him by a Wife of the Imperial family and then present with him, he left the Empire to his eldest son *Constantin* only. Which is an undoubted argument that he acknowledged him for his legitimate Son. Whence it is that *Eusebius* writes, that *Constantius* at his death did by the common Law of Nature leave the inheritance of the Empire to that Son who in age went before the rest: and that this disposal was ratified by the suffrages and acclamations of the Army.

2. Notwithstanding *Constantin* not so much out of moderation, as prudent caution

contented himself with the Title of *Cesar*, refusing that of *Augustus* or *Emperor*: in so much faith the *Pangyrists*, as when the soldiers with great affection and ardour would have cast on him the Imperial Purple, he jettured it to his wife and fled from them.

3. There may be supposed more than one Motive to induce *Constantin* to this modest refusal. For *Diocletian* and *Maximianus*, though they had relinquish'd the administration of the Empire, were yet alive, and by their counsels and authority had a great influence on the State, by whom *Galerius Maximinus* and *Severus* were chosen *Cesars* and *Successors*, who had the possession of the Eastern Empire and Italy. Therefore *Constantin* being young and at so great a distance from the Imperial City, had reason to think it dangerous without their consent to assume the *supreme Authority*. Wherefore his first attempt was to gain the affection and consent of *Maximianus Hercules*, from whom his Father *Constantius* had received the Purple robe, and who having then a daughter marriageable, called *Fausta*, *Constantin* demanded her for his wife, presuming the Empire should be her dowry.

4. That such was the mind and intention of *Constantin*, a *Pangyrists* of that time hath well express'd, such was thy prudent moderation (saith he) O *Constantin*, that whereas thy Father had bequeath'd the Empire to thee, thou thoughtst fit to content thy self with the Title

Euseb. Pan.

Pangyr.

Euseb. in ed.
Euseb. l. 10. c. 30.

of

of *Cæsar*, expelling till the same *Maximianus* who had before declared his Father Emperor, should do the same to thee: for thou offendest it more glorious by thy vertue to deserve the Empire as a reward, then to enjoy it as an inheritance by succession. Neither was it to be doubted but that he would confer on thee supreme Power, who had defind thee for his son in *Law*, before thou couldst engage it.

6. Hence appears the mistake of those Writers who affirm that *Constantin* was created Emperor in *Britany* immediately after the death of his Father. For it certainly appears that he took not that Title till the year after, when he paid'st out of *Britany* into *Gaul*. In the mean time he finish'd his Fathers Victories in *Britany* against the *Picts* and *Caledonians* who rebelled, and were repul'd by him beyond the *Wall*. In this expedition he was assisted by a barbarous King of the *Alamanni*, called *Breuc*: by whose counsel, like and endeavours, he assum'd the Title of Emperor the year following, as *Ammian* *Marcellinus* testifies.

1. *Constantin* overcomes two German Princes.
2. Treats with *Maxentius*, and is refused.
3. Marries *Maximian's* daughter, *Fausla*, and receives the Title of Emperor.
4. *Cæ.* *Maximian's* treasury, and punishment.

1. Though *Constantin* at first refus'd the Title of Emperor, yet he kept a resolution to assert it either by agreement or force: for which purpose he paid'st over with a great army into *France*: Where his first exploit was to repulse two barbarous Princes, who fill'd the Countrey with factions, inciting the *Gauls* to rebellion. Their names were *Alaricus* and *Gaisius*, or *Regisus*, call'd his *Comes*: Whom having overcome in battell, for a terror to others, he expos'd them to be devoured by wild beasts. This Victory of *Constantin* is celebrated by *Eusebius* in general terms, but with a notable error in *Chronology*, being placed by him before his voyage into *Britany*.

2. A firm peace being hereby restored to *Gaul*, *Constantin* began to treat a league with *Maxentius*, who the year before having been inform'd of the death of *Constantinus*, had possess'd himself of *Rome*, and usurp'd the Title of Emperor, being assist'd by the *Æfrican* soldiers, and hoping that *Maximianus Herculius* whose daughter he had

married, would favour him in his ambition. With which success being puff'd up, he rejected the motion of concord offer'd by *Constantin*, whom he would not admit into fellowship in the Empire.

3. But *Maximianus Herculius* having heard the late glorious victory obtain'd by *Constantin* over the fore-mention'd barbarous Princes, voluntarily bestow'd on him his daughter *Fausla*, and with her the Imperial Purple. This is testified by a namesake *Panegyrist* of those times, who expressly affirms that at this marriage the name of Emperor was given him, and added to that of *Cæsar*.

4. But presently after this marriage was celebrated, *Maximianus* began to discover his treacherous mind and intention, again to possess himself of the Empire, which he had voluntarily resigned, and bound himself by a Solemn oath in the *Capital* never to resume it. This intention he had made known to his daughter *Fausla* before the marriage: and for the execution of it he sent letters to solicit the armies, and with promises of great rewards attempted the fidelity of the soldiers. All these designs *Fausla* (bearing a greater affection to her husband, than her Father) discover'd to *Constantin*, informing him that the Marriage was intended only to make him secure, and that her Father's purpose was to deprive him of the Empire and perhaps his life too.

5. Hereupon *Constantin* found it necessary to prevent such treacherous designs of his Father in *Law*: who presently after publicly assumed the Name and Authority of Emperor at *Arles*: from whence retiring himself to *Marseilles*, he was there beieg'd by *Constantin*, and afterwards made prisoner. Whereupon he executed on himself the just vengeance of his perjury and treason by the most ignominious kind of death, strangling himself with a halter. Such a delivered end had this Tyrant, who defiled the Western Empire with the blood of so many Christians: Thus did *Constantin* a British Emperor expiate the death of those glorious Martyrs *S. Albanus* and his companions who suffred in *Britany*, in which action *Eusebius* the *Orator*, though a Heathen, elegantly fices him from all suspicion of cruelty.

6. *Constantin* having compos'd affairs in *Gaul*, prosecuted after-ward his Victories into *Germany*, into which he paid'st his army upon a bridge which he built over the *Rhenus* about *Trier*. There he subdued several Nations, especially the *Bastians* which rebelled. The *Belgic Historians* write that in *Constantin's* army were many noble Britons, among which they name three Princes of his Mother *Helena*, *Isabelin*, *Travis*, and *Marino*: Which gave occasion to the *Panegyrist* *Eusebius* to expatiate upon the praises of *Britany*, which he concludes thus, O fortunate *Britany*, now happy beyond all other countries, inasmuch as thou wast the first which didst

Isidori Ps. 8. 1.

Isidori Ps. 8. 2.

Isidori Ps. 8. 3.

Isidori Ps. 8. 4.

Isidori Ps. 8. 5.

1. 2. 3. Monasteries built in *Britany*: Namely *Winchester* and *Abingdon*.

1. Though *Constantin* himself was not yet a Christian, as appears by the *Orations* of *Panegyrist* to him, in which he is extolled for his devotion to heathen Gods, *Mars*, *Vulcan* and especially *Apollon*, whose temples he visited to give them thanks for his *Palatium*, presenting there most magnificent Gifts and offerings: Notwithstanding Christians enjoyed the same peace and security through all his dominions, and particularly in *Britany*, which had formerly been grieved there by the Emperor *Constantinus*.

2. Hence it is that our ancient Records mention the rebuilding and replenishing several Monasteries in this our Island. Among which the most famous were the Monastery of *Winchester* and *Abingdon*. Concerning the former, *Bishop Godeswin* out of ancient *Monuments* testifies that it was begun and perfected within the space of one year and thirty days between the Church, the lodgings of the Monks and all other Offices and buildings for their several uses were entirely finished: And at the request of *Dreadam the first Abbot* of this New Monastery, it was by *Constantine* Bishop of *Winchester* consecrated to the memory of *S. Amphibalus Martyr*. In which time it continued more than the space of two hundred years, till *Cerdicus* the first King of the *Western Saxons* driving away and killing some of the Monks, turn'd it into a Temple of *Idolatry*. The same account of it is given by *Thomas Rudberr* (quoted by *Bishop Fisher*) from *Ciculus Rudberr* and *P. Gildardus*, ancient Writers: though he erre much in his *Chronology*, placing this restitution in the year of our Lord two hundred ninety and three.

3. As for the Monastery of *Abingdon*, if the *Chronicle* of that place may be credited, *Constantine* himself in his younger days had his education there: And *Gregory* belonged no fewer than five hundred Monks, which liv'd by the labour of their hands in Woods and deserts, and every Sunday and Sabbath day resorted to the Monastery to perform their devotions: Besides which five hundred, there resided constantly fixty Monks attending to daily reciting of *Psalms* and holy Christian sacrifices.

A. D. 309. Isidori Ps. 8. 1.

A. D. 310. Isidori Ps. 8. 2.

Isidori Ps. 8. 3.

A. D. 311. Isidori Ps. 8. 4.

Isidori Ps. 8. 5.

1. Miserable death of the persecutor *Galatius*, and peace of the Church.
2. Four persons assuming the Title of Emperor.

1. About this time *Galatius Maximianus*, surnamed *Armeniacus*, felt the just avenging hand of God, who visited upon him all the innocent blood of Christians most cruelly shed by him: for he dyed miserably consumed by peccet-meale, an incurable rottenness corrupting all his members with intolerable torments and stench. Neither could the wrath of God be pacified towards him, though he acknowledged his justice, and wrote *Edicts* in favour of Christians, imposing an end to the long and furious persecution rais'd by *Diocletian*.

3. There yet remain'd in the *Roman Empire* fewer persons who supremely and independently administered their several respective Provinces: *Constantin* in *Gaul* and *Britany*, *Maxentius* in *Italy* and *Africa*, *Maximianus* in the *East*, and *Licinius* in the *Pannonies*, *Greece*, *Ibryum* and *Thrace*: All which Provinces in a short time became united under the Monarchy of *Constantin*.

1. 2. *Cæ.* *Constantin* attempts against *Maxentius*.
4. He prays to the true God.
5. 6. *Cæ.* *Constantin's* appearance of the Cross: and the Veneration of it erected.

1. NOW follows the three hundred and twelfth year of Christ in all respects prosperous to the Church of God: for, faith *Baronius*, then it was that a New persecution begun by *Maximianus* in the East was interrupted by many calamities sent from God: And in the self the tyrant *Maximianus* by the divine Vengeance of the Holy Cross was conquered and slain.

2. But omitting *Eastern* affairs, not pertinent to our present History, design'd to shew the succession of our Christian Faith in *Britany*: I will the more copiously prosecute the *Exploit* of this glorious British Prince the Emperor *Constantin* in the West, his prosperous expedition against the tyrant *Maxentius*, and miraculous Victory over him, the consequent wherof was the establishing of Christian Religion, and its victory over all other Professions of Divine Worship.

A. D. 311. Isidori Ps. 8. 1.

A. D. 311. Isidori Ps. 8. 2.

A. D. 311. Isidori Ps. 8. 3.

Enst. in
P. 1. Conf. 1.
S. c. 16.

Pid. Inveni
Pan. gyt. 6.

Enst. in P. 1.
S. c. 16.

Inveni Pan.
gyt. 6.

Enst. in P. 1.
Conf. lib. 1.
c. 16.

Enst. in P. 1.
Conf. lib. 1.
c. 16.

3. It was a great happiness to Christians that Maximian refused those conditions of agreement offered him by Constantine: for had he accepted them the Christian Faith had much more late become the publick Faith of the Roman Empire, and Constantine's invasion of him had wanted a considerable part of its justice. Whereas Concord being denied, and all Italy, especially Rome, groaning under the Tyranny of Maximian, exercised all manner of ways, by infinite Murders, oppressions, adulteries, Violations of Virgins, and all manner of abominable Vices, it was not only a necessary care of his own safety, but a duty which he owed to mankind that he moved Constantine to free the world of such a Monster, odious not to Christians only, but Pagan also, who employ'd their tongues and pens to give a fitting Character of his detestable life. Hence it is that Constantine himself in an Epistle written by him afterwards to his Subjects in Palestine, professes that he was called and incited by God himself to free the world not only from idolatry, but innumerable calamities with which it was oppress'd under the Tyranny of its Pagan Governours.

4. Constantine concluding a war against Maximian to be both most perfectly useful and necessary, his next thoughts were built how to prosecute it. He had an extraordinary far stronger then himself, his own forces when he paid the After, as the Orators testifies, being little more then a fourth part of the others. In this exigence, as Eusebius reports from Constantine's own information, he had recourse to Divine assistance: and a multitude of Gods being then worship'd in the world, he was uncertain to which of them he should address himself. After a long sad consideration, calling to mind how the former Emperours had been abused to their own ruine by false Oracles, incantations, and inhumane Sacrifices offered to their Heathen Gods, he resolves to put his confidence in that only true God who worshipp'd all her life long by his Mother Helena, and by his Father Constantine towards his end. And him, that he would discover to him who he was, and how he would be worship'd, and that he would protect him in the dangerous condition he then was.

5. This devotion of Constantine was not without a signall reward, for by a wonderful and stupendous miracle in the fight of the whole Army Almighty God declared how acceptable it was to him. The relation is recorded by Eusebius from Constantine's own mouth, and attestation of his oath, after this manner: The sun having pass'd his Meridian, and beginning to decline, I saw manifestly the sign of the Croise over the sun in heaven signified by a resplendent light, together with these words infer'd (as it is said) By this be known. Which spectacle caused great admiration both

to himself and his whole army then attending him. 6. Among other Spectators of this prodigy, was one Artemus, a man of great quality, being afterwards Prefect of Egypt: who gave this account of it to Julius the Apostate, Constantine, said he, forsaking Pagan Idolatry converted himself to Christ, being divinely call'd thereto when he waged a dangerous war and full of difficulty against Maximian. For at that time about noon there appeared to him the sign of the Croise, more bright then the sun-beams, together with golden letters signifying his Victory in that war. For we also being engaged in the same war beheld it, and read this Inscription. Moreover the whole Army saw it, and there are yet alive in thine own army many witnesses of the same.

7. St. Jerome relating this Story, adds, that together with the apparition of the Croise, there were seen many holy Angels, who to encourage Constantine supplied with the fight, sayd to him, O Constantine, by this thou shalt overcome. And Zoneramus affirms that Constantine saw a Hermes armed, who bore in his hands the Sign of the Croise as an Ensign.

8. This celestial Vision though it was well understood by the Christians there present, and gave unspeakable comfort to them: Yet the Croise, being a thing most detestable to the Idolatrous Pagans, was look'd upon by them as a fatal and ominous sign. And hereupon the Orators of those times, though after the Victory they rightly interpreted this Vision of heavenly armies seen in the aire, as ranged in order to assist Constantine, Yet they conceal'd the effect which they wrought then in the minds of the Pagans, for said one of them, What God warrs who when all thy Captains and Nobles did not only silently murmur, but openly declared their fear of that ill-boding Prodigy, yet thou of thine own self against the counsells of thy friends and warnings of the sooth sayers, didst perceive that that apparition signified the time was come of delivering the City of Rome from servitude.

9. At the first indeed Constantine, nor yet a perfect Christian, was astonish'd and affrighted at this vision, as well as the other Pagans: But by what means he arriv'd at a right understanding of it, is thus from his own relation declar'd by Eusebius: Constantine, said he, was distracted and disquieted with great doubts and fears what that wonderful vision should portend. In which solicitude of thoughts the night overtook him. And when he was asleep, his Lord appear'd to him bearing the same sign which had been shewn him from heaven, and commanded him to cease a daughter and City representing the same sign which had appear'd to him, to be framed: and that he should make use of that as a firm guard and protection whensoever he was to commit battell with his enemies.

10. The Historian adds as soon as the day appears

Enst. in P. 1.
Conf. lib. 1.
c. 16.

Enst. in P. 1.
Conf. lib. 1.
c. 16.

Enst. in P. 1.
Conf. lib. 1.
c. 16.

Enst. in P. 1.
Conf. lib. 1.
c. 16.

Enst. in P. 1.
Conf. lib. 1.
c. 16.

Enst. in P. 1.
Conf. lib. 1.
c. 16.

Enst. in P. 1.
Conf. lib. 1.
c. 16.

Enst. in P. 1.
Conf. lib. 1.
c. 16.

Enst. in P. 1.
Conf. lib. 1.
c. 16.

Enst. in P. 1.
Conf. lib. 1.
c. 16.

Enst. in P. 1.
Conf. lib. 1.
c. 16.

Enst. in P. 1.
Conf. lib. 1.
c. 16.

Enst. in P. 1.
Conf. lib. 1.
c. 16.

Enst. in P. 1.
Conf. lib. 1.
c. 16.

Enst. in P. 1.
Conf. lib. 1.
c. 16.

Enst. in P. 1.
Conf. lib. 1.
c. 16.

he rose from his bed, and declared to his friends his mysterious vision. And afterwards calling together the most cunning Artificers, skillfull in Gold and precious stones, he plac'd himself in the midst among them, and to words directed to them the form and pattern of the sign which had appear'd from heaven: Commanding them to imitate the form thereof in gold and precious stones. (And the said Author giving a description of the Labarum or Banner carried always in Constantine's Army, thus proceeds) The Emperour, said he, did always after make use of this saving sign of the Croise as a firm defence against all hostile violence and danger: the constant representations whereof he commanded to be made, and perpetually be carried before his Army.

11. The devotion of this pious Emperour encouraging more and more to the sacred Cross, moved him to cause innumerable representations of it to be plac'd in several places both publick and private. To this purpose writes the same Eusebius, so great and divine was that love wherewith the Emperour embrac'd our Lord, that he not only that the Emperour of the living Pagans should in a fair Table adorned with much gold and precious stones of all kinds, be fix'd in the Entrance of his Palace, in the principal room, in the middle of his house, and in the guilded roof thereof: That seemed to the most holy Emperour to be a firm bulwark of his Kingdom.

12. No wonder then if the veneration of the holy Cross became yet more increased among Christians. We have shew'd in the life of St. Athanasius that it was even from the beginning practis'd: Which practise seems now to have been authorized by our Lord himself from heaven: And that the Devout Christians of these times understood it so, appears by the general zeale they shew'd in honoring this mark of our Salvation: which that it was acceptable to God was demonstrated by innumerable Miracles wrought thereby. But to return to Constantine.

VI. CHAP.

1. Constantine's victorious march to Rome. 2. The fight with Maximian, and overthrow of him: who is drown'd in the Tiber, in the insular isle of the Romans, &c. 3. Constantine venerates the Croise. 4. Whithersoever he goes.

Constantine being encourag'd with this glorious a testimony of Divine assistance, moved with the Croise both on his helmet and forehead, and conducting an Army before which was carried the same triumphant Banner, pursued his expedition into Italy: and approaching to the Alps subdued the Segusians presuming to resist

him: And having pass'd those Mountains, conquered the Taurini, and after them the City of Verona, which trusting in the multitude of its garrison had the boldness to shut the gates against him. Aquileia, Medione and all other Cities on this side the Po follow'd the fortune of Verona.

13. Thus having cleared all the Provinces behind him of Enemies, he march'd courageously to Rome it self, where the Tyrant for more then sixe years had exercised all manner of crimes: He had not the courage all that time to issue once out of the City, or to oppose Constantine's progresse, partly being affrighted with his lulls, and affrighted with prodigies and divinations of his Death-spyre.

14. But as soon as Constantine approached to the City, Maximian was enforced to draw out his Army consisting of one hundred and seventy thousand foot, and eighteen thousand horse: these numerous forces he ranged beyond the Milvian bridge, so that they were thus out of the City by the river. To the strength of his Army the Tyrant added the stability of a Fraterum, for he had caused the bridge to be framed, that at his pleasure he might for his advantage easily dissolve it.

15. On the other side Constantine having ranged his Army, himself with great courage gave the onset, by which he immediately broke his enemies ranks, so that little resistance was made except by the Pretorian soldiers, who, expecting no pardon, because they only had created Maximian Emperour, covered the ground with their dead bodies.

16. The enemies being thus put to flight, found their flight unsuccessfull, because the straitness of the bridge hinder'd them so that the slaughter was exceedingly great, and there being no other means to avoid the sword but by entering the River, great multitudes were swallow'd by it. As for the Tyrant, he to conceal himself had call'd off all marks of his authority, and adventured into the River, but not being able to ascend the steep banks, was hurried down the stream and drowned. His body was cast upon the shore below: which the Roman people having found, they cut off his head, which flitting on the top of a spear, they carried it up and down the City with great joy and triumph.

17. Since Rome was built, said the Panegyrist, never thence a day celebrated with greater and more universal joy, so that desired to be celebrated, then that of Constantine's triumph after this Victory. His triumphal chariot was attended with such a multitude of Frinces or Generals, but with the Roman Nobility freed from dangers and chains: Rome did not enrich herself with spoils of enemies, but herself ceased to be the spoyle of an inhuman Tyrant, &c.

18. This common joy, acclamations and ap plauds the pious Emperour would have and be affected, not to himself, but only for the vertue of his holy Croise, to whom he gave the

Enst. in P. 1.
Conf. lib. 1.
c. 16.

Enst. in P. 1.
Conf. lib. 1.
c. 16.

Enst. in P. 1.
Conf. lib. 1.
c. 16.

Enst. in P. 1.
Conf. lib. 1.
c. 16.



Enst. in P. 1.
Conf. lib. 1.
c. 16.


Enst. in P. 1.
Conf. lib. 1.
c. 16.

Enst. in P. 1.
Conf. lib. 1.
c. 16.

Enst. in P. 1.
Conf. lib. 1.
c. 16.

Enst. in P. 1.
Conf. lib. 1.
c. 16.

CONSTANTIN. EMP.	124 The Church-History of Brittany	CONSTANTIN. EMP.
A. D. 311. Eusebius in his Confession. l. 1. c. 19. Theodosius. l. 2. c. 19. Symmachus.	<p>praises and acknowledgment of his Victory, as Eusebius testifies. And Prodanus adds, that Constantine at his triumphant entrance into the City commanded the Crosse to be carried before his army, to show and Rome might see by what means she had been freed from Liberty: and moreover that he enjoyed both the people and Senate of Rome to profess themselves before the Crosse, and adore the name of Christ.</p> <p>8. It is a great mistake therefore in some Protestant Writers, by name Whistler, who affirms that Constantine indeed did use the sign of the Crosse which appeared to him from heaven, for an Emblem: but that no proof can be given that the Crosse was honoured or venerated by him. Whereas the passage now cited out of Eusebius evinces the contrary: and so some expressly affirms that Constantine gave great honour to the holy Crosse, both for the aid afforded him by it: versus in his wars against his enemies, and likewise for the devout application of it to him. Negroes may be added an argument invincible, in that he built a Church dedicated to the honour of the holy Crosse: Yea and Prodanus in another place says,</p> <p><i>Perilluque Cruxi summa Domina adorata</i> that is, The supreme Governor of the Empire adores the Badge of the Crosse.</p> <p>9. This honour was not only acknowledged by Constantine himself to be due to this sign of our salvation: but he signified his will that all the world should do the same: This he did by raising his statue in Rome, holding the Crosse in the right hand with this inscription; By the living sign, the true form, the rule of Tyranny. And having given perfect liberty to the Senate and people of Rome, he offered them to their ancient gods and Idols.</p> <p>To all these things are farther confirm'd by another inscription which according to a Decree of the Roman Senate was engraven in Stone, To the Emperor Valentinus Constantinus the great, the Senate and people of Rome. For that by insinuation of the Divinity and his own magnanimous courage he at once with his army avenged the commonwealth of the Tyrant and his whole nation, therefore we have dedicated to him this triumphal Arch. In which inscription the Victory is ascribed, contrary to the Roman custom, to one true God, and not to those many Gods adored there.</p>	A. D. 311. XII. CHA.
Whistler, com- pares.	<p><i>Perilluque Cruxi summa Domina adorata</i> that is, The supreme Governor of the Empire adores the Badge of the Crosse.</p>	XII. CHAP.
Symmach. l. 2. c. 19.	<p>1. A Fear this to signify a Victory Constantine sent for Licinius the Emperor to Milan, where he gave him to wife his Sister Constantia, and obtain'd of him to subscribe to an Edict in which free liberty was given to all to make profession of Christian Religion, and moreover all Churches belonging to them, which had been seized on, were restor'd. The form of which Edict is recorded by Eusebius: By which is manifest that even in the times of persecuting Emperors the Christian Churches enjoy'd lands and possessions: So that what hath been formerly written touching the endowing our British Churches by King Lucius, &c. may more fully challenge belief.</p> <p>2. And to make this grace universal, he perswaded the same Licinius to join with him in a letter to Maximian Emperor of the Eastern Provinces, to grant the same freedom to Christians within his dominions: To which request Maximian, though with great unwillingness and repugnancy, yielded.</p> <p>The absence of Diocletian, who, though invited, refused to meet Constantine at Milan, was a great cause that these Privileges were more easily granted to Christians.</p> <p>3. It is affirmed by Matthew of Westminster, who relies himself Pliniodorus, that at this time Constantine chose into the Senate, among other strangers, the three Princes of his Mother Helena, Traherius or Trairius, Marius and Leolinus. And this perhaps might give occasion to Julian the Apostate, as Martellanus writes, to endeavour to blacken the memory of Constantine as an impostor and pretence of the ancient Roman Law: For he expressly accuses him for being the first Emperor who admitted barbarous strangers into the Senate and Consular robes.</p>	Euseb. l. 1. to c. 1.
Eusebius in his Confession. l. 1. c. 19.		Haring. ad c. 19.
Haring. ad c. 19.		Lambert. Martellus. l. 1. c. 1.
Lambert. Martellus. l. 1. c. 1.	<p>XIII. CHAP.</p>	XIII. CHAP.

CONSTANTIN. EMP.	under Roman Governors. VII. Book. 125	CONSTANTIN. EMP.
A. D. 314.	<p>VIII. CHAP.</p> <ol style="list-style-type: none"> 1. Benediction of Bread, not unleavened, instituted by Pope Silvester. 2. Troubles in Brittany, by Othavianus. 3. A new frame of Government in the Empire. 4. A synod assembled at Arles. 	A. D. 314.
VIII. CH.	<p>1. IN the beginning of the year of Grace three hundred and fourteen the Holy Pope Silvester succeeded Melchades: concerning whom the ancient Book of Roman Bishops records, that he ordain'd that of the oblation offered by the people in the Church the Bishop or Priest should bless or consecrate loaves of bread cut into small particles, and keep it in a pure and convenient vessel: to the end that after the solemnity of Mass such as had not communicated, should partake of them on all Sundays and Festes. These morsels of bread thus blessed were called <i>Eulogia</i>, and were intended to be tokens of Unity in Faith and Charity among Christians. Which holy custom continues to this day in the Church: notwithstanding some have swerved and degenerated from the first institution, by giving this Benediction on unleavened bread: whereas in the Constitution of St. Melchades it is expressly call'd <i>Fermentum</i>, or common bread.</p> <p>2. This year whilst Constantine made an expedition into France where he fought prosperously against the Germans: there was rais'd a sedition in the western parts of Britain, where a certain King of the Gewissas call'd Othavian, was in rebellion against the Emperor, who by Constantine with the Government of the country who having advice thereof, sent Traherius or Trairius, his Mother's Uncle with three Legions: who Landing at Cairpers or Portchester, (now called Portsmouth) took the town within two days. Which Othavian hearing, came against him with strong forces, and in a battle put Trairius to flight: who retiring into Alcania began to wash the Provincians. After which a second battle was fought in Westmerland where Othavian was so bravely vanquish'd and dejected of his own, being forced to fly into Norway to beg aid of King Humbert or Gumbert, as some call him. This relation is given by Flaccian, with whom Simon of Durham and others agree.</p> <p>3. That which probably gave an occasion to these troubles in Britain, was the change in the Government: which was now introduced by Constantine, who is accus'd by Zosimus, for disturbing the former well constituted frame of the Empire: though it cannot be deny'd that in the alterations made by him he imitated the ordinances of the Emperor Hadrian.</p>	P. d. Com- dan. Britan- in Roman.
A. D. 314.	<p>4. In this manner then was the Empire now administered. He divided it into four Prefectures, governed by so many Praetorian Prefects: The first was call'd the Prefect of the East, to whom was subject all Eastern Provinces as far as Mesopotamia, the Cilicians, Cappadocians, Armenians with many other Provinces in those countries: and likewise Egypt together with Pentapolis of Lybia. The second was the Praetorian Prefect of Illyricum, who governed that country, and with it Macedonia, Thessalia, Epirus, all Greece with the Island of Creta and other Islands adjacent. The third was the Prefect of Italy, to whose jurisdiction was subject Sicily with all the Islands near, and likewise Africa. The fourth was the Prefect of Gaul and all other Transalpine Provinces, as Spain, Germany, Britanny, &c.</p> <p>5. By which new frame of Government Britanny being no longer admitted immediately by the Emperors Lieutenants, but by a Prefect of the Prefect of Gaul, by which means it was esteemed as an accellory Province of Gaul, no wonder if this new yoke of servitude was displeasing to the Britanni, who upon that occasion might easily be moved to sedition by their Prince Othavian or any other ambitious and discontented persons: the ill success whereof we have before declared.</p> <p>6. Concerning which the relation of Scottish writers scarce deserve to be taken into examination. Who tell us that Othavian being vanquish'd by Trairius fled to Finconmark King of Scotland, who refused to yield him up at the request of Trairius: on the contrary in his quarrel he rais'd an army, fought and vanquish'd Trairius in the Province of Westmerland, which, say they, since Caradoc his times belonged to Scotland. All which story seems an invention on purpose to illustrate the name of Scotland and its pretended King: of which no mention as yet can be found in any approved Authors.</p> <p>7. At this time Constantine made his abode in Gaul, afterward call'd France: where he was much distracted and disquieted: and more by the factions of Christians among Christians, then any commotions of confounding barbarous Nations. Upon which occasion he was compell'd to command a General Assembly or synod of the western Empire to meet at Arles for compounding the seditions rais'd by the Donatists: To which synod since the British Bishops were by name call'd, it is requisite we should make some stay to declare the proceedings of it.</p>	P. d. Com- dan. Britan- in Roman.
A. D. 314.	<p>8. That which probably gave an occasion to these troubles in Britain, was the change in the Government: which was now introduced by Constantine, who is accus'd by Zosimus, for disturbing the former well constituted frame of the Empire: though it cannot be deny'd that in the alterations made by him he imitated the ordinances of the Emperor Hadrian.</p>	P. d. Com- dan. Britan- in Roman.
Zosimus, l. 1.		I. X. CHAP.

IX. CHAP.

1. 2. *Ec. Schism of the Donatists; and its occasion.*
3. *Ec. The Donatists after several condemnations, still appeal.*

1. **T**HE Enemy of Truth and Peace having lost the advantage of opposing *Christian Religion* by the violence and rage of his instruments, the *Heathen persecuting Emperours*, did not for all that cease from his malice, which was heightened by Envy against it, but rather executed another way with more success, by suggesting matter of seditions and divisions among *Christians themselves*. The first publick infamous scene of which scandals was *Carthage in Africa*: And the occasion, was this.

2. *Cæcilius Archdeacon* to *Mensurinus* Bishop of *Carthage* had reprehended a Spanish woman call'd *Lucilla* then living in that City, because before receiving the *holy sacrament* she had with veneration kiss'd the head of a certain person esteem'd by her a *Martyr*, yet notacknowledg'd for such by the *Church*, *Lucilla* being a woman of great power and wealth, upon this reprehension conceived an implacable rage and fury against *Cæcilius*, earnestly expecting all occasions of revenge.

3. This was afforded her not long after, in the year of *Christ* three hundred and six, when upon the death of *Mensurinus*, *Cæcilius* was chosen Bishop of that City. For he requiting a restitution of certain vessels of silver and gold belonging to his Church, which in the late time of persecution had by his *Predecessor* been recommended to the fidelity of certain Elders of that City, they to avoid the necessity of restoring them, joy'd themselves to the faction of *Baron and Celsus*, who had ambitiously fought after the same *Episcopate*, and were rejected the reformation of which repulse incited them to question the Election of *Cæcilius*. *Lucilla* earnestly joyned herself to this faction of unjust discontented persons, who publickly withdrew themselves from the Communion of their Bishop, by which means there was rais'd in *Africa* a most horrible and irreconcilable schism, the flame whereof could not for many ages be extinguish'd.

4. These seditious persons to strengthen their party invited to *Carthage* a number of *African Bishops*, who formerly in a publick Council at *Carthage* had been convicted *Traditores*, that is, such as for fear of persecution had deliver'd up to *Heathen Magistrates* the *holy Vessels* and *Books* belonging to the Church, among whom the principal was *Scorpus* Bishop of *Ugent* and *Primus* of *Neapolis*. These Bishops, leavened in number, kept their Assemblies at *Carthage* separated

from *Cæcilius*, in opposition to whom they presumed sacrilegiously to ordain another counterfeit Bishop of *Carthage* call'd *Masurius*, one who had been Letter to *Cæcilius* when he was *Archdeacon*, and was now a Domestick of *Lucilla*.

5. Moreover to justify their schism, these Bishops, who were most manifest *Traditores* themselves, alleged that *Cæcilius* his Ordination was illegal, because he had received imposition of hands from *Felix* Bishop of *Africana* and others, whom they falsely accused of their own crime. They likewise wrongfully charged *Cæcilius*, that he had forbidden necessary provision to be administered to certain *Martyrs* in prison during the last persecution. All which calumnies they by letters spread through the whole country of *Africa*: *Cæcilius* in the mean time being acknowledged lawfull Bishop by *Marcus* Bishop of *Rome*, and all other Bishops through the *Catholic Church*, before whom he confidently offered himself to a legal trial. This relation is given by *S. Optatus* and *Saint Augustine*.

6. Now though this schism was chiefly forged by *Baron and Celsus*, together with the forementioned *3 Elders* and *Lucilla*, and created by *Scorpus* and other *Traditores* Bishops, yet it first took its name & Title from *Marcus* Bishop of a place call'd *de ca. nigra* (or, Black Cottage) in *Numidia*, who first at the instigation of *Lucilla*, withdrew himself from the communion of *Cæcilius*, whilst he was *Deacon*. But the *Donatists* being ashamed to take their appellation from one who had been condemn'd by *Pope Melchades* chose rather to call themselves *Donatists* from another *Donatus*, who succeeded *Masurius* in the schism, and whom they esteem'd a person of great eminence both for learning and Sanctity.

7. This unhappy schism received such strength in a short space, that within three years, joyning themselves with *Traditores* Bishops, and drawing into their sacrilegious Communion all the *Donatists*, they assembled a Council of no fewer than two hundred and seventy Bishops, which continuing together seventy five days, and repeating all their former Constitutions, made a Decree that all those who were guilty of the horrible crime of *Tradition*, if they refused to be baptiz'd, should notwithstanding be admitted into Communion as if they were innocent.

8. When *Constantin* had overcome *Masurius* the *Donatists* obey'd of *Constantin* Governor of *Africa* to send his letters, full of calumnious accusations against *Cæcilius*, unto the Emperor, who was then in *Gaul*: and some of the same schismatical Bishops made a voyage to him, earnestly requesting him to appoint judges of their cause. The Emperor himself, *saint Optatus*, with great indignation answer'd them, *You require a secular judgment from me, who may justly expect the judg-*

ment of *Christ*. Yet with extreme importunity they at last wrested from him for their Judges, *Maternus* Bishop of *Colonia Agrippina*, *Rhetimus* Bishop of *Ajuson*, & *Marinus* of *Arles*.

9. But presently after this, *Constantin* confiding of what weight and necessity the authority of the *Roman Bishop* was, in such a cause, he commanded the *Donatist Bishops*, together with *Cæcilius*, and as many other of his Communion to attend their three Judges at *Rome*, to debate and conclude the cause before the holy *Pope Melchades* in a Roman Synod: To whom likewise the pious Emperor wrote a letter, in which he tells the *Pope* that he thought fit to send diet contending Bishops, before him, to the end they might receive judgment from him and the other Judges, as you know, *saint he, the most holy Law of God requires*.

10. A Synod therefore being assembled at *Rome*, the result thereof after a diligent examination of the parties and witnesses, was a condemnation of *Donatus* Bishop of *Caesarea* by the Sentence of all the Judges, for by his own Confession he had rebaptiz'd some who joyn'd in Communion with him, and impos'd his hands on Bishops, who in persecution had renounced the Faith. On the other side, *Cæcilius* was pronounced innocent, because the witnesses brought to accuse him protested that they could lay no crime at all to his charge.

11. But notwithstanding this Judgment, the *Donatists* without any consideration of justice or truth most impudently appeal from their Judges to the Emperor himself: who upon the first hearing mention of such an Appeal, cry'd out, *O the rabid impudence of these men! They have presumed to interpose an Appeal as the custom is among Heathens in secular causes*. Yet after all this, the *Donatists* were so flumeless as to boast that *Constantin* had adjudg'd the cause to *Donatus*, and condemn'd *Cæcilius*. And moreover to exasperate the judgment of *Pope Melchades* against them, they endeavour'd to defame his memory by imputing to him that he had been a *Traditor*.

12. The *Donatists* still continuing their tumults in *Africa*, and directing their malice principally against *Felix* Bishop of *Africana* the Ordainer of *Cæcilius*, whom they accused to have been a *Traditor*, *Constantin* gave commission to *Elisæus* Praefect of *Africa* to determine that cause who in the examination detecting many lyes and frauds of the *Donatists*, pronounced in a legal manner the innocence of *Felix*. But once more they appeared from his judgment to the Emperor, to whose Court likewise many of their Bishops repaired, protesting that many of their allegations of great weight had not been taken into consideration in the former judgments. Whereupon *Constantin*, not daring (as *S. Augustine* faith) to become a Judge of the judgment given by Bishops at *Rome*, refer'd the

matter to a Synod of all the *Western Bishops*, appointed to meet in the City of *Arles*, because his abode was then in *Gaul*. And for that purpose he directed his letters to the *Metropolitans* to send their Bishops, and to the *Presbiterials* of *Africa*, *Ablavium*, and other *Majors* to defray the charges of such Bishops of both parties as took their journey to the Council: Examples of which letters are still extant in *Engleish*, &c.

X. CHAP.

X. CHAP.

1. 2. *Council of Arles: condemns the Donatists.*
3. 4. 5. *Several Canons thereof.*
6. *The names of British Bishops in it.*

1. **I**N the Council of *Arles* there met above two hundred Bishops, from all parts of the *Western Provinces* as far as *Brittany*: who in the first place examining again the cause of *Felix Bishop of Africana* the Ordainer of *Cæcilius*, declared him innocent of the crime of *Tradition* impos'd on him by the *Donatists*, in confirming the judgment formerly given in *Africa*.

2. This cause being concluded, it seem'd good to the *Fathers* to frame certain *Canons* touching Ecclesiastick Discipline to be uniformly observed through the whole Church. And first they ordained that the solemn Feast of *Easter* should be celebrated the same day through all Churches: This they did in opposition to the *Quartodecimani*, who observed it according to the Jewish custom on the fourteenth day of the first Moon in *March*, which practise began now more and more to prevail in the East. To this Canon the *British Bishops* in this Council subscribed, so that the controversy afterward arising about its observation in *Brittany*, was not whether the *Eastern* practise should be kept here, but only whether in case the fourteenth day of the first Moon should fall on a Sunday, *Easter* should then be observed, or no: The *Scythians* *Prælates* affirming, and the others denying.

3. Another Canon of this Council, which is the thirtieth, deserves our particular consideration, in which it is ordain'd, that those who had been removed from the Order of the Clergy who in time of persecution had deliver'd up to *Pagans* the *holy Scriptures*: as *Vasilius* *Demianus* *our Lords Vessels*: which *Vessels* that they were deputed for the *Christian Sacrifice* appears in the twentieth Canon, which commands that a place to offer Sacrifice should be assigned to a stranger Bishop. *Agathangus* therefore our then *British Bishop* subscribing to this Council, did offer Sacrifice, and could not be deny'd that privilege in a strange country, which now would be refused him in his own, with death if he perform'd it.

A.D. 314.

4. Some Protestants doe much boast of a pretended *Canon* in this Council prescribing that if *Decians* at their Ordination shall promise their rejection to marry, it might be lawful for them to be *Spouses* in the Ministry. But *Henry Spelman* ingeniously observes that in ancient Copies he could not find this *Canon* among the rest. And however if such a Privilege had then been allowed to *Decians*, since *Protestants* are not mention'd, it argues that they were forbidden marriage.

5. At the conclusion of the Synod, *Marianus* Bishop of *Arles* in the name of the whole Assembly wrote a letter, yet extant, to *Pope Silvester*, wherto he annexed a Copy of the *Canons* ordain'd there, defining that by his care and diligence the said Decrees should be observed in all Churches. Here we find likewise among the rest our British Bishop *Refrimus* professing the Unity of our Holy Mother the Catholic Church with the most Religious *Pope Silvester*, whom with due reverence they all salute: They judge likewise all these who receive Tradition, to be persons of an unbridled mind, headstrong and pernicious to our Christian Law. Lastly they profess their acknowledgment that the *Apollines* *S. Peter* and *S. Pauline* only late Bishops at *Rome*, but likewise due without intermission shall glorify God by their blood shed there. Such Professions as these made by our Primitive British Bishops doe much vary from the modern stile. Let the Readers conscience judge to whether party it is most safe to adhere himselfe.

6. It is observed by persons learned in Ecclesiastical Antiquities that through the negligence or mistake of Transcribers, the Names of the Bishops present and subscribing to this Council are wrongfully transfer'd to the End of the Second Synod assembled some years after at the same City of *Arles*. Among whom those Bishops which came from *Britanny*, and for whose sake it was our obligation to insist on this Synod, were according to the most corrected Copies these which follow, and according to this Order:

The first among the British Bishops was *Marinus* Bishop of the City of *Turk* in the Province of *Britanny*. The Second was *Refrimus* Bishop of the City of *London* in the same Province. Concerning whom the Protestants Commentists of *Magdeburg* give this testimony, that he was a man, considering the age wherein he liv'd, many ways learned, and most modest in his conversation: who among other things wrote a Book to his own Countrymen touching this Council of *Arles*, and several Epistles to Holy Bishops of *Politerra*. He was famous in the year of Grace three hundred and fifty. The third British Bishop was *Adelfius* styled Bishop of the City call'd *The City of the Londoners*: Which no doubt is an Errour, arising from the mistake of ignorant transcribers, who instead of *Calan*, *Camelodun* (that is *Standon* in *Essex*, anciently a famous City) wrote *Calan*. *Law*

denies: the City of *London* being better known to themselves than that of *Camelodunum*.

8. Now though the *Demasius* were utterly condemn'd by this so great a Council, yet they refused not: but most impudently interdicted a third Appeal from the Council to the Emperor. The sordid wretches doe not concern our present design to inquire into. Therefore we remaine the Reader to other Historians who purposely write of such matters.

XL. CHAP.

1. Disputation at *Rome* with *Iovus*.
2. Acts of *Pope Silvester* depraved.
3. Iovus rebeld.
4. Of *Helena's* piety.

THE year following in a Synod assembled at *Rome* by *Pope Silvester* a publick disputation was held before the Emperor and his Mother *Helena* between certain Christian Bishops, of whom the *Pope* was Chief, and twelve principal *Heretic* Seribes, as we find related by *Pope Adrian* in an Epistle to *Charles the Great*, in these words, In the very beginning when Christian Religion was first publicly profess'd, the Emperor *Constantine* being newly converted, his Mother *Helena* came to him to *Rome* accompanied with twelve Seribes and Tharistes, who were principall Masters among the Heresies. And she together with her Son *Constantine* the Emperor thought fit that an assembly and meeting should be appointed between the Heresies and Christians in which the holy *Pope Silvester* presiding with many holy Bishops did much enlarge the authority of the Christian Faith, as well by Scripture as miracles, and so by Gods protection obtained the Victory. Thus wrote *Pope Adrian* out of the ancient Acts of *Pope Silvester*.

1. Which Acts being much depraved, gave occasion to several Writers to impute to *Silvestra* that she was an Enemy to the Christian Faith, from which she would have averted her Son, that she was a Jew, or as others say, a Pagan. Whereas if the layd Acts were truly restored, it would appear that she incited her Son to repress the infolency and malice of the Jewes: Which this very year the Emperor did, as hath been declared, by a most severe Edict sent to his Prefect *Eugenius* against them.

2. *S. S. Christophorus* likewise testifies that the Jews seeing the favour born by *Constantine* to Christians, rebeld against him: and being suppress'd, the Emperor caus'd their ears to be cut off and a mark of their rebellion to be imprinted on their bodies, and thus carried them up and down like *Slaves* and fugitives, with their members maimed, that all men every where might be witness of their crime, and to deterre the rest from like attempts afterward.

A.D. 315.

XL. CHA.

A.D. 315.

Adrian. 2. Epist. ad Carl. M. 19. Roma. M. 19. A.D. 317.

Epist. L. 1. c. 10.

M. 1. c. 10.

M. 1. c. 10.

vid. ann. Christi.

Christi. Orat. 2. c. 10. Induct.

Epist. L. 1. c. 10.

4. *Eusebium*

A.D. 318.

Epist. L. 1. c. 10.

XII. CHA.

A.D. 317.

Adrian. 2. Epist. ad Carl. M. 19. Roma. M. 19. A.D. 317.

Epist. L. 1. c. 10.

M. 1. c. 10.

M. 1. c. 10.

Epist. L. 1. c. 10.

Epist. L. 1. c. 10.

4. *Eusebium*

A.D. 312.

4. *Eusebium* indeed relates, that when *Helena* before *Constantine's* conversion was little imbued with piety, her son by his example and exhortations rendered her pious, as if from her infancy she had been instructed and directed by the mouth of our Saviour himself. From which some collect, that *Helena* was not a Christian till after her Sons Conversion: Not observing, that *Eusebium* speaks not of the Faith of *Helena*, but her piety: which upon occasion of the apparition of the holy *Crosse* to her son, was kindled into a great flame, as she shew'd by her following actions.

XII. CHAP.

1. Licinius wars, and is overcome.
2. *Constantine's* severall Laws for Christians.
3. He prescribes a Form of Prayer, &c.
4. His sum in consulting *Augur*, and the consequences of it.

IN the year three hundred and seventeen *Licinius* forgetfull of his Covenant with *Constantine*, began a persecution against Christians, and was against *Constantine* himself: to strengthen himself wherein he had recourse to his *Augurs* and lying Oracles: but *Constantine* with the Sign of the *Crosse* alone overthrew him in two battles. And the protection afforded by this sacred Ensign was so notorious, that *Licinius* himself gave command to his soldiers not to go against it, yet not so much as to look towards it, *Constantine* being observed that his forces were that *Ensign* could never be wounded, for the darts cast by the Enemy were continually and remained fixed in the *Staffe* that supported the *Crosse*: this the same Author relates from *Constantine's* own mouth.

1. *Constantine's* moderation was such after his double Victory, that he was contented to renew a league with *Licinius*, assigning him all the Eastern Provinces together with *Thrace*. But *Licinius* renewing the war, was slain the year following: Whereby a firm peace was given to the Christian Churches all the world over.

2. Then began *Constantine* to employ himself in enriching and adorning the Church, and granting great immunities to Ecclesiastical persons: for which purpose he published this Law, Let all those who employ their Ministry in the Divine Ministry, that is, who are called Clerks, or Clergymen, be entirely exempted from all manner of Civil offices or duties: so the end that they be not by the civill malice of any withdrawn from the Service of God. *Sextimus* adds that he decreed, that if any Clergy men were call'd into judgment by Civil Magistrates, they might appeal from

them to the judgment of Bishops, whose sentence was to be ratified, as if it had been pronounced by the Emperor himself. To which effect there is still extant a Letter of his directed to *Athanasius* one of his Predecessors.

3. Moreover whereas the ancient Roman Laws were extremely severall against Celibacy, inasmuch as unmarried persons were excluded from succession in inheritances: *Constantine* considering how prejudicial this was to Christian Religion, in which many professed Virginity and single lives, not out of an unwillingness to leave an offspring behind them, but because as *Eusebium* saith, they preferred the love of Christian Philosophy and perfection before the sensual pleasures of matrimony, and therefore consecrated themselves entirely both to soul and body to the Service of God in a pure chaste life: For this reason he utterly abolished the said ancient Roman Laws: shewing withal great honour and admiration to Converts of consecrated Virgins. Yea this extraordinary Privilege he granted to them, faith *Sextimus*, that all persons male or female consecrating themselves to Virginity, though they were under age should have the power of disposing their estates by will, contrary to the custom prevailing among the Romans. Moreover, *Laith Theodoret*, he ordained that certain measures of wheat should yearly be given to all Widows, and these who desired a Virgin life. Of which proportion the impious *Apostat* *Julian* took away two third parts, the third remaining to the times of the Historian.

4. To these pious Laws we will add some few others of the like Nature, to the end we may shew the state of Christian Religion in those days: For it is not to be doubted but what was practised in other parts of the Empire, was observed likewise in *Britanny*.

5. This devout Emperor therefore instituted a Law, That all Judges, and all people living in Cities, together with all trades should rest on the Venerable day of our Lord. But as for those *Pagans* who lived in the Country free land, we have given them to employ themselves in cultivating the grounds: Because it often happens that no other day is more commodious for plowing or digging the Vine. Care therefore ought to be taken that an opportunity of a common good granted by divine Providence should not be lost.

6. Yea so admirable was *Constantine's* piety, that he thought fit to prescribe a Form of Prayer to be recited on all Sundays both by Christians in Cities, and Pagans in Villages, and especially by Soldiers, in the following words. We acknowledge thee the only God: we profess thee our Sovereign King: We invoke thee our Helper: By thee we obtain Victories: by thee we have vanquished our Enemies: We acknowledge that from thee we have obtained present felicity, and hope we shall obtain future life. We are all of us thy Suppliants: We beseech thee preserve

Epist. in Const. L. 1. c. 10.

Sequit. L. 1. c. 10.

Theodoret. L. 1. c. 10.

A.D. 315. Cod. Theod. L. 1. de Fidei.

Epist. in Const. L. 1. c. 10.

A. D. 324.

Σοζομ. l. i.
c. 8.

many years safe and victorious Constantin our
Emperour together with his pious children.

8. Yea moreover as Solomon relates, in honour of our Saviours *Crosse* and *Pas-*
son he ordained a vacancy of judgments
and Trades likewise on *Fridays* and that
some time should be spent then in Prayers
and supplications to God.

9. Lastly he not only by his own magnificence enriched the Church, but by Law opened as it were the purses of all men to endow it: For he gave a generall licence to all persons without exceptions to bequeath what proportion of their goods they thought fit to the most holy Congregation of the *Catholick* (Church,

Ap. Cassi-
nian. de 10^o
A. D. 322.

16. Yet one action this time *Constantin* did by which he stained the purity of his *Faith*. Being at *Sardica* he was inform'd from *Rome* that his *Palace* had been struck with lightning : Which was an ominous sign to the *Pagan Romans*, and according to their ancient *Laws* to be averted by many superstitious *Illustrations* and *purgations*. Whereupon in condescendence to their request, he gave order to the *Megistrats* to consult the *Sooth sayers*, what was portended thereby : only he commanded them to abstain from domesticall *sacrifices*.

11. But this unla^ufull condescendence of the Emperour wrought an effect to the prejudice of Christians which he did not expect: For upon this occasion the *Heathen Roman Magistrats*, at the instigation of the *Atrufices*, or *Soothsayers* would compell the Christians to joyn in the publick expiatory Sacrifices. But they refusing to doe it, choise rather to leave the City: Which doubtlesse was the cause of the voluntary Exile of the Holy Pope *Silvester*.

A. D. 323

11. Hereupon *Constantin* being informed of this was forced to publish a Severe Law commanding, That if any one should endeavour to compell any Ecclesiasticall persons, or any other professing the most holy Law of the Catholick Seit, to celebrate the Rites of Heathenish Iustrations, if he were a mean person he should be publicly beaten with clubs: if otherwise, he should have a greivous fine imposed on him.



XIII. HAP.

1. 2 Constantin baptised at Rome : and the occasion of it. Error of Eusebius.

6.7. &c. His Great acts of Piety after his Baptism.

1. **H**itherto *Constantin* had deferred his *Baptism* according to the Custome of many in that *Age*, who being taught that that *Holy Sacrament* is a certain purgation of all Sins, and gives to the persons an immediate and undoubted right to heaven, frequently delayed the receiving it till their declining age, or when death was ready to seise on them. But in this year many sad misfortunes proceeding from heynous sins enforced *Constantin* now to have recourse to that saving remedy.

True it is that *Eufimius* and other *Greek* *Antiochians*; misled by him, affirm that he was not baptised till near his death, and then received that *Sacrament* from the Sacrilegious hands of *Eufimius* Bishop of *Nicomedia*, a principal pillar of the *Arian* *Heresy*. Thus wrote the other *Eufimius* Bishop of *Caesarea* of the same faction, to please *Confanianus*, his Son, seduced by them. But the constant *Tradition* of the *Western* Church, confirmed by many proofs, as the ancient *Creeds*, *Confessions*, &c. does decisively inform us that this year being the three hundred twenty fourth alter the *Incarnation* of our *Saviour*, *Confanian* received *Baptism* at *Rome* by the hands of *Pope Silverius*, upon this occasion :

3. The younger *Licinius* his Sisters Son was falsely accused to him of a design to rebel against him, wherupon *Constantine* commanded him to be slain. Immediately after this he put to death his own eldest Son *Crispin* born to him by *Minervina*, a young Prince already famous for many Victories, and adorned with many virtues, and principally with chastity: The crime layd to his charge was an attempt to violate his Mother in *Lau Fausta*, *Constantine's* wife. In conclusion it being too late discovered that this accusation was falsely invented by *Fausta*, because the young man would not yield to her lust, *Constantine* caufed his wife to be stilled in a horrbarh.

4. After these calamities and crimes, as we read in the *Acts of Pope Silvester*, and find asserted by *Pope Hadrian* and the *Fathers* of the Second General Council of *Nicea* &c. *Almighty God* struck *Constantin* with a *Leprosy*: who being anxious to find a remedy, he was inform'd by the *soothsayers* that the only way to restore him was by a bath of infants blood: Which detestable *Medecin*

being

S | A.D. 114

XIII c.

CONSTANT
EMP.
A. D. 11

CONSTAN.
E. M. P.

A. D. 324

Anast. Bibl
in 2. Tome
concil. in
silver.

under Roman Governours, VII Book. 131

being abounded by *Confanctus*, *God* was pleased by a *Vilition* in *Sleep*, wherein the *Apollon*s *Feer* and *Pam* appear'd to him, to instruct him that the only certain *Remedy* would be to receive *Baptism* at the hands of the *Holy Pope* *Ussellus*. Which was accordingly with great solemnity perform'd.

¶ Hereof an evident and infallible proof to this day is manifest, in that Church built by him, wherein himself in that lame place where he was baptiz'd: in which according to the description eight hundred years ago taken by *Anastaphius Bibliothecarius* out of a most ancient Manuscript, there was a *font* (Baptisterium) built of *Porphyry*, and covered with gold and without was three thousand pound weight of pure silver: and over it being a *Phiale* weighed fifty pound, of silver, and the *Phiale* was on the brink of the *Font* was placed a *Lamb* pure gold which poured forth water, and weighed thirty pounds. At the right hand of the *Lamb* stood the *Statue* of our *Saviour* of pure silver weighing one hundred and seventy pounds. And on the left hand was placed a *Iron* *Baptist* of silver weighing one hundred pounds, being a *font* of *Iron* and *Water* taken away the fire of the *Beelzebub*.

6. After his baptism, the Emperor according to the Churches Custom being for seven days cloth'd in *White*; consecrated every day with some signal *ard* of Piety. In the *first* he published as a *Law*, that *Christ* is the true *Lord* who cleant him from his *Leprisy*; and whom he commanded to be adored through the whole Empire. On the second day he decreed that all those who by word or deed should dishonour him. On the third he decreed like penalties against those who should persecute or molest any *Christians*. Afterward he contend'd on the *Roman* Churches Imperial Privileges. On the fifth day he granted immunities to all other Churches. On the sixth and seventh days he created many other *Gifts* to the Christian persons and places, as we read in the Acts of St. Silvester. Constantine appears in publick perfectly cleant both from his sins and *Leprisy*: And coming to the Confession of St. Peter, he took the Diadem from his head, and putting off his Imperial robes, he taking a shawl in his hands, offered the earth for a foundation of a *New Church*; and in witness of the twelve Apostles he carried away the twelve *Columns* of *Basilin*; and then with great glory recovering the Bishop into his Church, betraught it to be *Palace*.

Enf. de vit.
Conf. l. 2.
c. 44. 45.

3. After this the *Pious Emperor* extended his munificence to *Gods Church* all the *Empire* over: For as *Ensebus* testifies, he sent letters to all the *Eastern Bishops* encouraging them to build *Churches*, for which he supplied them out of his publick *Treasure*. Many of which *Churches* (both at *Rome* and elsewhere) were consecrated to the honour of the *Apostles* and

Martyrs, as *Laurentius, Hippolytus* &c. Whose solemn Feasts he commanded to be observed even by the Pagans with honour and Veneration.

4. To these Churches devout Christians repaired with great zeale, and as suppliants there demanded their intercession. This was the practise, nor of the meaner sort onely, but persons of the highest rank: For thus St. Chrysostome instructs his people of Antioch, *He who wears the Imperial Purple, saith he, comes thither: he embraces the Sepulchres of Martyrs, and laying aside all haughtines and Pride, he stands before them in the posture of a suppliant, beseeching them to intercede unto God in his behalf.*

Chrysoth. h. am.
86. ad Prop.
Antisch.

XIV. CHAP.

XIV. CHA

3. 2. *Constantin goes into the East: and why*
3. 4. *First Council of Nicæa against Arians.*
5. 6. *Its Decree about Easter.*
7. 8. *&c. Error of the Britains about it, whence derived.*

THIS so publick and zealous Profession of a New Religion rendered *Constantin* odious to the *Roman Senators*; who could not with patience support the decay of their ancient *superstition*. Which was the cause that he grew weary of *Rome*, and made a progress into the *Eastern Provinces*: where he intended to establish a new seat of the *Empire*: which he afterward executed at *Byzantium*, call'd from his own name *Constantinople*.

2. Another cause there was obliging him to repaire into the *Egg*, which was to compose the *Seditions* and *rumors* caused by the blasphemous *Heresy* of *Arian*: Who denied the *Divinity* of the *Son* of *God*, affirming that time was when he was not, though he was the first of all *Creatures*. In which *Heresy* not a few *Bishops* joyned with him, which occasion'd great disputes and divisions in the *Church* to the scandal of *Christianity*.

3. *Constantin* therefore being much disquietted with these tumults, endeavoured first by his own exhortations and letters writto *Arim* himself, and to *Alexander* Bishop of *Alexandria* who first reprehended *Arim* for his *Hereſy*, and upon his obſtinacy excommunicated him &c. to compole their differences : But finding that means ineffectuall, cauſed a *Council* of the whole Church, to be aſſembled at *Nicea* in *Biſthmia* conſiſting of three hundred and eighteen *Biſhops*, who decided that Controverſy, determining from *Scripture* and Tradition, That the *Son was Conſubſtantiall* (*ὁμοῦς*) to the Father.

4. The *Acts and Decrees* of which Councils not being our present business, and being

A. D. 325.

A.D. 315

at large declared by ancient and modern Ecclesiastical Writers, as will be omitted. There also we may read with what meekness, civilities, & Charity the pious Emperor behaved himself to the Bishops, how he refused to be a Judge of the criminations and mutual accusations of one another; How he fortified the determination of the Synod by his Imperial authority, commanding all to submit unto it how he banish'd the Arian heretick Arius &c.

5. Oney one particular Devotion must not be omitted, because our ancient British Church was particularly concern'd in it, and that was the order made for the universal observation of Easter, or Feast of the Resurrection, in opposition to the Eastern Jewish custom of the Quarta decima. This Feast therefore was indifferently to be observed on the first Sunday (or last day) following the fourteenth day of the first moon after the Paschal Equinox; accordingly as the late Synod of Arles and several Papers had before ordained.

6. Now because some skill in Astronomy was requisite to find out exactly the time of the Paschal Equinox and age of the Moon, therefore the Council thought fit to recommend this care to the Patriarch of Alexandria, because in Egypt by reason of the evenness of the region and purity of the air this skill most flourish'd. The said Patriarch therefore, as the late Synod of Arles, was oblig'd every year to give notice to the Bishop of Rome of the day wherein Easter was to be observed, to the end that by his letters information should be given to all other remote Churches. By this means a perfect knowledge of the Feasts being communicated to all Provinces, the order was, that during Mass on the Epiphany or Twelfth day after the Nativity a Divine with a clear loud voice announced to the Congregation the day of Easter following, by which was regulated the beginning of Lent and all other Feasts called Movable.

7. Hence it is apparent that all Western Churches, and particularly Brittain, observed Easter conformably to the Determination of this holy Council, as Paschal Letters could safely and conveniently be sent into Brittain.

8. The said custom of requiring notice of the time of Easter from the Church of Alexandria continued as long as that Church remained in Communion with the Roman. But a breach being made between them upon occasion of the Eusebian Heresy prevailing in Egypt, the following Papers would no longer admit such Letters, but undertook themselves the same care; for which purpose they consulted the judgment of other Bishops, as S. Ambrose testifies touching himself, that his advice was expected about that matter.

9. An uniformity therefore was still observed through the Catholic Church in the Observation of Easter. But terrible wars

and tumults hapning in Brittain not long after, by which a free commerce with the Roman Church was interrupted, especially after the Infidel Saxons had possess'd themselves of the sea-coasts, and driven the poor Brittain into the inward mountainous Provinces, no wonder if they, wanting information from Rome, began to vary in that observation and Rite.

10. It is therefore a great mistake of several of the more learned among Protestant Writers, who grounding their suspicion on a sharp Controversy not long after ensuing in Brittain about the observation of Easter between the Northern and Southern Inhabitants, doe affirm that the ancient Brittain follow'd the Eastern Rite of the Quarta decima; from whence they infer that the Council was not communicated to this Island from Rome, but certain Eastern Apostolical Missioners.

11. But the contrary is most evident. For First it is certain that they received the order about Easter, from Pope Eleutherius: Again as certain it is that Rufinus Bishop of London carried into Brittain the Decree of the Council of Arles. Thirdly we find expressly in the Letter written by Constantine to all Churches, that among other Provinces which observed the order prescribed by the Council of Nice after that of Arles, Brittain was one.

12. The Error therefore which in succeeding times crept among the Brittain was not the Oriental Jewish way of observing Easter (as in the Law of the Passover) exactly on the fourteenth day of the Moon, as the Quarta decima did, whether that day were Sunday, or not: But only this, that when it fell upon a Sunday, they did not, as all other Catholic Churches did, delay the celebration of it till the Sunday following, on purpose to declare their opposition to the Jews; but they kept it on that day in which the Jews kept it. So that once in seven years, they varied from other Christian Churches. The only cause of which Error doubtless was the calamity of those times when all commerce between the Brittain and Rome was intercluded.



Ambr.
Epist. 63.

A.D. 315

Epist. 1. p. 10.

Epist. 16.

Epist. 16.

Epist. 16.

Epist. 16.

Epist. 16.

XV. CHAP.

XV. CHAP.

XV. CHAP.

1. 2. Chr. S. Helena journey of Devotion to Jerusalem: and Churches built by her.
4. S. Cr. The Invention of the Holy Croffe.

1. Presently after the dissolution of this famous Council, Helena the Mother of Constantine, being near four score years old, had the courage and fervour to undertake a pilgrimage to Jerusalem, there to visit the holy places sanctified by our Lords actions and sufferings, and to adore his footsteps. For surely, saith S. Hieron, to adore the place where our Lords feet stood, is a part of Faith. So that it was not Superstition, as the Lutheran Centurians calumniously impute to her, but as all of singular Council and wisdom, as Eusebius, yet by divine admonition received in her sleep, as Sacred Faith, that she was incited to this journey.

2. The place which she most ardently desired to visit and adorn was the Sepulcher of our Lord, which the flagitious impiety of former Pagans had endeavoured to blast out of the memory of man kind, foolishly thinking thereby to hide and make divine Truth undescoverable, faith Eusebius. so that it cost incredible labour to remove that wall heap of earth with which it had been covered, on the top of which had been raised a Temple to Venus, solemnised with all manner of impiety.

3. The place being cleaned, there was by Constantine order erected upon it a most magnificent Temple, the structure and ornaments whereof are particularly described by the same Eusebius. And besides this, the same devout Emperress began the building of two other sumptuous Churches, the one at Bethlehem where our Lord was born, and the other on Mount Olivet, whence our Lord ascended into heaven: Which after her death, shortly succeeding, were finish'd by her Son. In this last place was yet extant the impression of our Lords feet, which she honoured with due veneration: Concerning which the Prophet Zacharias long before prophesied saying: And in that day his feet shall stand upon the Mount Olivet, over against Jerusalem to the East. S. Hieron testifies that the same footsteps of our Lord imprinted on the ground, were shew'd in his time: And though the Earth was continually taken away by the devotion of Christians, yet those holy footsteps did immediately recover their former place.

4. Hence we may not omit to adjoin a stupendous Miracle related by Sulpitius Severus in these words, That was a wonderful thing, which he, that place on which at his Ascension our Lords feet last stood, could not be continued to the rest of the pavement about. For whensoever

Hier. Ep. 14.

Epist. 16.

Epist. 16.

Epist. 16.

Epist. 16.

Epist. 16.

Epist. 16.

Epist. 16.

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marble was lay'd on it, the earth refused to receive it, casting the stones sometimes upward to the faces of those who applied them: And moreover the footsteps of our Lord there seen are a lasting monument, that the dust there had been trod on by our Saviour. S. Bede adds another Miracle, that whereas the Temple built over the place consisted of three stories or concavations, the two uppermost whereof were vaulted with Arches, that which was the lowest and most inward could by no art or labour be cleft with a vaul.

5. But whilst these magnificent structures were preparing, yet yet wanted that which the devout Emperress most of all desired to find, which was the Holy Croffe on which our Lord perfected the Redemption of mankind, and by the apparition of which her sin had lately been drawn to Faith and Baptism. A rumour there was that it was still extant, hid in some of those holy places: but where to find it was the difficulty. Camand therefore was given that all places there about should be digg'd, but in vain. At last, saith Rufinus, the Religious Lady was by a celestial light informed where it lay, Wherupon calling all the rabbin to be removed, she found deep under ground three Croffes in a confused order. So that her eye was much diminish'd by the uncertainty which of them was the true one. There was found likewise with them the Title which had been written by Pilate in Greek, Latin and Hebrew letters, that yet that being separated, did not give any sign whereby to discern which was our Lords Croffe. In this uncertainty the only remedy was to begg by Prayer a Divine testimony. It happened that at the same time there was in the City a certain woman of quality who lay sicke of a grievous disease, ready to expire. Macarius therefore when as then Bishop of Jerusalem seeing the Emperress and all about her solicited to discover the true Croffe, commanded saying, Let all three be brought, and God will be please to shew us that which is borne our Lord. Entering therefore together with the Emperress and many of the people into the sick womans house, she knelt on the ground, and in this manner pray'd, O Lord, who by thy only begotten Son hast vouchsafed to bring Salvation to mankind through his suffering on the Croffe, and hast lately inspired into the heart of thy Hand-maid here present a desire to find the Croffe in which our Salvation did hang, be pleased to shew unto me evidently which of these three Croffes was employed to glorify our Lord, and which for the service punishment of malefactors: and let him be the mark: that this woman who lies here half dead, as soon as she touches the saving Croffe of thy Son, may be recalled to life from the gates of death. Having said thus, he applied first one of the Croffes, which availed nothing: then the second, yet without any effect. But as soon as he had applied the third Croffe unto her, immediately the woman opened her eyes, lay up in perfect health, and with greater alacrity then ever before, she went up and down her house glorifying the Power of God. Thus was the Emperress satisfied in that which she earnestly desired.

Bede l. vi. c. 17.

Rufin. l. vi. c. 10.

6. The

CONSTANTIN EMP.	136	The Church-History of Britanny	CONSTANTIN EMP.
A.D. 311.			A.D. 314.
	<p>enlighten with true Piety to become the first Emperor who openly profess'd and courageously maintain'd our most Holy Religion. By his assistance and wonderful munificence she performed illustrious works to promote the worship of Christ. For incited by piety she took a journey to Jerusalem, where miraculously she found the Cross of our Lord together with the nails: she closed the sacred places from the sight of Heathenish and Jewish superstitions, and adorn'd them with splendid buildings and Gifts. Moreover out of a Zeale to emulate the vertue of Humility so acceptable to Christ, she would needs her self attend, serve and minister to the sacred Virgins whom she entertain'd at a vast. Afterwards at Rome she built the Church of the Holy Croffe, which she enrich'd with a portion of the said saving Croffe. And out of the same religious propension to adorn Gaule also, she built at Orleans the principal Church, in veneration of Christ crucified. Whose iusticif Garment likewise, together with many other muniments of our Redemption she sent to Triers, there to be devoutly venerated. After last after so many illustrious works of Piety performed all the while ever, she quietly slip'd in Christ whose glory she had with such fervent Zeale exalted, and was buried in a sepulcher of Porphyry at Rome, under the patronage of S. Peter and S. Marcellinus. In after times being illustrious by many Miracles, and some of which she had performed in her life time, her Sacred Body was translated into France by Theodosius a Monk, and placed in the Monastery call'd Moutierville, where it has been illustrated by great numbers of Miracles, and there it still continues in great veneration: Excepting some parcels thereof which were sent to the principal Church at Orleans; a great ornament and safeguard where where they are kept'd with becoming honour.</p> <p>16. There is extant at Rome, in the Church of the Holy Croffe which was anciently call'd also the Church of S. Helena, an illustrious Memoriall of her: For at the Basis of her Statue there is this Inscription: To our Lady Flavia Julia Helena, the most pious Emperress, Mother of our Lord Constantine the Great, most clement Father and always Augustus, and Grand-mother of Constantine and Constantius most blessed and flourishing Caesars, Julius Maximianus Count and Senator always most devoted to our Piety, hath made this monument. And another Inscription almost parallel is to be seen at Naples, erected anciently by the Senate and people there.</p> <p>17. It is not to be doubted but that ourself of Britanny was at least as much devoted to her honour and memory as any other countries. But all monuments rais'd in the times of the ancient Britains have been consumed by age, and miserable vicissitudes succeeding. However in following ages the Saxons, also as they became Converters to Christianity, in several places express'd their devotion to this most Pious Emperress. For both among the Trinobantes and in the North,</p>	<p>and likewise in <i>Berkshire</i> there is a Town call'd <i>Helensburgh</i> from a Church there dedicated to her Memory. And at <i>Bedford</i> an illustrious Lady call'd <i>Indat</i> built a Monastery for Religious Virgins, which she consecrated to S. Helena. One <i>William Basing</i> likewise is sayd to have built a Church consecrated to S. Helena at <i>London</i>.</p>	
	XVII. CHAP.		XVII. CH.
	<p>1. 2. <i>Constantinus Zeale against Paganism and Heresy.</i> 3. <i>He is seduced by his Sister to favour Arius, &c. his repentance.</i> 4. <i>He adorns his New City Constantine.</i> 5. <i>Miracles by the Holy Croffe.</i> 6. <i>Other acts of Constantins piety.</i></p>	<p>1. <i>Feet S. Helene's death Constantine returned into the East, where he express'd his zeale against Pagan Idolatry: For Eunapius a Pagan writer complains, through the whole world the most celebrated Temples were overthrown by Constantine. He made severe Lawes against Heathenish sacrifices, mention'd in Theodosius his Code.</i> 2. <i>Neither was he wanting to establish the Churches Peace and Unity by publishing rigorous Edicts against Hereticks, Novatians, Valentianians, Marcionists, Paulians, Montanists, &c. forbidding all Assemblies among them, both publick and private: and without forbearing they return to the Communion of the Catholick Church, that so they might be rendered partakers of its Sanctity: and so attain to Truth.</i> Thus writes <i>Eusebius</i>, adding that hereupon many of them did acknowledge their errors, and at last joy'd themselves to the Churches Communion. 3. <i>Notwithstanding being seduced by the Craft of Eusebius Bishop of Nicomedia the Pillar of the Arius sect, he began a persecution against S. Athanasius, then Bishop of Alexandria. This Eusebius had cunningly insinuated himself into the affections of Constantia the Emperours Sister, by whom at her death he was recommended to Constantine, in whose mind a ferule likewise was injected by certain speeches of hers, threatening a severe punishment to him after death for the called the Ariens. Whereupon for which purpose he wrote threatening letters to S. Athanasius, that he should be depofed in case he refused him. Notwithstanding being inform'd by Athanasius, that Arius did not repent of his Heresy, but was still a</i></p>	<p>profess'd</p>

CONSTANTIN EMP.	under Roman Governours. VII. Book. 137	CONSTANTIN EMP.	
A.D. 330.		A. D. 330.	
A. D. 330. adrian-opp. 132.	<p>profess'd Enemy of the Council of Nicea, Constantine desisted from urging his reception.</p> <p>4. Afterward the Meletians accused <i>Saint Athanasius</i> of many crimes: but Constantine upon examination finding his innocence, quickly absolved and dimitt'd him. Yet moreover the pious Emperour turn'd his anger against him who was the chief Architect of all machinations against S. Athanasius, to wit, <i>Eusebius</i> Bishop of <i>Nicomedia</i>, as appears by his letters written to the people of that City and recited by <i>Theodoret</i>, in which he complains how himself had been deluded by his forgeries and lies. And on that occasion he proceeds to pronounce Sentence against the whole faction of the Ariens, banishing <i>Eusebius</i> and severall other Bishops from their sees.</p> <p>5. But the year following, by occasion of the inauguration of his New City <i>Constantinople</i>, among other Examples of his Clemency, he restored them. <i>Nicephorus</i> writes that the City was consecrated to our Lord and his immaculate Mother with offering the unblaspheinous sacrifice and prayer. Adding that <i>Constantine</i> Statuas erected in a publick place upon a pillar of <i>Porphyry</i> having in his right hand a golden Apples, which was plac'd the Holy Croffe, with this Inscription, To thee, O Christ our God, I commend this City.</p> <p>6. <i>Eusebius</i> describing the Magnificence of <i>Constantine</i> in adorning this City with many Churches consecrated to the Holy Martyrs, saith, The Emperour intending to illustrate after an extraordinary manner the City call'd by his own name, adorn'd it with many magnificent Churches, partly in the Suburbs, and partly in the City it self; by which he both celebrated the Memories of the Holy Martyrs; and consecrated the City it self to the God of Martyrs. The principal of those Martyrs are recorded to have been S. <i>Marcus</i>, S. <i>Agathonice</i>, S. <i>Mennas</i> and S. <i>Adrian</i>.</p> <p>7. <i>Constantine</i> likewise, an eye witness, especially celebrates a Church built in a place formerly dedicated to <i>Vesta</i>, which was afterward named <i>Michaelium</i>, from an apparition of that Holy Archangel. In which many Miracles had been wrought by vertue of the Holy Croffe there erected: of which vertue the Author acknowledges that himself had been partaker. Among which one especially must not be omitted; which he relates after this manner:</p> <p>8. I have been inform'd, saith he, that a soldier of the Emperours Guards called <i>Probatianus</i> being afflicted with grievous torments in his feet, not only received ease in that place, but was also benighted with a wonderful & divine vision. For he having been formerly a Pagan and converted to Christianity though he were furnish'd of the truth of his new religion, yet he could never be persuaded that the Holy Croffe could be the cause of mankind's salvation. Being thus afflicted there was offer'd to him a Divine Vision, which set before his eyes the Image of the Croffe,</p>	<p>which usually was set on the Altar of that Church; and the same Vision declared to him manifestly that whatsoever things had been performed either by Angels or holy men for the publick or private profit of men since the time that Christ was crucified, were not rightly performed but by the vertue of the saving Croffe.</p> <p>9. Besides these sacred Ornaments, <i>Constantine</i> added much wealth to endow the holy Churches built by him: He likewise caused a world of Copies of the Holy Scriptures to be curiously written in parchments richly adorned, which he dispersed through severall Churches in the City. He gave likewise great privileges to Physicians, Grammarians, and Professors of other Arts, by which means learning much flourish'd there. In a word he endeavour'd to make it equal in all respects to Old Rome, placing there a Senate with the same honours and authority: into which many Christians were elected, as <i>Baronius</i> declares.</p>	<p>138. 14. 139.</p> <p>cod. Theod. in Media & profus.</p>
A.D. 330.			
Nicoph. 14. 138.			
	XVIII. CHAP.	XVIII. CH.	
	<p>1. 2. <i>S. Athanasius persecuted by Arius.</i> 3. 4. <i>He is banish'd into the west: for his safety.</i> 5. <i>Arius convert'd before Constantine.</i> 6. 7. <i>His fearful death.</i> 8. 9. <i>Pope Julius.</i></p>	<p>1. <i>BUT</i> the restless malice of the Ariens against S. Athanasius, the principall defender of the Faith declared by the Nicene Council, urg'd them to invent and forge new accusations against him, of breaking a Chalice of murdering a man and using enchantments with his dead hand, of committing adultery by violence, &c. With these crimes they charged him before the Emperour impugning him that he might be condemned and depofed:</p> <p>2. Hereupon a Synod of Bishops being assembled at <i>Sele</i>, Athanasius his cause was there examined, and though in all particulars his innocence was evidently declared, yet he was condemned by them. Which manifest injustice alonisth'd <i>Constantine</i>, as appears by a Letter of his recorded by <i>Saint Athanasius</i> in his <i>Apology</i>.</p> <p>3. Notwithstanding these impious Bishops after they had consecrated at <i>Jerusalem</i> a magnificent Church built by <i>Constantine</i>, repairing to <i>Constantinople</i> there renew'd their accusations, and probably by the favour of the Emperour Son <i>Constantine</i> infected with their Heresy, did so beset <i>Constantine</i> eares, that S. Athanasius could scarce get access to prove his own innocence. Inasmuch as by their importunity the Emperour was even inform'd to banish him into the West.</p> <p>4. This certainly unjust Sentence being Athanasius himself excuses in a letter written by him to the Egyptian Hermits, where we</p>	<p>139. 140.</p> <p>140. 139.</p>

S read

A. D. 330.
Athanasius,
ad. Sulpic.

read this passage, Constantine upon the calumnious accusation of the Eusebians removed for a time Athanasius into Capua, that so he might be delivered from their cruelty who sought all opportunities treacherously to destroy him. For thus wrote his Son Constant of Holy Memory, as appears by his letters not extant.

5. And the same charitable interpretation did his other Son Constantius who succeeded him in the western Empire, make of his Father's action. For writing to the people of Alexandria, he saith: To elude the Savage cruelty of the Arians, whose injuries were opened to frailer him, Athanasius was ordered to withdraw himself: being commanded to live under my government. Thus he made his abode in this City of Trier, where nothing necessary is wanting to him. So that no just suspicion can be imputed to the Emperor, as if he wavered, or had deserted the Orthodox Faith.

Ap. 7. b. ad. A. c. 3.

Servat. A. c. 3.

6. This was further confirmed by a memorable accident hapning this year at Constantinople. For the Emperor perceiving that Arius, though avoyded by all Catholics, was defended as Orthodox by his presence in that City: Whither being arrived, Constantine himself ask'd him, whether he did approve the Decrees of the Nicene Council? He professedly with a cheerful countenance answered, That he approved them. The Emperor not content with his affirmation and subscription, urged him to confirm this by oath: in which likewise he complied. But all this was mere craft and impious flattery. For whilst he made this profusion and oath, he held in his bosome a Paper containing his heresy, and swore that from his heart he believed as he had written. Notwithstanding the Emperor being ignorant of his fallacy, believed him Orthodox: and thereupon commanded Alexander then Bishop of Constantinople to receive him into Communion.

Ap. in. d. S. c. 3.

7. Athanasius to this relation adds, That Constantine having heard what Arius professed and swore, said thus to him, If thy Faith be true and Orthodox, thou hast sworn well: But if it be impious, and yet thou hast thus sworn, may God condemn thee for thy perjury. Which imprecation wanted not an effect, for presently God miraculously shew'd the impiety of Arius, and true Faith of Constantine, in this manner:

Enay. A. c. 3.

8. Alexander Bishop of Constantinople being unwilling to admit the Arch-heretic into his Communion, was threatened by Eusebius Bishop of Nicomedia that if he refused, he would presently cast him to be deposed. But Alexander being much more strict for the true Faith, then his Bishoprick, had his recourse to God: only assistance, and several dayes and night lying prostrate before his Altar in presence of his Sacraments, pray'd in this manner, O God, I beseech thee to grant that if the opinion of Arius be true, I may dye before the day of disputation come: But if the Faith which I profess be true, Let Arius the Author of all these calamities, suffer

just punishment for his impiety.

9. What was the fearful success of these fervent prayers, is thus related by S. Athanasius: When the Bishop had thus ended his Prayers, he went away full of anxious cogitations: and presently a wonderful and incredible thing hapned. The Eusebians threaten, the good Bishop prays. As for Arius confiding in the power of the Eusebians, in his way to the Church he was made many vain and bustling babblings: when on a sudden he was forced to retire into a common privy to excrete nature: where suddenly, as it were written of him, he fell on his face in the ground and knelt spander in the middle: Thus was he deprived both of life and Communion.

10. The consequences of this fearfull judgement sacrate thus further profecutes, Thus being done, saith he, the Eusebian faction was struck with a wonderful terror and consternation: and the same thereof was spread not through the City only but the whole world admit. By this mean the Emperor likewise address'd still more firmly to the Catholic Faith affirming that the Nicene Faith was now fully confirmed by Divine authority: and for the reason he much rejoyced at the end of the Heretic Arius.

11. This same year dyed the Holy Pope Marcell the Successor of S. Sylvester, after he had faste only one year: in whose place succeeded Pope Julius: whose first year is accounted the last of the Emperor Constantine: the circumstances of whose death are now to be related.

XIX. CHAP.

1. 2. 3. &c. Constantinus pious preparation to death
6. whether he was baptiz'd by Eusebius the Arian.
7. &c. Manner of his death: And prayers for him after.
10. His Memory celebrated among Saints.

ONE of the last Acts of Constantine's zeale and devotion was the building at Constantinople a most magnificent Temple, dedicated to the honour of all the Apostles. The sumptuousness of its structure is particularly described by Eusebius, who adds, That all these things the Emperor dedicated, to the end he might eternise the memory of our Saviours Apostles among all nations.

2. In this Temple, saith he, he placed twelve (thence) honorary repositories, which should be as twelve Pillars for the honour and Memory of the twelve Apostles: And in the midst of them he caus'd his own Tomb to be placed, enclosed on each side by six of them: Wisely forethinking that the Tabernacle of his dead body would decently and worthily rest there. And having long before fram'd in his mind this cogitation, he dedicated the Church to the Apostles, having an opinion and belief, that their Memory would procure

CONSTANTIN. EMP.

A. D. 330.
Athanasius,
ad. Sulpic.

Enay. A. c. 3.

11. d. 60.

very

A. D. 337.
Athanasius.

11. d. 61.

11. d. 61.

11. d. 61.

very much profit to his soule.

1. Now wherein this profit did consist, the same Author thus further explains: He by a provident disposition design'd this place especially for the day of his death approaching: for an inevitable propension of his Faith foreseeing that when his body after death should participate with the Apostles the same common appellation, that then he being dead, should also be made partaker of the Prayers which there should be offered in honour of the Apostles. And with this mind did many of our British and Saxon Kings and Nobles erect to many magnificent Churches and Monasteries: for a remedy and redemption of their soules, as they frequently expresse in their Charters of Foundations.

4. Other more immediate preparations to a happy death made by the same pious Emperor are thus related by the same Writer. The Emperor, saith he, enoy'd his faculties and strength of reason in such a perfection that the extremity of his age he continued to write Orations, to make discourses with his friends, and to minister to his hearers: advices well becoming a good Christian, &c. likewise diligently published Laws, both touching Civil and Military affairs: for he had an understanding so dilated, that he could comprehend what severer was necessary or expedient for humane life. Now this one particular is worthy of eternal memory, that immediately before his last day he recited a small Oracion in the place accustomed, wherein by a continued discourse he spoke of the immortality of soules, of the rewards which God had prepared for those who lived piously in this world, and on the contrary of the miserable end of those who lead ungodly lives. Whence discourse pronounced with gravity and candour did so affect some of his domestick servants, that one of them (a Pagan Idolater) who pretended to worship, being ask'd what his opinion was of the Emperor's Oracion, answered though with some unwillingness, that the things spoken by him seem'd to him to be true: and particularly that he could not but highly commend his discourse against a multitude of Gods. Such entertainments as these the pious Emperor had among his familiar friends a little before his death by which he seem'd to make the way to a better life more easy and secure.

4. Eusebius relates that there appeared in heaven at that time a Comet of an unusual bigness, portending his death. After which he fell into some dissembler: which increasing, forced him to make use of hott bathes in the City: From whence, saith Eusebius, he was removed to his Mother's City, Helenopolis in Bithynia, where for a long time continuing in the Church consecrated to the Holy Martyr S. Lucian, he offered his Prayers and publick vows to God.

6. The same Author in another place pretends that Constantine was at this time baptiz'd by the Arian Bishop of Nicomedia, near that City. But the generall Tra-

dicion of the Western Church refutes him, as hath been shew'd. Therefore what was done by Constantine, was not receiving Baptism, but Penance: which the same Eusebius relating it, calls an imitation of Jesus Baptism. For thus he writes, when the consecration of his last day came into Constantine's mind, he judging this an opportune time for him to be cleans'd of his sins which as a mortal man, he had committed, and believing that by the efficacy of Divine Mysteries and an imitation of the saving laver of Baptism, his soule would be purged, he, 1559, considering these things, fell humbly on his knees in the Church of Martyrs at Helenopolis, and there confying his sins, he offered himself a suppliant to God for the pardon of them. And then it was that he first became worthy to receive absolution by imposition of hands and prayer.

7. In the last place touching his death, the same Author thus profecutes his Narration: Affian as all holy distresses were perform'd, he was clad with kingly robes shining brighter then light, and was layd in a bed of a most pure whitecass: for his Imperiall Purple he rejected, and would never make use of it afterward. Then with a clear distinct voice he pray'd and gave thanks to God, adding words to this purpose, Now I am assur'd of happiness, and immortal life, now I am made partaker of Divine light. Withall he with despatch beyeyld the fates of miserable Pagans, whom he assur'd most unhappy in that they were deprived of such devout blessings.

8. And when the Centurions and other Superior Officers were admitt'd, and deplor'd with mournfull voices their unhappines in the life of such an Emperor, wishing him a longer life: To these he answered, that now he had receiv'd true life indeed, and that himself only understood his own happiness: for which reason he desire was to hasten his departure to God. After this he dispos'd his will in which he gave honourable persons to such Romans as inhabited the Royal City near built by him. As for his Empire he left it as a Patrimony to his children. Thus dyed Constantine during the solemnity of Pentecost.

9. As for the Universal mourning, the clamours of the people, the tearing of garments and prostration of bodies on the ground pacified by the Soldiers to testify their inextinguishable sorrow for so great a losse, together with the glorious solemnization of his funerals, at which was only of all his Sons Constantine present, all these things may be read at large in the same Author. This one passage in him may not be omitted, where he writes thus, Great multitudes of people together with the Perill did not cease with tears and much grunting to pour forth Prayers unto God for the soule of the Emperor. wherein they performed an Office very acceptable and desired by the pious Prince himself:

CONSTANTIN. EMP.

A. D. 337.

11. d. 61.

11. d. 61.

Enay. A. c. 3.

11. d. 61.

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himself: And likewise God thereby shew'd his singular goodness to his Sonnes, both in that after his death his Empire descended to his own dear children, and that himself obtain'd repose in the place, so afflicted by him, wherein the Memory of the Apostles was yearly celebrated.

so That the Church did not doubt of the happines and glory of this pious Emperour after his death, the Martyrdomes of the Greec, the Gallican and Brittain Church

are assured testimonies: in which on the one and twentieth of May his Memory is anniverfarily solemnized. And particularly in Brittain Temples were built and dedicated to his honour. One of which still remains in the Province of the Ordovices; or Northwales, call'd at this day by his name, which was erected by the Brittaines when they were driven by the Saxons into those quarters.



THE EIGHTH BOOK OF THE CHVRCH-HISTORY OF BRITTANY.

L. CHAP.

L. CHAP.

1. *Constantin divides the Empire among his three Sons.*
2. *Brittain under Constantin the younger.*
3. *His kindness to S. Athanasius.*
4. *He is slain by his Brothers soldiers.*

A. D. 337.



THE Emperour Constantin at his death divid'd the Roman Empire among his three Sons, so as that his eldest Son Constantin enjoy'd for his portion the Provinces of Gaule, Spain, Brittain and all other conquer'd countreys on this side the Alpes: Constantin the Second Son, being only prelate at his Fathers death, took possession of the Eastern Regens, together with Egypt, and the youngest son Constant had the government of Italy and Africk.

Now the Galls of these and severall succeeding Emperours we will leave to such Historians as have written of the generall affaires of the Church and Empire. For having consider'd our selves to matters which concern the Ecclesiastical state of Brittain, our purpose is to treat no further of such Emperours, then as they are necessary for Chronology, or shall concern our own countrey.

As touching therefore the second Constantin, within whose Jurisdiction Brittain

was compris'd, his Reign was short, not lasting entirely four years. And all that we can record of him is, that he was constant in the Profession of the Catholick Faith established in the Great Council of Nicea: wherein he was imitated likewise by his Youngest Brother Constant: So that by these two Emperours means all the Western Churches were secured from the infection of Heresy, which miserably defaced the Eastern parts, by reason that Constantin reigning there suffered himself to be perverted by Eusebius Bishop of Nicomedia and other Arian Hereticks.

Now an illustrious proof which the younger Constantin gave of his zeale to the Orthodox Faith, was his restoring S. Athanasius to his See of Alexandria after his two years and four months banishment, during which time he abode at Treves in Germany, where he was entertain'd with all honour & liberality by Constantin. This restitution of S. Athanasius was perform'd in consequence to the last Will of his Father the late Emperour Constantin, as appears by his Sons letter to the Church of Alexandria recited by S. Athanasius in his second Apology: wherein he further writes, that it was not out of dissaffection, but rather a tendernes of S. Athanasius his safety that Constantin sent him into the West to his son, that so he might elude the treacherous malice of his Enemies the Arian Bishops, who left no means unattempted to destroy him.

A. D. 338.

Theodosius, h.
L. s. c. h.

A.D. 347.
Sextus. 163.
c. 11.Athanas.
April 3.P.L. Epist.
Syn. Sordic.
ap. Athanas.
April 3.Croc. Sordic.
can. 31.

Zb. 2m. 4.

3. Hereupon a Synod was assembled the year following at Sardica in Illyrium, to which there came out of the Western Empire about three hundred Bishops: and out of the East only seventy-five. Now among the Western Bishops some there were who came out of Brittany, as S. Athanasius, in whose cause especially the Synod met, expressly affirms, naming one others, to wit, *Epiphanius Bishop of London*, who twenty years before had been at the Council of Nicea to establish the Faith of the Consubstantiality of the Son of God. In which regard to treat more particularly of this Synod's affairs appertains to our present History, for thereby will appear the conformity of the *British Church* in those days to the Faith and Discipline of the Catholic Church.

4. For as much therefore as concerns the Acts of this Synod, the principal was a confirmation of Faith establish'd in the Council of Nicea: Next the declaring the innocence of S. Athanasius, Marcellus, *Alexander*, and other Orthodox Bishops persecuted and chased from their sees by the Arian faction, together with the deposition and excommunication of their adversaries. Then succeeded a condemnation of those Eastern Bishops which deserted the Synod, and made a schismatical Assembly at Philippopolis near Sardica, where they likewise publish'd Decrees and Canons in contradiction to the lawful Synod.

5. Then touching matters of Discipline establish'd in this holy Synod, the most considerable was the confirming by an expell'd Canon the lawfulness of *Appeals*, that is, Petition for Revision of Episcopal causes from all other Churches both Eastern and Western to the See Apostolick of Rome. The form of which Canon is as follows:

6. *Ofus Bishop said: This may likewise necessarily be added, That it may not be lawful for Bishops to pisse out of their own Province into another Province in which there are Bishops, unless peradventure they be invited by their Brethren, though they should seem to show the duty of Charity. But if it happen that in any Province a Bishop have a contention against his Brother Bishop, one of the two may call out of another Province a Bishop to judge the cause. But if any Bishop shall be judged (and condemned) in any cause, yet think his cause to be good: in this case to the end the Council may again be renewed, if you please let us honour the memory of S. Peter the Apostle, these things which have examined the cause may write to Julius Bishop of Rome, and if his sentence be that judgments ought to be renewed, let it be renewed, and let him appoint Judges. But if he shall approve the cause to be just that those things which have been acted in it shall not be again reiterated, what he decrees herein shall be confirmed, if such be all your pleasures. The Synod answered, Thus please us.*

7. In pursuance of which, there was added

this following Canon: *Gaudentius Bishop said: If you please, let this be added to this Decree which thus hath pronounced full of Sanctity: That when any Bishop shall be deposed by the judgment of neighbouring Bishops, he shall publicly declare that his intervention is against his cause in the City of Rome: after such an Appeal of a Bishop who seems to be deposed, let not another Bishop be ordain'd in his chair, till his cause be determin'd in the judgment of the Bishop of Rome.*

8. Moreover to provide against tedious delays of causes, and incommodities of transporting witnesses to Rome with excessive charges, &c. the holy Synod thought fit to adjoin another Decree in this form: *Ofus Bishop said, it is the pleasure (of the Synod) that if a Bishop be accused, and that the Bishops of that Region assembled together shall give judgment against him, and despite him from his Degree, in case he who is deposed shall appeal, and have recourse to the Bishop of the Roman Church, with a desire to be heard before him: if he said Roman Bishop shall think it just to have the examination of the cause renewed, let him be pleased to write to those Bishops which are in antiqueness and confining Province, signifying that they should diligently examine the matter, and determine the cause according to truth and justice. But if the Bishop who desires his cause may again be heard, shall by Petition move the Roman Bishop, to find from his own presence (et latere tuo) Press to hear and judge the cause, it shall be in the power and liberty of the Roman Bishop to do as he pleases and thinks most convenient. And if he shall refuse to find persons, having his authority from whom they are sent, to be present in judgment with other Bishops, this shall be left to his own pleasure. But if he think sufficient that the Bishops (of the said Province) put an end to the controversy, let him do what in his wise judgment he shall judge most expedient.*

9. Thus was the matter of *Appeals* or *Revisions* regulated in this holy Synod: at which were present no fewer than thirty African Bishops, named by S. Athanasius in his *Apology*. So that it may seem wonderful how the same cause of *Appeals* could afterward in the next age be question'd by their successors. But the true ground hereof was, that the *Donatists* had by their subdily and malicious diligence abolished all the Copies and true Acts of the Council of Sardica through Africa, in the place of them substituting the Acts of the Antisynod celebrated by a few Eastern Bishop at Philippopolis, under the title of the Synod of Sardica: And their motive was, because in the Epistle of that false Council the Arian Bishops made mention of *Dionatus* the Donatist Bishop of Carthage. This appears by comparing several testimonies of S. Augustine, so that in a certain Epistle he says, *Forasmuch the Donatist shew'd me a certain Book, out of which he pretended to demonstrate that*

A. D. 357.

15. 6m. 7.

August. epist. 151.

the

A. D. 353.
164.Eusebius
ecclesiast.

A. D. 348.

Irenaeus
lib. 1. c. 1.

14. lib.

the Council of Sardica had written to the Bishops of Africa of the Communion of *Dionatus*. And a little afterward he saith; Then having taken the Book, and considering the Decrees of the said Council, I found that S. Athanasius and other Catholic Bishops, yea and Julius Bishop of Rome, being Catholic themselves, had been condemn'd by that Council of Sardica: hereby I was assured that it was a Council of Arians.

10. These Decrees touching the Supremacy of the Bishop of Rome, though they were not presently received in the East, by reason of the dissension of the Eastern Arian Bishops, yet afterwards in the Council of Constantinople in Trullo, call'd Quiniscentum, they were expressly admitted. And no show of doubt can be made but that the British Bishops carried back with them these Decrees into Brittany: by which their subordination to the Roman See was evidently declared.

11. A fourth Canon was likewise there established to restrain the frequent repair of *Decans* sent by their Bishops to the Emperors Court (ad Comitatum), in the regulating whereof a particular honour was attributed to the Bishop of Rome: for thus runs the Canon, *If any such come to Rome, as hath been said, let them present their Petitions to our most holy Brother and fellow-bishop of the Roman Church, that he may first examine whether they be honest and just, and consequently afford him diligence and care that they may be carried to Court. All the Bishops said, that they pleased them well, and that the council was honest. Then *Alypius Bishop said, if such men undertake the necessities of a long voyage for the causes of papists, stridlers and such as are unjustly oppressed, they will have just reason to do so: But now they repair thither to make Requests for things which without casting an odious envy on us, and which deserve reprehension, can not be granted, therefore there is no reason that such should be permitted to go to the Court.**

12. The Synod being dissolved, the Emperor Constantius employ'd his utmost diligence and authority in the execution of its Decrees. And whereas the chiefest difficulty was concerning the restitution of S. Athanasius to his See, for the Eastern factious Bishops who had made a dissension from the Council, had used means to obstruct his return: Hereupon Constantius wrote to his Brother for his restitution, adding withal by way of menacing, that if he should refuse to effect it, he must know for certain that himself would come thither, and in despite of him, restore the Banish'd Bishops to their Sees. Thus writes *Socrates* out of the Emperor's letter.

13. Now what effect this intercession of the Emperor Constantius had, the same *Historian* thus continues to relate. *As soon as the Eastern Emperors understood these things he conceived in his mind a great grief, whereupon assembling many Eastern Bishops he declared to them how difficult a choice was offered to him and ask'd their counsel*

what he should do. Their answer was, That it was much better to allow Athanasius the administration of his Church than to hazard a Civil war. Hence it came to pass that the Emperor constrained by more necessity sent for Athanasius to come to him.

14. The year following therefore Athanasius returned into the East, being recommended to the Emperor by letters writt'n in his behalf by *Eusebius*. He was at first receiv'd with some kindness by the Emperor Constantius: and at last permitted to return to his See at Alexandria.

15. But his abode there was very short: for the next year he was again expell'd by the practices of his implacable enemies the Arian Bishops, whose power became in a manner boundles by the death of the Orthodox Emperor Constantius: who by the conspiracy of *Magnentius*, *Crispianus* and *Maximianus*, principal Officers of his, was slain at Helena a town of France near the Pyrenean mountains, whither he fled having been informed that *Magnentius* had taken on him the Imperial Power. There was a common report that Constantius had receiv'd a Prediction, that he should die in his Grand-mother's bosom: which was fulfill'd by his murder in a town call'd by her name.

16. His death was deliver'd much bewail'd by S. Athanasius, not so much for the Protection, and favours shew'd to himself, as for the grievous calamity which by his loss befell the Orthodox Faith, in danger to be oppressed by the Arian Emperor Constantius, who remain'd sole Governour of the Roman Empire: though before he could quietly enjoy it, two Tyrants were to be oppos'd to it. The one was *Petranius*, who had formerly govern'd Brittany and afterwards Illyrium, where being Prefect he was proclaimed Emperor by his soldiers: but within a few days was deposed by Constantius, who not only spared his life, but allow'd him in his old age a retreat full of abundance and pleasure. The other was *Magnentius*, who took the Title of Emperor at *Ausonia* (Augustodunum) in France, and held it three years, till by the loss of a battell he was forced to kill himself.

IV. CHAP.

1. Constantius his Pride: he persecutes the Faith. A false Council at Arles.
2. Pope Liberius his constancy.
4. S. His fall: and rising. Of Felix an Antipope.

1. *Constantinus* after this Victory would be call'd Emperor of the whole world, & as it had be exalted to a degree above human mortality, he assumed the impious title of his eternity: And which was yet worse,

A. D. 353.

A. D. 349.

A. D. 350.

Aug. 15. 6m. 7.

Athanas.
April 3.

A. D. 355.

IV. CHAP.

T

all

IVLIAN.
E. M. P.

A. D. 364.

Cypil. Alex.
L. 6. c. 10.
Iulian.

Alexan. hist.
L. 7. c. 10.

Id. l. 7. c. 12.

Chrysf. ora.
L. 1. c. 1.
Gruil. 3.

A. D. 364.

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The Church-History of Britanny

digged out of the Earth a representation of the City of Constantinople on the top whereof Constantine had caused the Cross to be fixed, to denote the felicity of that New City. And his custom was both in words and Writing to object to Christians, by way of ignominy, their Veneration of the Holy Cross. For this speech of his is quoted by S. Cyril of Alexandria, O wretched Christians, said he, you have left off to adore and worship those shields (Anchila) which the great God Jupiter Father of Mars left fall from heaven, to be a veil, not verball pledge of his perpetual protection to our City, and which are still kept in use: instead of which you adore the wood of the Cross, painting images of it on your forehead and before your doors. Thus Iulian censures the Rite of the Ancient Church, and of all the faithful in his time, who on all occasions express'd their Veneration of that blessed sign and instrument of our Redemption.

5. With the same malignity he sought to abolish all other Sacred Images and Statues erected in several places to preserve the memory of past Divine benefits, as likewise the Relicks of former Saints and Martyrs. Thus Socrates relates how he caused to be thrown down the miraculous Statue of our Saviour, which the devout woman, who had been cured by him of an issue of blood, had rais'd at Caesarea Philippi: in the place whereof the impious Apollo erected his own. But immediately fire from heaven divided his Statue in the mid'd, throwing to the ground the upper half, which remain'd till the Hesperian days all black, as things brook with lightning use to be.

5. The same Author likewise recounts how the same Impious Emperor consulting a certain Oracle at Daphne near Antioch, and the Devil which used to speak in it remaining mute, only being able to signify, that the Body of the holy Martyr Babylas hinder'd his speech: Iulian caused the Sacred body to be removed from thence into the City: which the Christians perform'd with great solemnity, singing Psalms all the way, especially those wherein Idolatry is derided, to the infinite indignation of the Emperor, who thereupon caused many of them to be tortured, but by the intercession of the Holy Mary their torments were miraculously converted into pleasure. The same story is confirm'd likewise by S. Chrysostom.

7. But a war against the Persians interrupted his rage against Christians, who at his first setting forth threaten'd that when that Expedition was finish'd, he would destroy all who profess'd the name of Christ: A threatening very acceptable to the Pagans, but grievous to the afflicted Christians. Whilst he was busy in the prosecution of this war, Libanius a Heathen Sophister, in derision of Christ ask'd a certain Christian, What the Carpenter's son was then doing? Who answer'd, He was preparing a Coffin for Iulian. And the event

made these words propheticall, for the wicked Emperor receiv'd a wound mortall to him self, but healthfull to all the world beside.

8. In his place the Army chose Iovian Emperor, though he refus'd that honour, protesting that being a Christian he neither would nor could govern an Army pay'd with heathenish Idolatry. Whereupon all the soldiers cry'd out that they also were Christians: those who were ancient among them having been train'd up in the piety of Constantine, and the younger imbued with the precepts of Constantine. So that the two years reign of Iulian could not extirpate the good seeds sown in their hearts.

9. Iovian thus chosen, restor'd the Christian Faith, reducing the Church to its former splendour. He also publish'd a Law by which in all Cities a certain proportion of what was contributed to sacred Temples by vow consecrated to God: And another which insisted death on any who should revile, or but attempt their Chastity. He likewise ordain'd that all Catholic Bishops who had been formerly banish'd should return to their sees. There is extant an Epistle of S. Athanasius in answer to one from the Emperor, who had deliv'd to be inform'd by him who among the divided sects of Christians, retain'd the Orthodox Faith. Which Epistle challenges a mention in this History, because among the several Nations constantly persevering in the Faith of our Saviour's Divinity, establish'd in the Council of Nicea, he expressly names Britanny. Whence appears that hitherto the British Churches were pure in their Faith, however some particular persons there might have been infected.

10. This pious Emperor lived but one year: to whom succeeded Valentinian a Prince equally Orthodox: But who unhappily made partner in his Empire his Brother Valens, infected with the Arian Heresy, and impiously zealous in the promoting of it.

XI. CHAP.

1. 2. 3. Picts, Scots and Attacotti infect the Britains, who these last were.

4. 5. Theodosius Governour of Britanny: His Victories there.

6. Britanny divided into five Provinces.

7. Theodosius recall'd.

1. IN Britanny during Iulian's reign the Pretender was Alipius, the Successor of Maximian. Where quietness continuing, the Picts and Scots securely multiplied, both in numbers and strength: Of which presently after they shew'd terrible proofs. For as Marcellinus relates, in the fifth year of Valentinian's reign the barbarous Nations on all sides of the Roman Empire, as if universally excited by a common

VALENTIN.
E. M. P.

A. D. 365.

Gr. Hist. Over. 2. in Iulian.

Iulianus l. 6. c. 4.

L. 6. c. 4. in Epist. de G. 10. 10. 11.

A. D. 364.

XI. CHAP.

A. D. 364.
Gr. Hist. l. 6. c. 4.

VALENTIN.
E. M. P.

A. D. 365.

Herul. a. m. l. 6. c. 10.

Id. l. 6. c. 10.

A. D. 365.

Armen. Hist. l. 6. c. 10.

under Roman Governours. VIII. Book. 153

break their limits, & made furious incursions into the Roman Provinces. The Alamanni wasted Gaul and Aethia: The Sarmatians and Quadi made irruptions into Pannonia, and the Picts, Saxons, Scots and Attacotti vexed the Britains with incessant calamities.

2. By which appears that the Enemies of Britanny were multiplied. For to the Picts & Scots, there is an addition of the Saxons and the Attacotti, never mention'd before in Story with relation to Britanny. As for the Saxons a German Nation who now first made themselves known by their cruelty to the Britains, within a few years they will be too well known, not by their piracies on the Seacoasts, as at this time; but by an invasion of the whole Island, so successfull to them, that they got almost an entire possession of it leaving only a bare rocky mountainous corner to the fearfull Britains.

3. But who were the Attacotti S. Hieron will tell us. What shall I say of the inhumanity of other Nations? I myself in my youth saw in Gaul the Attacotti, a British Nation who nourish'd themselves with human flesh: These men in the strongest meeting with heads of beets they and ferrets, neglected them, and out of the hands of the Pasters, or breasts of the women, and fed upon them, accounting these to be their principal delicacies. It seems therefore that these Attacotti were a Savage people in the Northern mountains of Scotland, living without all Law or Government, who likewise had promiscuous wives, as common children. This rude multitude were invited by the Picts & Scots to loyn with them in the invasion of the Civil Britains.

4. Upon this occasion the Emperor Valentinian leaving his Brother Valens to govern the East, made an expedition into Gaul, where he compos'd the troubles rais'd by the Alamanni: This being done as he was in a hasty march from the Province of the Ambians (or Amiens) toward Triers, he was stopp'd by an astonishing message one of Britanny, which inform'd him how by a conspiracy of several barbarous Nations the Britains were reduc'd to the utmost extremity: How Nechtardus Admirall (Comet) of the Sea coast had been slain by the Enemies, and Baldeobandes the General circumvented by their ambushes. Upon which horrible reports the Emperor dispatch'd into Britanny Severus one of his chief Officers, to remedy these disorders. But shortly after recalling him, he sent Iovinus thither, making a sudden provision of ammunition and stores, & preparing living armies to assist him according to the instant necessity. In conclusion frailer and more horrible rumours ensuing, he made choice of Theodosius to go General thither, a man famous for many martial exploits happily achiev'd: who being attended with courageous Legions and cohorts, made up of lusty youth, prosecuted the expedition with a noble confidence.

5. At the same time the Franks and Saxons had infected the coasts both of Gaul and Britanny

and into this latter they had made an impetuous as far as London, where they drove all the country about. To remedy which inspiring the vigilant General Theodosius took shipping at Boleyn in Gaul, and passing the Sea landed at Rurpica (Richborough in Kent near Sandwich) which was a secure Station for ships. Whether as soon as his Cohorts call'd Stricly, Pictis, Pictis, Pictis, &c. arriv'd, he march'd from thence freight to London, an ancient town, afterward call'd Augusta, and dividing his Army into several Squadrons, he set on the struggling Enemies laden with Spoils: and dispatching them he quickly refused the prisoners, together with the cattle and other prey: which he resolv'd to the miserable natives, except a small part bestow'd on his weary Soldiers: And so arriv'd into the City in triumph, joyfully received by the people lately plung'd in extreme misery, and in a moment recovered by his valour. There he made stay, with an intention to attempt greater matters, yet without parting the army to hazard. For by captures and spoils he was inform'd that the sudden extirpation of so many Nations could no other way be repress'd, but by subtilty. He began to divide them, he publish'd Edicts promising impunity to all who would submit. And this which came in the dispatch into other quarters, generally allowing them provisions: Which gave an invitation to many more to submit likewise. After this he desir'd the Emperor to send over to him as his Deputy Governour in Britanny Crispius, a man of a more then ordinarily sharp judgment in such affairs, and wish'd of great integrity: At likewise for his Lieutenant in martiall affairs, Dulcissimus, very skillful in them. And thus pass'd the affairs in Britanny this year.

6. Two years after he march'd with his army from London northward, where he put to flight several Nations, which formerly had the insolence to invade the Roman provinces. Thus he resolv'd to their former security and plenty many Cities and castles, which had been vex'd with many calamities. But whilst he was busy in these matters, he had like to have been circumvented by the treachon of one Valentinian a Pannonian, who for some great crimes had been banish'd into Rome. For this man being of an ambitious turbulent Spirit, had solicited many of the Soldiers to conspire with him against Theodosius: But the design being discovered, he contented himself with the execution of Valentinian and a few of his nearest associates: for he would not tortures fetch further into the conspiracy, least by dispersing a fear among his soldiers, he should incite them to pursue the like attempts.

7. Having escap'd this danger he successfullly prosecuted the war, putting strong garisons into Cities and military castles, and in a short time recover'd the Province from the Enemies, in which he plac'd a Governour. 7. So that now that part of Britanny which

VALENTIN.
E. M. P.

A. D. 367.

Id. ib. c. 8.

A. D. 367.

VALENT.
EMP.

A.D. 372.

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The Church-History of Brittany

VALENT.
EMP.

A.D. 371.

was under the Roman dominion was divided into five Provinces. The first call'd *Britannia prima* contain'd all the fourthern parts between the sea and the River of *Thames* and *Severn*. The second call'd *Britannia secunda* comprehended the shires of *Devonia* and *Ordovices*; that is, all Wales. The third call'd *Flavia Caesariensis* (probably from this *Theodosius* his Son afterward Emperor of the *Flavian* family) embraced all the Regions between *Thames* and *Humber*. The fourth call'd *Maxima Caesariensis* reach'd from *Humber* to the River *Tine*. And lastly *Theodosius* having expell'd the *Picts* and *Scots* out of all the Province beyond *Tine* as far as between *Dunbarton* and *Edinburgh*, call'd this fifth Province *Valentiniana* in which was the winning camp of a Roman Legion; to repel the incursions of the *Scots*.

9. *Theodosius* having thus happily settled *Britannia*, was two years after call'd by the Emperor to Court, where he was made General of the *Hosts* in *Ivornia* his place, & by the Senat honour'd with a Statue of brass. But the most illustrious effect of his martial exploits was the recommending of his Son by the brightness of them to the Empire.

A. D. 370.

XII. CHA.

A. D. 371.

Catgruv.

XII. CHAP.

1. *Chr. Of S. Ninianus Birth and education.*
2. *Of S. Moses Apostle of the Saracens: said to have been a Brittain.*

THE year after *Theodosius* his departure out of *Britannia*, our Ecclesiastical Monuments commemorate *S. Ninianus* (call'd by *S. Bede*, *S. Ninia*) his journey to *Rome*, to be there instructed in the true *Orthodox Faith*, which he afterward with great efficacy communicated to his own country. So that it is probable he attended *Theodosius* in that voyage.

1. Concerning whose birth we read thus in his life. *He was born in Great Brittain, of a Princely stock; that Region where the Western Ocean as it were breaching forth its arm, and on each side making two angles, divides the Provinces of the Scots and English, as at this day they are separated. Which country even to the times of the Saxons enjoy'd their own King, as we are assured not only from the credit of History, but even the memory of time yet alive. His Father was Prince of that country (Cumberland,) by Religion a Christian, and truly happy in the blessing of such a Son. Whilst Ninian was yet a child he shew'd a great devotion to Churches, and wonderful love to his associates. He was sober in his diet, flaring of his tongue, diligent in reading, grave in conversation, averse from lightness, and always careful to subvert the flesh to the spirit.*

3. It left by a forcible impulse of Gods holy spirit the noble youth underwent a pilgrimage, despoiling worldly riches, and carnal affections. Therefore passing over sea into Gaul, and taking his way through the Alps he enter'd Italy, and

with a profferous journey came to *Rome*. Where being arriv'd, he went to the Chief Bishop (*Pope Damasus*) to whom he deliver'd the case of his journey, whereupon the Holy Bishop commending his devotion, receiv'd him with the tenderness of a Father, and appointed him Teachers to instruct him in the Discipline of Truth and Orthodox Faith, as likewise in the wholesome sense of Scriptures.

4. By this relation it appears that *S. Ninian* was of the Nation of the Southern *Picts*. And whereas he is call'd Son of a King; that Title in the libelral stile of our ancient *Picts* signifies no more than a person of Power and riches in his country. Though as Bishop *Fisher* observes, in the ancient English Annals there is frequent mention of the Kingdom of the *Cumbri* (Cumberland) whereto the Southern *Picts* belong. The Author of his life thus proceeds.

5. *Young Ninianus therefore with wonderful avidity studying Gods word, like a diligent bee compass'd for his own use up from many flowers out of several sentences of holy Scriptures honey-comb'd of spiritual wisdom: which being lay'd up in the store of his infancy: he prefer'd them for his own interior reflection, in due time likewise reboiled forth for the consolation of many others. Thus being chaste in body, prudent in mind, prudent in counsel, circumspet in all actions and words, he was commended by all, and every day more favour'd by the Supreme Bishop.*

6. Now it is no wonder that this holy Young man should make choice of *Rome* for education, considering what special care the Emperor *Valentinian* took for the promoting of learning there, and the privileged order'd by him on strangers which came thither to perfect themselves in Studies of literature, as appears by his Law still extant in the *Theodosian Code*. And *Pope Damasus* likewise being himself learned, was a great favourer thereof.

7. Now how *S. Ninianus* after little more than twenty years was consecrated Bishop by *S. Siricius* Succellour to *Pope Damasus*, & sent back into his own country to preach the Gospel to the *Picts*, shall be shew'd in due place.

8. There are not wanting besides our own, some foreign Authors also, who affirm that the famous Bishop *Moyse*, the Apostle of the Saracens was born in *Britannia*: by name *Negerus* Bishop of *Lige*, & *Henry Fitz-Simon* a learned Irish Jesuit. Certain it is that he was in a special manner commemorated, & his Festival observ'd in the *British Martyrology* compos'd by *S. Bede*, where we read these words: In *Britannia* in the City of *Augusta* (London) is on the seventh of February celebrated the memory of *S. Augustus* Bishop and Martyr. Likewise of the Venerable Bishop *S. Moyse*: Who first of all leading a solitary life in the desert, became famous for many miracles. He was afterward by his illustrious merits, vertues and glorious miracles made Bishop of the Saracens, at the request of *Mauwia* their Queen. He

P. in
Printed
1644.

Legend.

L. 1. 1. 1. 1.
S. 1. 1. 1. 1.
P. 1. 1. 1. 1.
1644.

Maynoth
S. 1. 1. 1. 1.

prefer'd

GRATIAN.
EMP.

A. D. 376

Prolocut.
J. 1. 1. 1. 1.
C. 1. 1. 1. 1.
1644.

XIII. CH.

A. D. 376.
Ann. Mar.
1644.

A. D. 375.

XIV. CH.

A. D. 376.

Anglic. Gile.
Paul. Pa.
Hervaeus
in Patric.

Indul. in
v. S. Pat.
1644.

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GRATIAN.
EMP.

A. D. 376.

prefer'd of the Communion of the Catholick Faith with our blessed and after he had converted to the Faith of Christ the greatest part of that Nation, he resided in peace. A larger narration of his Cells may be read in *Theodore*, *Socrates* and *Agrippinus*: which are omitted by reason of the uncertainty whether they pertain to our present History.

XIII. CHAP.

1. *Fraomarius a Tribune in Brittain.*
2. *Gratianus succeeds Valentinian.*

VALENTINIAN the year before his death went over into *Brittain*, a certain German King of the *Bucinaster* call'd *Fraomarius*, to exercise the Office of Tribune over the *Almanni*, a powerful Squadron of the *British* army. And the reason was because the little territory (pagus) of which he was King, lying neer to *Magniacum* (Mentz) had been wasted and impoverished by occasion of his Predecessour *Marcellinus* his rebellion, faith *Marcellinus*. Where we may observe how in those times the Title of King was attributed to such as govern'd a very small Territory. So that our *Legendaries* are not much to be blam'd, when they so frequently bestow that Title on petty Princes.

1. To *Valentinian* succeeded his Son *Gratianus*, who nine years before had been named *Angustus*, or Emperor by his Father. And six days after, his younger Brother *Valentinian* also was slain Emperor by the Soldiers, which election *Gratianus* meekly approv'd.

XIV. CHAP.

1. *Chr. S. Patrick in his childhood made a Captive. He was wonderful pious, &c.*
2. *He is freed.*

THE *Picts*, Scots and other Enemies of the *Brittains*, though they had been repress'd by *Theodosius* the Emperor *Valentinian* General, yet were not so enclosed but that they made frequent incursion into the Roman Provinces there: And particularly in one of them they led captive with them the child of *Calphurnius*, *Seiter*, call'd afterward *Patrick*, in the sixteenth year of his age, whom they sold to a Noble man in the Northern parts of *Ireland*, call'd by *Florus*, *Nolan*, by *Catgruv* *Miluch*, or rather as *Malmshurienfis* reads the name, *Miluch*, who employ'd the holy youth in keeping his twine.

1. *Incontin* the most exact writer of his life thus relates the matter: *Infamuch*, faith he, as according to Scripture, gold is try'd by furnace, and a just man by tribulation: *S. Patrick*

that he might be better fitted to receive a crown of glory, was first exercis'd with tentations. For the Infamuch child entering into his sixteenth year, was snatch'd away captive by Pirates which wayed that country, and was carried by the into *Ireland*. There he was sold a slave to a certain Pagan Prince call'd *Milcho* whose territory lay in the Northern parts. And herein his condition was parallel to that of the Holy Patriarch *Isleph*, who at the same age was sold into Egypt. And as *Isleph* after his humiliation was exalted to the Government of all Egypt; so likewise did *S. Patrick* after his captivity obtain a spiritual principality over *Ireland*. Again as *Isleph* by his providence nourish'd the Egyptians with corn during a long famine; so *S. Patrick* in process of time fed the Irishmen ready to perish by their idleness, with the saving nourishment of Christian Faith. So that on both of them afflictions was brought for the advancement of their souls in piety: affliction had the same effect on them that the fall had on corn, the furnace on gold, the fire on iron, the wine-press on grapes, and the Olive-press on Olives. Now *S. Patrick* by the command of the foresaid Prince was deputed to the keeping his hogg.

3. Six whole years the devout youth spent in this slavery: during which time what wonderful miracles God wrought by him, are allargecited by the fame *Author*, as likewise by *Catgruv*, *Bishop Fisher*, &c. to whom I refer the curious reader for as much as a particular account of all the *Angels* occasions would too copiously our present History. And in selecting their principal actions, it seems more profitable to recount their virtues, which may and ought to be imitated by all, than their misdeeds, which exceed the power of nature, and sometimes of belief.

4. *S. Patrick* employs them therewith withdrawing him from the conversation of men, afforded him space enough to attend to God. Infomuch as *Isidore* testifieth that a hundred times a day, and as oft in the night, he address'd his prayers to God. And to Prayer he added Fasting for the mortification of his Senses: So that with these two *Prizes* he mounted to such perfection, as he enjoy'd a frequent conversation with *Angels*. And particularly in *Catgruv* we read how an Angel call'd *Isleph* frequently visited him, and said to him, *Thou dost very well to fast: Ere long thou shalt return to thy country. Now the Reader needs not wonder at the unusual Name of this Angel: For as S. Gregory observes Angels are therefore design'd by particular names, that they may signify their special vertues and operations. Therefore S. Patrick who was to conquer first his own tribulations, and afterward the power of the Devil in that idolatrous Nation, was properly visited by an Angel named *Isleph*, or Conquerour.*

5. The Piety, devotion, fasting, patience in labours & other heavenly vertues of this holy young man at last moved the divine Godhead miraculously to free him, as he had the *Isleph* out of his captivity: For as *Malmshurienfis*

Isidore in

Agrippinus

Gregory. M.
1644. in
Angust.

V ij

rienfis

A. D. 386.

he earnestly urged *Isidore* to desist from his accusation before a *Secular Tribunal*: and he humbly requested the *Emperor* to abstain from shedding the blood of those wretched *Heretics*, saying it would be sufficient, if by a sentence of *Bishops* they were expelled from the *Churches*. This holy *Bishop* thus, interposing, the hearing of the cause was deferred, and being afterwards to depart, he left a promise from *Maximus*, that their punishment should not extend to blood.

4. But he being gone, the *Emperor* was drawn from this mild intention by two *Bishops*, *Magus* and *Rufus*. Whereupon he committed the hearing and judging of the cause to his *Præfect* *Eudius*, a狠狠 severe man. Before whom many filthy doctrines, victed of magic and black arts, were practised, as praying naked in a meeting of women by night &c. he was by him pronounced guilty, imprisoned and for farther punishment reliev'd to the *Emperors* judgment. Who appointed that *Priscillian* and his associates *Priscillianus* and *Amantius* Ecclesiasticals should loose their heads, their cause having been once more heard by *Patricius* the *Emperors* treasurer. The same punishment was also inflicted on *Laternianus* and *Euthereus*, *Arianus* and *Cassius* a Deacon. As for *Isidorus* formerly condemn'd by the *Bishops*, he was banish'd into the Isle of *Silly* (*Silina*) neer *Britanny*, together with *Thibaudus*.

5. By this means that impure *Heresy* being made publick, and the principal teachers of it brought to neer *Britanny*, no wonder if Doctrines favouring the vile inclinations of corrupt nature, did quickly infect themselves into unwary minds, affected withal to Novelty. For the scandalously severe judgment, hitherto unpractis'd in the *Church*, against *Priscillian* and his companions, was for him entering of the *Heresy*, that is receiv'd strength from thence: for his followers which before honour'd him as a holy man, afterward began to worship him as a *Martyr*.

Subj. serv.

XVII. CH.

2. *Gr. Maximus and his wife honour S. Martin.*
3. *Theodosius overcomes Maximus.*

A. D. 386.
Id. 10.Theodos. I.
c. 14.

THE *Emperor Maximus*, for that *Theodosius* allow'd him after the death of *Gratianus*, was zealous in defence of the *Catholic Faith*. Inasmuch as he wrote an efficacious letter in behalf of *S. Ambrose* *Bishop of Milan* to the *Emperor Valentinian*, who intigated by his Mother *Justina* an *Arian*, persecuted him. In which letter likewise, *faith Theodosius*, he denounc'd warre

against him in case he would not desist from his injustice against the holy *Bishop*.

2. *Sulpicius Severus* likewise at large declares what great honour and respect the same *Maximus* shew'd to the Blessed *Bishop of Meaux*. And particularly the *Emperors* wife did most officiously reverence him. For having with great earnestness obtain'd his presence at a privat Feast prepared for him in her own chamber, she would not permit any servants to attend, but she her self with all humility ministr'd to him, and with great devotion lay'd up the fragments, which she valued above all her imperial delicacies.

3. Who this *Lady* was, and from what country or family, it does not appear in ancient Story. The same *Author* comparing her with the *Queen of Saba*, and saying that she also came from the ends of the earth to heare the wisdom of another *Salem*, argues her very probably to have been a *British Lady*: though we can scarce allow her to have been the daughter and heyr of an unbelov'd King of *Britanny* call'd *Theodosius*. 4. *Maximus* after this, not content with to large a portion of the *Empire* as *Gaul*, *Spain*, and *Britanny*, march'd with his Army into *Italy*. At whose approach the *Emperor Valentinian* fled into *Illyricum*, having now learn'd by experience, *faith Theodoret*, how unhappy he had been in following his *Mother's* counsels against the holy *Bishop S. Ambrose*.

5. There is extant a Letter which *Maximus* wrote in answer to *Pope Sixtus*, who lately had succceded *S. Damasus*: in which he professes the *Orthodox Faith*, which he learnt in *Britanny*: where likewise he was baptis'd, and immediately after his baptism was proclaim'd *Emperor*. In the same letter he likewise gives him account of the abominable doctrines and crimes of the *Priscillianists*, which he calls *Manichæans*, known not by uncertain suspicions, but their own publick confessions in judgment. Crimes so enormous and obscene, that out of modesty he could not relate them, and therefore sent him a Copy of the Process.

6. Now the *Emperor Theodosius* solicited by *Valentinian*, whose Sister *Galla* he was to marry, came with an Army into the *West*. To which war he prepared himself by earnest prayer and fasting. And having undertaken, *faith S. Augustin*, that in the *Diocese of Egypt* there was a certain Monk, a great servant of God who had the spirit of prophecy, *Theodosius* sent to him, and receiv'd a most certain message of Victory.

7. Thus arm'd he readily and quickly obtain'd a Victory against *Maximus*, who only wanted a good cause. After the discomfure of his Army, *Maximus* being taken prisoner was brought before *Theodosius*, who was inclin'd to take pity of him. At which his soldiers conceiving great indignation, remov'd him from his presence and kill'd him. Our Historian *Gildas* mentions both

2. VALEN.
EMP.
A. D. 388.Gildas de
Brit.A. D. 388
Theodos. I.
c. 14.

A. D. 388.

August. de
Civ. d. 10.
c. 14.

his

2. VALEN.
EMP.A. D. 388.
Gildas de
Brit.

XVIII. C.

XVIII. CHAP.

1. 2. *Gr. The Relics of S. Gervasius &c. miraculously discover'd to S. Ambrose. The miracles wrought by them: The Veneration of them attested.*

1. I will not be amiss'd though it pertain not to our *History of Britanny*, yet because it will afford us a prospect of the judgment and practise of the ancient *Church*, to declare the almost visible assistance which *Almighty God* afforded to his servant *S. Ambrose* at the time when the *Arian Emperors* *Valens* used her son *Valentinian's* power to persecute him. For then it was (to use the words of *S. Augustin* directed to God in a prayer) that by a vision thou, O God, didst discover to thy *Bishop Ambrose* the place wherein the bodies of thy *Martyrs* *Gervasius* and *Gervasius* reposed, which thou for so many years hadst preserved incognito in thy secret treasure, from whence thy intention was to bring them forth for the regaining the charge of a woman, yet an ordinary woman, being an *Emperess*. For when being discover'd and digg'd up, they were translated with due honour to the *Ambrosian Church*, not only those who were vexed with unclean Spirits, the same Devils confessing, were healed: but a certain Citizen of *Milan* who had been blind many years, well known in the town, when he had enquir'd and was inform'd of the occasion of so great a joy and assembly of the people, he leav'd up, and desir'd one person to guide him to the said *Church*. Whither being come he obtain'd leave with his handkerchief to touch the Coffin of these *Martyrs* whose death was pretious in thy sight. Which having done, and applying it to his eyes, they were immediately opened, so that he saw clearly. The same hereof presently was spread abroad, and praises given to thee with great fervour: inasmuch as the mind of thy Enemy, the *Emperess Justina*, though it was not heal'd of her spiritual blindness, yet it was repress'd from the fury of persecuting the Holy *Bishop*.

2. The same holy *Father* repeats the substance of the same narration in several other places, in one whereof he professes himself to have been an eye-witness of these *Miracles*, saying, my self was a witness of the great glory of these *Martyrs*: for being then at

Id. de Civ. d. 10. c. 14.

Id. de Civ. d. 10. c. 14.

Id. de Civ. d. 10. c. 14.

his death, and the place of it, saying, *At Aquileia* a City of *Italy* that abominable head was cut off, which had almost cast out of the throne the most illustrious heads of the world. And thus was the blood of the innocent *Emperors* *Gratian* expiated. After his death followed likewise that of his Son *Valens*, our *faith Zosimus*, had been made *Cæsar*, our *faith Emperor, as Paulinus* *Diocletian*, and some ancient *Coynes* declare.

Milan, I had certain knowledge of the miracles wrought &c. This hapned two years before *S. Augustin* having been converted and baptis'd by his own *Coyse* *Afric*, and by the way at *Offia* lost his Blessed Mother *Donna*, concerning whom in his *Confessions* he thus writes: When the day of her dissolution was at hand, she did not long her thoughts about a sumptuous buriall &c. but made this her only request, that a commemoration of her should be made at thy Altar, at which every day she had not failed to attend, and from whence she knew that holy sacrifice and Praise was offered, by which the Handwriting which was contrary to it was blotted out, by which our Enemy the Devil was triumphed over &c.

3. So authentick a Testimony of the Veneration of the Relicks of holy *Martyrs* performed by the ancient *Church* of God, approv'd by unquestion'd divine Miracles, as likewise of Prayers for the Dead at the most holy sacrifices, needs not be further confirm'd. Therefore we will omit the transcribing a large Narration of the forsaide Miracles compos'd by *S. Ambrose* himself, and sent in an Epistle to his devout sister, wherein he repeats the miracle of the blind man restor'd to sight, and how very many had been dissolv'd of Devils, and by only touching with their hands the Vestment of the Saints many others were heal'd of diverse infirmities: How many handkerchiefs, *faith he*, were cast, how many garments sent to be lay'd on the most holy Relicks, to the end that by touching of them they might receive a medicinal vertue.

4. There were notwithstanding in those times some who deny'd that those were bodies of *Martyrs*, that they could torment the Devil, or free any posses'd by him. But these, *faith S. Ambrose*, were the blasphemies of *Arian Heretics*: reject'd by the confessions of the Devils themselves who with loud clamours acknowledg'd their tormentors, and the great benefits proceeding from the *Martyrs* intercession were publicly testified by the blind and other sick people cured of their infirmities. The blind man's name was *Severus*, by trade a butcher, well known to all the City, who was forc'd to give over his profession, as soon as that incommodity of blindness beset him. This man saies he, call for witnesses of the miracle all his former customers, by whom he had been maintain'd in his trade: He is desirous they should now testify the recovery of his sight, who formerly had seen that he was blind.

2. VALEN.
EMP.

A. D. 389.

A. D. 389.
Id. Conf. l. 1.
p. c. 10.Ambros.
p. 85.

Id. Epist. 91.



XIX. CHAP.

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XIX. CHAP.

1. *Valentinian the second, Emperor.*
2. *Gr. The Heresy of Iovinian against Virginity &c. Condemn'd by Pope Siricius and the H. Fathers.*

A. D. 379.

will in 17th.
of Iovinian
and Luther.

A. D. 390.

Ninian, 1000.
Latin. i. 3.Siric. P. Ep.
ad Iovinian.
Meislen.

1. **A**fter Maximus his death Theodosius left Valentinian Emperor of the West, adding to his Government Gaul, Britanny and Spain, possid'd by the Tyrant. But before he was entrusted with this great charge, the pious Emperor Theodosius instructed him in the Orthodox Faith, earnestly exhorting him to persevere in it, earnestly warning him not to give in to the heresies which he saw in the world, but to stand fast in the Orthodox Faith, the great Patrimony of our Ancestors, which was lately dead.

2. The year following broke forth a Heresy, which in our last age taught Luther to renounce his Monastic Profession, and to allow scope to his carnal appetites, and to draw out of her Cloyster a Consecrated Nunne to his incestuous embraces. The Author of it was Iovinianus formerly a Monk, but weary of his vow'd austerities who this year was publicly declared a Heretic by Pope Siricius. Whereupon most of the learned Fathers of those times earnestly wrote against him, particularly S. Hieron, S. Ambrose and S. Augustin.

3. Concerning his special Heretical Doctrine S. Hieron thus declares them. I will briefly set down, saith he, our Adversaries opinions, and out of his obscure books, as out of dark dens draw out the Serpents, neither will I suffer him to cover his venomous head with the foldings of his furred body. Let his poisonous doctrine be brought to light, that so we may see to read and browse them under our feet. He affirms that Virgins, Widows and married women, being once baptiz'd, are of the same merit, in case they differ not in other works. Again he undertakes to prove that those who with a simple Faith have been regenerated by Baptism, cannot afterward be followed by the Devil. And in the third place he professes that there is no difference, in regard of merit, between fasting from meat, and the receiving of them with thanksgiving.

4. Pope Siricius likewise in his Epistle concerning him to the Church of Milan, gives this character of Iovinian, that he was an imitation of the Devil, being an Enemy of Chastity, a Teacher of luxury, nourish'd with gluttonous crudities, punish'd by abstinence; he hates fasting, railing his Ministers that such things are superfluous &c. In opposition whereof a Synod assembled by the same Holy Pope catholically professes, We do not understand or disparage the Power of marriage, at which we

often are present: but we attribute greater honour to the perpetual marriage of Virgins. Calling therefore a Synod, it appears that Iovinian's assertions are contrary to our doctrine, that is, to the Christian Law. Therefore since these men teach contrary to what we have learn'd by Tradition, We the whole Clergy of Rome, with the Presbiter & Deacons, following the Precept of the Apostle do unanimously pronounce this sentence, That Iovinian, Auxentius, Gensius, Germinius, Felix, Frontinus, Marcellinus, Januarius and Iovinianus who have been found Zealous teachers of the New Heresy and blasphemy, be by Divine sentence and our judgment condemn'd and cast out of the Church, which sentence our hope is that your Holiness will likewise confirm.

5. Conformably hereto the Church of Milan in a synodical answer penn'd by S. Ambrose, after high commendation of the Pope's zeal, tells him, That the said Heretics therefore fled to Milan, that they might find no place in which they should be no more condemn'd. All that law they avoid, as if they had been infected with the plague; and that being condemn'd, with an universal execration, they were thrust out of the City of Milan, like vagabonds.

6. To conclude, S. Augustin reciting the Positions of this Heresy, concludes with these words, The Holy Church did most fruitfully and most courageously resist this Monster. And in another place, The Heresy, saith he, was quickly extinguish'd, neither could it ever make such progress as to seduce any Presbiter: though some ancient Virgins at Rome being persuaded by Iovinian, were reported thereupon to have taken husbands. No sign appears that it ever entered into Britanny in those times, so precious and venerable was Virginity there, so great a multitude of seminaries there of Chastity, and such frequency of abstinence and fasting. So that it seems a more powerful Devil attended Luther and Calvin, than Iovinian.

XX. CHAP.

1. *Valentinian murdered.*
2. *Eugenius a Tyrant: Slain by Theodosius.*
3. *A Roman Legion left in Britanny.*

1. **A**fter four years reign, the young Emperor Valentinian who with great bloodshed had recovered his Empire, from which he had been forced to fly into banishment, was slain near the same City of Lyons which had been a witness of his Brothers murder: and his dead body was dishonour'd with hanging, saith S. Hieron. This was done by the treason of his Count Arbogastes. He had desir'd Baptism from S. Ambrose, but was slain before it could be administered.

Jovin.
Ep. 8. 10.August.
Tract. 1. 12.
Id. lib. 1.
Ep. 8. 10.

XX. CHAP.

A. D. 392.
Ninian. 1000.

a. In

Refut. l. 2. c. 36.

A. D. 394.

XXI. CH.

2. Oppor.
in Ninian.

(A. D. 394.)

under Roman Governors VIII Book. 161

LI. 161.

LI. 161.

confin. in
scotia.sed. Hist. l. 3.
c. 4.

1. In his place the Tyrant Eugenius invaded the Empire of the West, in flow a Christian, but indeed addicted to Heathenish superstitions. Who was the next year slain by Theodosius, who, saith Rufinus, prepared himself to the war, not so much with help of arms as fasting and prayer. He fortified himself with night-watches rather in Churches than camps, and made Prayers in Churches all places devoted to Prayer, being accompanied with the Presbiter and people. He lay prostrate before the altars of the Apostles and Martyrs, covered with sack-cloth, and begg'd Divine assistance by a confident hope of the intercession of Gods saints.

2. The General employ'd Theodosius in this war was so successful, call'd out of Britanny for that purpose: Where he had settled the country by repressing the incursions of the Picts and Scots, whom he overcame in several encounters: and when he left the island, he placed for its defence against the Celtic enemies a Roman Legion at the Northern borders.

XXI. CHAP.

1. 2. 3. *Gr. S. Ninian made Bishop of the Southern Picts.*
4. *Gr. His Episcopall See, Candida Casa.*

1. **T**HE Holy young man S. Ninian (of whole birth and country, as likewise his voyage to Rome to be instructed in the Catholic Faith we have heretofore treated,) this year, wherein Theodosius slew the Tyrant Eugenius, shew'd forth the glorious fruits of his pious education under the Holy Pope Damasus and Siricius: For now was he consecrated Bishop, and sent back into his own country to preach the saving Truths of Christs Gospel to the rude nation of the Southern Picts. For thus we read in his Life extant in Cyprianus:

1. The Roman Bishop (Siricius) having heard that a Nation in the Western parts of Britanny had not yet received the Faith of Christs, exalted S. Ninian with Episcopall degree, and giving him his Apostolical Benediction desir'd him to become the Apostle of the fore-said Nation.
2. That which is here call'd a Western Nation in Britanny, is the same which S. Beda calls Southern Picts: situated between Cumberland and the Bay of Glappa or Clude (Dunbritton.) For the Northern Picts inhabiting beyond that Bay received not the Light of the Gospel till many years after.
3. Let us now prosecute S. Ninian's Voyage, as we find in the same Author of his Life, who tells us, That the man of God in his return from the City of Rome, was moved with an earnest desire to visit the glorious Bishop S. Martin at Tours (whom some Writers

affirme to have been his Vnkle;) whereupon he diverted from his journey to that City. S. Martin humbly receiv'd him: by invitation leaving that he was extraordinarily justified by God, and that he would be a happy instrument of the salvation of many.

5. Being assisted by S. Martin, the holy man pursuing his journey, came at last to the place whither he was destin'd: And there he found a great concourse of people (who it seems had notice of his return.) There was express'd wonderful joy and devotion, and the praises of Christs sounded every where: because they all esteem'd him as a Prophet. Then began he with great diligence to root up their ill planted superstitions, to disperse their long gathered wicked customs, and to demolish their impious Idolatry. Having thus purged their minds from errors, he instructed them in all duties belonging to good Christians, and by his words and example shew'd them a pattern of all virtue and piety, which he confirm'd by frequent miracles.

6. He chose for his place of Episcopall residence an habitation, afterward call'd Whit-barn, situated near the sea, by which it is almost encompass'd: in which there was only one passage toward the North. This place is seated, saith Camden, in the Province of the Novantes, now call'd Galloway. By the Latin Writers it is nam'd Candida casa, from the colour of it, and by the Saxons Wit-barn or white house: Here it was that in the days of the younger Theodosius Ninianus erected his Episcopall See. And here it is that Ptolemy places the Promontory call'd by him Leucopibia, which seems to have been an erroneous transcribing of *Avwa-sinde*, or white house.

7. The fumm of what hath been written, is thus delivered by S. Beda, The Southern Picts, saith he, forsaking the Error of their Idolatry, receiv'd the true Faith by the preaching of a most holy man, and most reverend Bishop Ninian, (Ninianus) who was by Nation a Brittain, and had been regularly instructed in the Mysteries of the true Faith at Rome.

8. Many years he spent in his Apostolical Office, for his death ensued not till thirty eight years after his first entrance. He consecrated Bishops, ordain'd Presbiter, and divided the whole country into certain Parishes, as the Author of his Life declares. There remains more to be written of him, which we will reserve till the time of his death. And whereas his See was establish'd in the Province of Galloway, which may seem to imply that he was a Scot: we shall in due place demonstrate that in those days that Province was belonging to the Jurisdiction of the Britains, not Scots.

X

XXII. CHAP

A. D. 395.

XXII.
CHAP.

XXII. CHAP.

1. *St. S. Regulus comes into the British kingdom out of Greece, with the Relicks of S. Andrew, &c.*
6. *St. Of the Culdei, or Coli-Dei.*

A. D. 395.

Hist. Brit.
l. 6.

Id. ibid.

THE Labours of *S. Ninianus* were no doubt much lightened by the arrival thither of another *St. S. Regulus*, who the year following by divine inspiration came out of *Achaia* into the same country, bringing with him the precious Relicks of the *Apollle S. Andrew*. whose story is thus set down by *Helmer Bættin* out of ancient Monuments:

2. The holy man *Regulus*, said he, as one night he watched at the Sacred monument of *S. Andrew*, was admonished from heaven to take the bone of the holy *Apollle* arm, & lay them up decently in a vessel to carry them to the Island *Albion* (or *Britannia*) feared in the worst confines of the world: because that in former times there would live a people, which should give great veneration to the *Apollle S. Andrew*, & by his intercession receive great graces and blessings, both earthly and heavenly through the Divine goodness.

3. In compliance with which admonition the holy man undertook that tedious journey, and was joyfully received there: for as it follows in the Narration, The report of his arrival with that sacred treasure being spread through the Regions of the *Picts*, influenced the minds of many to fit and venerate the holy Relicks of the glorious *Apollle*. The people therefore flocked together from all quarters, bringing gifts and offerings to the holy *Apollle*. There came likewise *Hirgulus* (others call him *Hungus*) their King, being invited by the fame of these things. The holy man *Regulus* received him with a solemn procession, in which *Presbyters* and Monks sung hymns and praises to God. The King falling prostrate on the ground with great veneration kissed the sacred Relicks: And when all holy Rites were performed after the Christian manner, of which the King was very observant, he freely bestowed his Royal Palace as the honour of *S. Andrew*, on *Regulus* and his *Presbyters* who were there to perform Divine service: and not far from them built another Church dedicated to the same *Apollle*.

4. This is the place where in following ages the glorious Arch-Bishops and Primates established their *Archepiscopall* See. Which place, said *Canden*, the Ancients call'd *Regimont*, or *Regulus* his Mount: where *Pagan* King of the *Picts* erected the principal Church of his Kingdom, to this day call'd *S. Andrews*.

5. Some modern Writers, perhaps out of an aversion to Sacred Relicks do profess a doubt of this Narration. Yet it is certain that *Pope Boniface* the Eighth in an Epistle of his to *King Edward* the first writes in this manner, *That Royal Historians may please to understand that the Kingdom of Scotland was converted to the Faith of the Catholic Faith by the Venerable Relicks of S. Andrew the Apollle, such was the great goodness of Almighty God.*

6. The forecited *Helmer Bættin* describing the ornaments with which the pious King *Hirgulus* enrich'd his New built Church, said he adorned it with manifold gifts, *Patens, Chalice, Chalices, Basons, Lavers &c.* framed of silver and gold, and likewise with other precious furniture proper for sacred uses, placing in the same *Presbyters* to perform Divine service there.

7. These *Presbyters* dedicated to Gods worship are the same which the *Picts* call'd *Culdei*, or *Culdei*, that is, worshippers of God. Some of these came with *S. Regulus* into *Britannia*, for he living in *Achaia* was a Father and Teacher of many who were addicted to true piety: And to these others from among the *Picts* and *Britannians* joined themselves, leading a solitary life with such a fame of their sanctity, said *Buchanan*, that being dead their Cells were converted into Churches. And from hence was derived the succeeding custom among the *Scots*, to call Temple Cells. This sort of Monks was anciently call'd *Culdeiz* and their Name and Institute remain'd till a later kind of Monks expell'd them. But this last clause he writes with the spirit of a factitious *Presbyterian*: For not a later sort of Monks, but such *Apollles* as himself, enemies to the Divine sacrifice celebrated by these, contemporaries of Gods Saints, were those who out of *Scotland* expell'd the *Culdeiz* or *Religious* servants of God.

8. Notwithstanding, if we speak of the prime original of these *Culdei*, we have already shew'd that they began long before, when by reason of the furious persecution rais'd by *Diocletian*, a world of *Christians* retir'd themselves into deserts, there with safety and vacancy to attend to God by prayer and Religious authorities: who therefore were call'd *Culdei*, and corruptly *Culdei*.

9. This digression we make upon occasion of the Gifts of *S. Regulus*, whom the English *Martyrologists* celebrates among the Saints on the twenty eighth of *August*: where notwithstanding there is a mistake in placing his death in the year of *Christ* three hundred and eighty.

A. D. 395.

Ap. M.
W. M.
A. D. 395.Hist. Brit.
l. 6.8. vol. 1.
som. l. 1.
F. 1. 1.

A. D. 395.

A. D. 395.

l. 1. 1. 1.
l. 1. 1. 1.
l. 1. 1. 1.Martyr.
l. 1. 1. 1.

A. D. 400.

Clandian, Pa.
supra. al.
Julian.

A. D. 395.

XXIII.C.

XXIII. CHAP.

1. *Honorius Emperor of the West.*
2. *St. Pelagius the Heretick appears &c.*
3. *The Roman Legion call'd out of Brittany.*
6. 7. *Alaricus invading Italy, is twice vanquish'd.*
8. *Innocentius Pope.*

A. D. 395.

A. D. 395.
A. D. 395.

A. D. 395.

A. D. 395.

l. 1. 1. 1.
l. 1. 1. 1.
l. 1. 1. 1.

A. D. 400.

Clandian, Pa.
supra. al.
Julian.

A. D. 403

lita, who was Confess in the year of *Christ* four hundred.

5. But this calm lasted but a little space: for troubles happening in *Italy*, all the forces which defended *Britannia* being call'd away, this poor Island was left miserably expos'd to her barbarous enemies. Those Troubles were caused by an invasion of the *Goths* under their King *Alaricus*, who out of *Pannonia* by the *North* Alps defended to *Trent*, from thence driving a Garrison of *Honorius*: and so peircing into *Aberia* was there stop'd by *Stilico*, who made great preparations against him.

6. The following year a battell was fought between *Alaricus* and *Stilico*: wherein the *Goths* were vanquish'd, and might have been utterly destroy'd, had not *Stilico* permitted them to retire back into *Pannonia*: This he did to the end his ambitious designs might more securely proceed during troubles, by means of which he continued in possession of the Empire's forces.

7. *Alaricus* by pact with *Stilico*, return'd towards *Italy* with a more numerous army. And pretending to subdue the Country, was again fought with by *Stilico* at *Pallentia*, and once more overcome. To this Battle, the Roman Legion, which was the only defence of *Britannia*, was sent for, as *Biishop Fisher* from *Clandian* the Poet well observes. But such frequent invasions by barbarous Nations oblig'd the *Romans* to strengthen their City with new walls and Towers, as the same *Clandian* elegantly relates.

8. In these times *Pope Anastasius* dying there succeeded him in the *Apollle* see *Innocentius* first of that name: concerning the integrity of whose Faith thus writes *S. Hierom* to *Demetrias* a Virgin in *Africa*, because I fear, (saith he) ye have been credibly inform'd, that the venomous Springs of Heresy (he means *Pelagianism*) did not bad forth in *Africa*, I thought my self oblig'd you of a piece of clarity to admonish thee, firmly to hold the Faith of the holy *Pope Innocentius*, who in the *Apollle* chair is now Successor and Son to *Anastasius*: and take heed of entertaining any strange Doctrine, what ever esteem thou mayst have of thine own wit and skill.

XXIV. CHAP.

XXIV.
CHAP.

1. 2. *Of Pelagius the British Heretick.*
3. 4. *St. Theopoldus Points of his Heresies: condemn'd by several Popes, Synods &c.*
11. *Britannia infest'd.*
12. *Of Vigilantius his Heresies.*

HERE it will be seasonable to treat of the New blasphemous Heresy of *Pelagianism*, which now began to infect the world. The Author of it was *Pelagius*, by

HONOR. EMP.	164	The Church-History of Brittain	HONOR. EMP.
A. D. 404. August. epist. 106. de Episc. de Episc.	birth a Brittain, for which cause s. <i>Augustin</i> files him <i>Pelagius</i> by <i>sermone</i> <i>Brisead s. Pelagius</i> more expressly calls him the <i>British Serpent</i> . And heretofore s. <i>Beza</i> , <i>Beza</i> , <i>Virgili</i> and generally Modern <i>Historians</i> . But whether his originall came from the <i>Roman Provinces</i> in <i>Brittain</i> or the <i>scythia</i> , some doubt may be made, considering s. <i>Hierome</i> in several places mentioning him calls him <i>deriving in Brittain</i> ; and elsewhere, he lays that he the most <i>rapide</i> of men, was <i>stuffed with scythian pulse</i> . Notwithstanding the <i>scythian</i> of s. <i>Albanus</i> his life in <i>Cappadocia</i> affirms that he was <i>Abbot</i> of that famous <i>Monastery of Bangor</i> , where two thousand and one hundred Monks under the Discipline of one <i>Abbot</i> did get their living by the labour of their hands.	<i>Synd</i> , <i>Pelagius</i> gave such capcious answer to the interrogations propos'd to him by the <i>Bishops</i> present, that he escap'd a cenſure, and was acknowledg'd an Orthodox Catholic.	A. D. 404.
Hierom. in Prolog. ad l. 3. cont. Pelag.	Ap. cap. 11. in <i>Albanus</i> .	5. About the same time his prime <i>Disciple Celestius</i> was condemn'd for his <i>Heretics</i> in a <i>Synod at Carthage</i> , from which he appeal'd to the <i>Roman See</i> , yet not daring to pursue his <i>Appeale</i> , he fled into <i>Asia</i> , and there by fraud obtained the degree of a <i>Presbiter</i> . After which another <i>Synod</i> of <i>Numidia</i> at <i>Mileva</i> again condemn'd the same <i>Errors</i> . A Copie of both which condemnations being sent to <i>Pope Innocentius</i> , he approv'd them, and excommunicated both <i>Pelagius</i> and <i>Celestius</i> , yet with a condition, that upon their revocation of their <i>Errors</i> they should be restor'd to Catholic Communion.	
August. de Civit. Pelag. cap. 35.	16th. rel. s. 1. epist. 114.	6. Their <i>Heresy</i> now with an dingle spreading abroad, the <i>African Bishops</i> of both Councils deputed s. <i>Augustin</i> by common consent to confute them: And with what diligence and efficacy he perform'd this charge, his glorious labours doe to this day admirably testify.	
Aug. l. 3. de peccat. mer. c. 1. <i>Epist.</i> A. D. 404.		7. <i>S. Innocentius</i> being dead, his Successor <i>Zosimus</i> received an <i>Appeale</i> from the judgment given by another Council of <i>Carthage</i> against <i>Celestius</i> , who came to <i>Rome</i> , and presenting to the <i>Pope</i> a <i>Discourse</i> touching his <i>Doctrine</i> , which he profess'd to submit to the <i>See Apostolick</i> : pretending likewise to subscribe to the <i>Letters</i> written by <i>Pope Innocentius</i> to the two <i>African Councils</i> , in which his <i>Heresy</i> by which he denied originall sin, was principally condemn'd: Hereupon <i>Pope Zosimus</i> favourably interpreted his <i>Libell</i> or <i>Discourse</i> , and delay'd his absolution only two months, till he could receive an answer from the <i>African Bishops</i> .	
		8. <i>Pelagius</i> likewise using the same art, endeavour'd to falsify <i>Pope Innocentius</i> , by a <i>Book</i> of his <i>Doctrin</i> written with such ambiguity of words, that his <i>Heretical</i> <i>Senses</i> could not be discovered but by readers of a more then ordinarily sharp sight and judgment. This <i>Book</i> was likewise presented to <i>Pope Zosimus</i> : To which was added a <i>Symbol</i> of his <i>Faith</i> directed to the <i>Pope</i> and compos'd so artificially, that he had been printed as a <i>Sermon</i> of s. <i>Augustinus</i> (the one hundred ninety fifth in number) by changing the beginning and end of it, instead of <i>Beatisime Pater</i> , laying <i>Dilectissimi Fratres</i> . At the arrivall of which <i>Treatise</i> at <i>Rome</i> , there was great joy, as if the <i>Heretic</i> had been converted. Of which <i>Pope Zosimus</i> informing the <i>African Bishops</i> , they again assembled at <i>Carthage</i> , and carefully pondering these things, they wrote back to <i>Pope Zosimus</i> , signifying to him, that it was not sufficient that <i>Celestius</i> should in grosse subterfuge to <i>Pope Innocentius</i> his letters, but that he should also anathematize expressly the words impiously sett down in his own <i>Libell</i> . They	
		likewise	

HONOR. EMP.	under Roman Governors. VIII. Book. 165	HONOR. EMP.
A. D. 404.	likewise detected the fraud by which <i>Pelagius</i> in his <i>Libell</i> had vail'd his heretical sense.	A. D. 407.
	9. Hereupon <i>Celestius</i> being urged by <i>Pope Zosimus</i> to pronounce anathema against the <i>Doctrine</i> objected to him by <i>Paulinus</i> a Deacon, and which himself had manifestly infer'd in his own <i>Book</i> , privately withdrew himself from his tryall: thereby shewing that his submission to be corrected by the <i>See Apostolick</i> , was false and hypocritical. At the same time severall Writings of <i>Pelagius</i> likewise were discovered, in which his <i>Heretics</i> manifestly appeared.	
	10. <i>Pope Zosimus</i> therefore without any further delay, imitating his <i>Predecessor Innocentius</i> , laid s. <i>Augustin</i> , did a second time with the like authority condemn their <i>Doctrins</i> and excommunicate their persons. Which Sentence of <i>Condemnation</i> was solemnly first of all in a <i>Synod</i> pronounced by <i>Victor</i> a <i>Roman Presbiter</i> , afterwards <i>Pope</i> , whom the <i>Pelagians</i> had esteem'd, but injuriously, a principall Patron of their <i>Heresy</i> . Which <i>Herety</i> having been proscrit'd by so many <i>Synods</i> , and more then once by the <i>Roman See</i> , the <i>Emperour Honorius</i> also published an <i>Imperiall Sanction</i> , by which he not only banish'd <i>Celestius</i> and <i>Pelagius</i> out of <i>Rome</i> , but ordain'd that whosoever should teach the same <i>Doctrins</i> , being thereof convicted in judgment by whomsoever, should have the same punishment of <i>Exile</i> inflicted on them. Which <i>Decree</i> he commanded to be published through the whole <i>Empire</i> . These were the <i>Acts</i> of many years, which to avoid interruptions are sum'd up together.	
	11. Notwithstanding all this care of all sorts of <i>Majesties</i> , both <i>Ecclesiastick</i> and <i>Temporall</i> , to extirpate this execrable <i>Heresy</i> out of the world, yet by reason it directly favour'd the corruption of Nature, human Pride and sensuality, it continu'd in most countries, and particularly in <i>Brittain</i> it made to generall a progresse that the neighbouring Churches of <i>Gaul</i> thought necessary to send into this <i>Island</i> two of their most eminent <i>Bishops</i> , and this two severall times, to rectifie it: Which how they gloriously performed, shall shortly be shew'd in due place.	
A. D. 406.	12. At the same time, as <i>Pelagius</i> infected <i>Brittain</i> , so did another infamous <i>Heretic</i> infect <i>Gaul</i> likewise. That was <i> Vigilantius</i> , concerning whom s. <i>Hierome</i> thus writes, <i>Gaul</i> alone was a country that produced no <i>monsters</i> of <i>Heretics</i> in former times. But in a sudden there arose one <i>Vigilantius</i> , who was more fully he called <i>Dormitantius</i> , who being full of an unclean spirit enter'd combat against the spirit of <i>Christ</i> , and deny'd that the <i>apostles</i> of <i>Martyrs</i> ought to be venerated, condemning likewise the devout <i>Virgins</i> celebrated before the <i>Festivals</i> of <i>Gods Saints</i> . Which <i>Errors</i> of his are detested by the whole Catholic world.	
	He also imitating <i>Iovinian</i> , at riches declar'd against <i>Fasting</i> , prefer'd feasts before voluntary poverty, and <i>Marriage</i> before <i>Virginity</i> .	
	XXV. CHAP.	XXV. Ch.
	1. 2. 3. After <i>Marcom</i> , and <i>Gratianus</i> , <i>Constantin</i> is proclaimed <i>Emperour</i> in <i>Brittain</i> .	
	4. s. <i>Gr. Geoffrey Monmouths</i> fable of him disprov'd.	
	7. <i>Gr. Constantinus</i> succeeds in <i>Gaul</i> , &c.	
	11. <i>Gerontius</i> rebels against him: and is slain.	
	12. <i>Gr. Constantine</i> overcome by <i>Constantine</i> : the <i>Pelagians</i> had esteem'd, but injuriously, a principall Patron of their <i>Heresy</i> . Which <i>Herety</i> having been proscrit'd by so many <i>Synods</i> , and more then once by the <i>Roman See</i> , the <i>Emperour Honorius</i> also published an <i>Imperiall Sanction</i> , by which he not only banish'd <i>Celestius</i> and <i>Pelagius</i> out of <i>Rome</i> , but ordain'd that whosoever should teach the same <i>Doctrins</i> , being thereof convicted in judgment by whomsoever, should have the same punishment of <i>Exile</i> inflicted on them. Which <i>Decree</i> he commanded to be published through the whole <i>Empire</i> . These were the <i>Acts</i> of many years, which to avoid interruptions are sum'd up together.	
	1. In the year of <i>Grace</i> four hundred and sixe, <i>Gaul</i> was overrun by the <i>Vandals</i> , <i>Suèves</i> and <i>Alans</i> . Which opportunity being observ'd by the <i>Brit</i> and <i>Scots</i> , they likewise breaking out of their limits, writed the confining <i>Provinces</i> of <i>Brittain</i> . The <i>Governour</i> of the <i>Island</i> at that time was <i>Marcom</i> , whom on a sudden the <i>Army</i> saluted by the Title of <i>Emperour</i> , imagining that under the conſult of so sublime a name, they might better resist the <i>Enemy</i> . But the unconſtant soldiers finding his incapacity, as suddenly depos'd him, and in his place choſe <i>Gratianus</i> , born in the same <i>Island</i> .	A. D. 406.
	2. But within four months, they flew likewise <i>Gratianus</i> , for his insupportable cruelty. Which being divulg'd in the countries abroad, their old Enemies out of <i>Ireland</i> return'd, and being attended by the <i>Scots</i> , <i>Norwegians</i> , and <i>Dacs</i> , they march'd cross'd the <i>Island</i> from sea to sea, waſting all with fire and sword.	A. D. 407.
	3. In this extremity the <i>British Army</i> proclaim'd <i>Emperour</i> a soldier call'd <i>Constantin</i> , not for any merit of his courage, saith s. <i>Beza</i> , but only for the hope they fancied in his name: as if the present ruins could not be repair'd but by another <i>Constantin</i> .	Pub. l. i. c. i.
	4. Concerning this mans <i>Election</i> , <i>Geoffrey</i> of <i>Monmouth</i> , follow'd by <i>Floriegus</i> and others, frames this story: How <i>Wichelin</i> (commonly call'd <i>Cuthbertin</i>), Arch <i>Bishop</i> of <i>London</i> seeing the calamity of <i>Brittain</i> , and weakness of the <i>Romans</i> , pass'd over the Sea into <i>Ileſter</i> <i>Brittain</i> (formerly call'd <i>Amberica</i>) where <i>Adrianus</i> reign'd, the fourth from <i>Conanus</i> , whom <i>Maximus</i> had first constituted <i>King</i> . To him the <i>Bishop</i> made his humble petition that he would out of commolation to the country from which himself was defend-	Gulfid. Me. nament. l. p. 146. A. D. 435.

A.D. 411.

ded undertake the Government of it. The King refused this offer to himself, but was content that his Brother Constantine should accept that Title, whom he furnished with Soldiers and a Navy, & sent them into Brittany. When presently they tamely generally took to him out of their caverns and lurking places, and vnder his conduct marching against the Enemies, they left the Crown on his head at Chichester, and gave him to wife a Noble Roman Lady, who had been brought up by the famous Bishop Guithelin. By her he had three Sons; the eldest was Constantine, whom he made a Monk at Winchester in the Church of St. Ambrosius and Perpendra were Aurelius Ambrosius and Perpendra, whom he committed to the education of the famous Archbishop.

5. But these are fictions either invented or credulously embraced by Geoffrey of Monmouth, a man whose end in writing a history was not to propagate Truth, but to exalt his own nation. For first, it is certain that when Constantine was proclaimed Emperor in Britain, the Archbishop of London was not Guithelin, but Egidius Trifus, who dyed about the year four hundred and twenty: whose Successor was Vadarius; and after him Guithelin in the year four hundred fifty six.

6. Again that this Constantine was so far from being Brother of a King, that his originall was base and unknown, we have the testimony of the most ancient and authentic Historians. St. Bede says he was chosen (Ex infima militiâ) out of the lowest rank in the Army, and this not for any merit, but merely a fortunat preface of his name. The place where he was chosen Emperor was Caer-segunt, near Caer-segunt, afterwarde Caer-segunt, perhaps from this Constantine election there. Being chosen, he directed Messengers to the Emperor Honorius to excuse himself, as being by violence compell'd by the soldiers to accept that Title: thus writeth Zosimus, which alone destroys Geoffrey's fable.

7. The same year Constantine pass'd over into Gaul, where gathering an idle fide he subdued all the regions on this side the Rhine, and then dividing Gaul from Italy and then, with the same Zosimus, he accounted his possession of the Empire secure. He likewise drew out of his Monastick solitude his Son Constantine, whom he created Caesar: This is testified by Orosius and Marcellinus Comes.

8. The fear of his Empire he placed at Arles: he constituted firm garrisons upon the River Rhine, to hinder the excursions of the Germans: and utterly broke the forces of the Vandals, Sueves and Alans, which had wasted all the Provinces between the river Seine and the Rhine.

9. Afterward he sent his son Constantine into Spain, who by many successful combats subdued the country. And whereas two Noble Brothers, Diocletian and Verianus having collected an army of Spaniards faithful to the Roman Empire, had seized on the first passages through the Pyrenean mountains, Constantine courageously broke through them. Which having done, he committed the care of defending those passages to four thousand Soldiers, to the great displeasure of the Spaniards, who thereupon entered into league with the Vandals and Goths against him. For these good successfull Conquests to his Father was pronounced Emperor: to whom he repaired, leaving Germanus in his place General in Spain.

10. But the year following he was sent back into Spain, attended by Iustus a famous Captain. Whereas (saith Zosimus) Germanus was offended, that he perceived that the barbarous Soldiers in Gaul to divide his army into Spain, and not being able to repress them, several Provinces both in Gaul and Britain sought their dependence on Rome, casting out the Roman Magistrats, and governed themselves by their own will and laws. Notwithstanding the same Author afterwarde insinuates, that the Emperor Honorius himself freed the Britains from their dependence, writing letters to them wherein he exhorted them to provide for themselves.

11. Germanus not content with this, assumed to himself the Title of Emperor, and investing with the same purple Maximus whom he left in Spain, he with an army marched against Constantine, whom he befeigned in Arles. But an Army from Honorius approaching, Germanus his soldiers forsook him: and the Spaniards remaining, out of contempt of him attempted to kill him and encompassing the house into which he retired, they set it on fire: So that Germanus having first killed his wife, at last killed himself also. This is Socrates relation.

12. As for Constantine he was again befeigned at Arles by the Roman General Constantine and being informed that Eudicius whom he had sent into Germany to collect aid from the Franks and Alemanni, was intercepted in his return, he devoted himself to his Imperial Purple, and flying for refuge into a Church, was there consecrated a Priest. Whereupon the Soldiers in the Town having paction offered them, opened the gates. Constantine with his Son Julian, was sent into Italy, but by the way was slain.

13. The year before Constantine's unhappy death was deplorable to the whole world, by the destruction of Rome, overcome and sack'd by Alaricus King of the Goths. Then not only the immense wealth of the City for so many years heap'd together, but the ornaments of Churches became the prey of

A.D. 411.

A.D. 408.

A.D. 411.

XXVII. C.

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barbarous

barbarous Soldiers, who were astonished to see the munificent vessels with which Constantine the Great had enriched them.

XXVII. CHAP.

1. 2. Of the Martyrdom of S. Melorus a young British Prince.

OUR Martyrloge the same year wherein the Virgins Constantine was slain commemorates a more happy death, call'd a Martyrdom of a young British Prince, whose name was Melorus (or Melorus). Of whom mention is made in the Monument of Constantine: from whence Capgrave hath extracted the following Narration.

3. In the primitive times of Christianity, the Apostles Doctrine being dispers'd through all the regions of the world, Britanny was likewise converted from Paganism to Christianity: and of that Nation many believing in our Lord, and in their lives conforming themselves to the Apostles precepts, shined gloriously by many miracles. Of which number we are confidently assured that Blessed Melorus was. He was descended from a Noble family of the Britains: for his father, call'd Melanus, enjoyed the Dominion of Cornwall. In the seventh year of his Age, an Assembly of the nobility being met to consult about the general affairs of the Province, Rinaldo brother to the Duke coming with force upon him slew him, and invaded the Duchy.

4. Now Melanus had then a young Son, a child of seven years old, named Melorus. Him also after his father's death his Tyrannous Uncle sought to kill, fearing lest being come to manhood he should depose him of the Principality. With this deliberation he brought the child with him into Cornwall: Where at the same time was assembled a Synod of Bishops: who all interceded for the life of the child: so that the Tyrant contented himself with cutting off his right hand and left foot: in place whereof there was framed for the child a band of silver, and a Jew of herself. After this Melorus was educated in a certain Monastery of Cornwall till he was fourteen years old, spending his time in the reading Holy scripture, every day growing in innocence, virtue and piety.

5. But then Rinaldo by many gifts and promises to Rinaldo, challenging his promise to depose him, the virgin employ'd for carrying the Martyr's head was a Son of Cerialanus, who by a just judgment of God fell from the Castle wall with the bread in his hands, and broke his neck.

6. After this the Holy child's nurse came to

the house where the body lay: and there she saw a Vision of Heavenly Angels, and light shining gloriously. And having buried the body in a decent place, the day following they saw it laid above ground. Three several times they buried it, and still the same accident arrived. By common advice therefore they laid the Sacred Body upon a Cart, to which were yoked two young Bulls never used to the Yoke: These they permitted to go at liberty without any leader, whither Gods Providence should direct them. The Bulls then on a sudden becoming tame, carried it to a certain place, where they arrived they stood still. But the company attending the Cart, not liking the place, which they thought unfit for his buriall, employ'd their hands, arms and shoulders against the wheels, to force them to rattle forward. But they found the Cart by divine virtue so fixed, that by no strength or art it could be moved. After diverse attempts made in vain to move it, at last going thank'd to God they buried the Sacred Body with great solemnity in the same place. There many devout people repairing, and imploring the Martyr's help and intercession in their afflictions and infirmities, frequently with joy obtain'd their desired remedy.

7. The Head of the Martyr was carried to the Tyrant Rinaldo, which he having touch'd, died miserably three days after. After whose death the Bishops and Clergy carried the Head, and buried it together with his Body. Several days after this certain Preachers, not of British blood took the Coffin wherein the Sacred Relicks reposed which they carried in Procession through many places, and at last according as they were enjoy'd, they arriv'd at Ambrusburg, where they laid the Holy Relicks upon an Altar. Thus find we related the Gifts of S. Melorus in Capgrave.

8. Now Ambrusburg is a well known town among the Belgæ (in Friesland) in the Territory of Winchelsea: so call'd from Ambrosius the Son of Constantine, the late mention'd Tyrant of the Empire, concerning whom we shall hereafter treat. M. Camden adds out of an ancient Book, call'd Eulogium, that there was erected a Monastery of three hundred Nuns, which afterward was pillaged by a certain barbarous Tyrant call'd Gurmundus. Moreover that at Ambrusburg S. Melorus and his Sacred Relicks were in a special manner venerated, Bishop Fisher affirms, saying, The solemnity of the celebration of the Relicks of S. Melorus by the inhabitants of Ambrusburg observed in time the memory of Ambrosius or Ambrusius.

A.D. 411.

A.D. 411.
Neposius
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XXVII.



THE
CHVRCH-HISTORY
OF
BRITTANY
UNDER
BRITISH KINGS.

II. PART.

THE
NINTH BOOK.

I. CHAP.

I. CHAPTER.

1. 2. *Of the Kingdoms of the Picts and Scots
established in Brittany.*

A.D. 441.



1. **THE** Romans having taken their farewell of this Island, it is from that *Epoche* that we may reckon the institution of two Kingdoms here, the *Picts* and the *Scots*. For though heretofore there hath been mention made of several *Princes* and *Kings* of each Nation, yet they seem to have been *Kings* rather by election, and in the nature of *Generals* for present expeditions, then as enjoying an establish'd *Principality*.

2. For as much as concerns the *Picts*, though they always had their habitation in the Northern parts of *Brittany*, yet they were oft forced to change and contract their

Seats: But now enjoying peace and security by the *Romans* absence, they became establish'd in their ancient *Territory*. Which *Territory* they in a few years enlarged, making an intrusion through the *Wad* of separation, and posessing themselves of the Province more Southerly.

3. And as for the *Scots*, they being hitherto as auxiliaries of the *Picts*, mingled among them in all their invasions, and oft compell'd by the *Romans* to return to their habitation in *Ireland* and other Northern Regions: Yet now they had their habitation in the Northern coasts of *Brittany*, under *Fergusus* their King.

4. Of these two Nations and Kingdoms, the principall in this age was that of the *Picts*: And if we enquire into their peculiar Seats, the *Picts* seem to have posses'd the Province about *Edinburgh* continuing to the *Wad*, which therefore was anciently call'd

A.D. 413.

the *Pitts*-wall: And the *Scots* inhabited the *Northern* and *Western* Provinces lying nearest to *Ireland*, from whence they came. But in the following age they turn'd their arms against the *Pitts*, whose numbers and power they by degrees diminished, and at last utterly destroy'd their kingdom and name, and gave to the whole country the new appellation of *Scotland*.

II. CHAP.

II. CHAP.

1. Death of Honorius: to whom succeeds Valentinian the third.
2. Of a three fold Mission by Pope Celestine into Brittany and Ireland.
6. 7 S. Patrick's Divine vocation.

IN the year of Grace four hundred twenty three the Emperor Honorius dyed, in whose place succeeded Valentinian the third of that name, Son of Constantius, who had been created *Cæsar*, and immediately before his death *Augufus*. In the Eastern Empire there reign'd the younger Theodosius.

1. The same year dyed also Pope Bonifacius, and after him was chosen Pope Celestine, to whom our islands of Brittany and Ireland have an eternal obligation for by him they were either preserved from error, or converted to the Christian Faith. By him S. Palladius was sent to the *Scots*, who freed them from their barbarous idolatry. By him S. Patrick was directed an Apostolic Teacher into Ireland, where he wrought the like effect with greater fruit. And by him S. Germanus and S. Lupus, two holy and learned Bishops of Gaul, were employ'd to cure Brittany of the pestilential infection of Paganism, spread there by the impious diligence of Agrestus, in which execrable employment he was assisted by the oft-times excommunicated Heretic Celestius, prime Disciple of Pelagius, if the testimony of one single modern Author, Claudius Menardus, may be taken.

3. Now the circumstances touching the execution of this three-fold Mission we intend consequently to declare. And though the Ecclesiastical affairs of Ireland be not comprehended directly within our present Design, yet since the great Apostle of that Country, as hath been shew'd, was a Briton, both beginning and ending his days in Britain, it will either be no excusation, or one very excusable, if not commendable, to insert here some of his principal efforts.

4. He did not begin the execution of his Apostolical Office till after the time that S. Germanus and Lupus came into Britain to expunge the Pelagian Heresy: For by them he was encouraged thereto. Till which time, he

converts here in Britain, by his holy example inviting his country-men to the imitation of his virtues and piety.

5. The ancient Author of his life extant in *Cassiodorus*, relates many admirable deeds perform'd by him, before he had addicted himself to the discipline and instruction of S. Germanus. One of which we will recite in this place, and probably happening about this time: by which will be discover'd how wonderfully he was call'd to the Apostleship of Ireland.

6. On a certain day S. Patrick in his sleep saw a man coming to him as one of Ireland, having many letters in his hand, one of which he gave to the holy man, who read it. Now thus was the beginning of the Letter. Thus is the voice of the thunders of Ireland. Alas! as he had read these words, the same instant he heard the voices of a world of infants crying to him out of their Mothers wombs in many Provinces of Ireland, and saying, We beseech thee, Holy Father, to come and convert us. He being thus, Holy Father, in his heart, immediately felt great compassion in his heart, and could read no more of the Letter. And alas! as he awak'd, he gave thanks to God for this heavenly Vision, being assured that our Lord had call'd him to be an instrument of the salvation of those who had cry'd unto him.

7. Hereto Isidore another Writer of his life adds, That S. Patrick hereupon us'd to confess to our Lord the Angel of the great council, telling him this vision, and by the means of the Angel, the *Pitts* receiv'd this Divine Oracle. That forsaking his parents and country he should passing into Gaul, there to be more perfectly instructed in the Doctrine of Christian Faith and Ecclesiastical Discipline.

III. CHAP.

1. 2. 3. Of S. Palladius Apostle of the Scots in Britain.

8. 9. His Disciples Servanus and Teruanus.

10. Of S. Palladius his death.

OF the foresaid three Missions the first that was put in execution was that of S. Palladius into Britain. This S. Palladius was a Deacon of the Roman Church, a man no doubt of great prudence, learning and sanctity, since he alone was made choice of, though as yet in an inferior Ecclesiastical degree, to free the whole Island of Britain from Heresy and Infidelity. Twice was he sent as Legat of Pope Celestine into our country. Concerning the first Legation thus writes Baronius, In the four hundred twenty ninth year of our Lord, saith he, during the Consulate of Florentinus and Dionysius, Pope Celestine by a Legation of the Deacon Palladius deliver'd Bri-

Ap. Cap. 9.
in S. Pauli.
A.D. 419.Isidore in v.
S. Patrick.

III. CHAP.

A.D. 419

Baron. lib.

(172)

A.D. 431.

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tainly invited with the Pelagian Heresy.

1. Being come into Britain, as soon as he had inform'd himself of the state of the Island, how the Civil part formerly under the Roman Jurisdiction was defiled by Heresy, and the Northern Regions, now possess'd by the *Scots*, wholly buried in the mists of Paganism: He gave notice hereof to Pope Celestine, who recall'd him to Rome, to advise with him about a remedy against both these mischiefs.

A.D. 419.

2. Upon serious consultation therefore, it was thought fit to divide these two employments, and to commit them to several persons. Hereupon in opposition to the Pelagian Heresy by which the Roman Island, as S. Prosper calls it, that is, the Province heretofore subject to the Empire, were miserably infected, two Holy Bishops of Gaul, S. Germanus and S. Lupus, were directed into Britain, whose labours, with the happy success of them, shall be presently declared. Again out of an Apostolical solicitude to relieve the barbarous Northern Regions from Paganism, the same Palladius after he was exalted to an Episcopal Degree, was by Pope Celestine, as his Legat again sent to be the Apostle and converter of the Scottish Nation.

3. This double Mission is thus recorded by S. Prosper, a Holy and learned Father, living at the same time: Pope Celestine, faith he, of venerable memory, upon whom our Lord had confer'd many gifts by his Grace for the defence of the Catholic Church, knowing that to the Pelagians already condemn'd no new examination was to be allow'd, but only the remedy of penance, commanded that Celestine, who impatiently demanded a new audience, as if his Heresy had not been discuss'd, should be excluded out of the confines of Italy. For his resolution and judgment was that the Statute of his Predecessors, and former Synodical Decrees ought to be inviolably observed by himself, and that he should not admit to a new recantation those doctrines which already had deserv'd and justifi'd condemnation.

4. Neither did he extend a less Zeal care towards Britain, which he likewise freed from the same contagious disease of Heresy: for by his order (and the labours of S. Germanus and S. Lupus) he excluded from that secret retirement, divided by the Ocean from the rest of the world, certain Enemies of Divine Grace, which had seiz'd upon that Island, which by producing the Arch-heretic Pelagius and Celestine, had given an original to their Heresy. Moreover the same Holy Pope ordain'd (Palladius) a Bishop in the Scottish Pagan Nation, and by these means whilst he busily endeavour'd to preserve the Roman Island Catholic, he made the barbarous part of the Island, Christian.

6. Now here the Ancient and Later *Scots*, that is, the Irish and the people now only call'd *Scots*, do earnestly contend which should appropriate to themselves S. Palladius for their Apostle, with exclusion of the other. But the controversy may be com-

puted by allowing each of them a share in him. For no doubt his Legation extended to the Scottish Nation in general, both in Britain and beyond the Sea. And during the short time that he lived he attempted the conversion of Ireland, but in vain. So that he was effectually the Apostle only of the British *Scots*.

7. Hereof we have a proof in the life of S. Patrick written by the ancient Author Probus Palladius, faith he, being ordain'd Bishop by Pope Celestine, was directed to the conversion of the Northern Island of Ireland. But Although by God did not give success to his preaching: Neither can any man receive any thing in earth, unless it be given him from heaven. For the savage and brutish inhabitants of this country could by no means receive his doctrine. Therefore he would not spend much time in a land not his own: but returned to him that sent him. And having pass'd the sea, he arriv'd at the confines of the *Pitts*, where he remain'd till his death.

8. Moreover that the principal care of S. Palladius was exercis'd toward the British *Scots* appears in this, that his two Disciples Servanus and Teruanus are reckon'd among the learned Teachers of Britain. Of which the former was sent to instruct the inhabitants of the Orades, and the other to the *Pitts*. Concerning Servanus the Centuriators of Magdalen write in this manner: When Palladius was sent into Scotland, Servanus accompany'd himself to him, and together with him promoted the Gospel and propagated the Doctrine of it. He was afterwards sent by the same Palladius, after experience had of his learning and sanctity, to be an Apostle of the Isles of Orkney, and to teach the inhabitants there true Religious Christian worship. Thus he perform'd with great diligence and Zeal, and thereby obtain'd the Title of the First Apostle of those Islands. Dempster indeed a Scottish Writer, attributes that Title to another call'd Serfus, who, sayes he, preach'd there before S. Servanus: and was Bishop of those Isles chosen from among the Culdres, or Culdies. But most probable it is that Serfus and Servanus were one and the same person.

9. And touching Teruanus likewise the other Disciple of S. Palladius, another Scottish Historiographer thus writes, Palladius having promoted Servanus to the degree of Bishop sent him to the Orades, to imbue that rude and barbarous Nation with the Faith of Christ. He likewise created Teruanus Arch-Bishop of the *Pitts*, in which places these two holy men perform'd the Office of their Mission so diligently, by advancing piety and religion among them, likewise by rooting out the poison of the Pelagian Heresy out of the minds of many, that the one worthily deserv'd to be call'd the Apostle of the Orades, and the other of the *Pitts*. The mentioned Centuriators add, That Teruanus was sent to the *Pitts* to water our Lords vineyard planted among them by S. Ninianus: so that he seems to have been Ninianus his suc-

Probus in
vit. S. Patrick.Magdalen.
cent. 5. c. 10.
p. 149. 10.E. Flew de
rob. gift. Sec.
100. l. 4.Magdalen.
cent. 5. c. 10.

(173)

cession. And indeed this agrees exactly to the account formerly given touching the *Gifts* and death of *S. Ninian* Bishop of *Wirt-horn* (or *Candida cafa*) for in the year following this that *Bless'd Saint* dyed.

ord. h. l. l.
v. 19.

10. Little more is found recorded in ancient Ecclesiastical Monuments touching the case of *S. Palladius*. And no wonder, his life not continuing much more than a year after he was made *Bishop*, as *S. Beda* declares, who saith that he dyed in the eighth year: is to be reckoned from the death of his Vn- cle the Emperor *Honorius*, and not of his Father *Aradius*: For at that time *Theodosius* was but eight years old, and under the tuition of *Hyperides* King of *Perfia*. This if *Cardinal B. rusius* had considered, he would not have thought fit to correct *S. Beda's* Chronology.

Mar-tyr-
log. 17
Lan-
nat.

IV. CHAP.

11. Certain modern Writers by mistake conceiving this *Palladius* to have been an *Africk*, doe impute to him the implanting of the *Eastern* rites in the celebration of *Ea- ster* among the *Britanni*. And *Trithemius* likewise erroneously confounds him with *Palladius* familiar friend of *John of Jerusalem*, who was Bishop of *Heleopolis*, infected with the Errors of *Origen*, and a great defender of *Pelagius*. Whereas this *Palladius* was a *Re- man Deacon*, who in the time of *Pope Zosimus* wrote the life of *S. John Chrysostom*, and was a zealous opposer of *Pelagius* and *Celestius*, against whom he composed a Book. His memory is celebrated in our English *Martyr- loge* on the twenty seventh of January.

IV. CHAP.

1. &c The Mission of *S. Germanus* and *S. Lupus* into Britanny.
4. &c Gifts of *S. Germanus* before his Mission.
8. &c And of *S. Lupus*.
10. &c Their voyage into Britanny, and Miracles.

B. d. h. l. l.
cap. 7.

1. Recently after *Saint Palladius* his first voyage into Britanny, upon his information sent to *Pope Celestinus*, were deputed the two holy Bishops *S. Germanus* and *S. Lupus* to defend the *Catholicall Faith* against many in this Island. The occasion of whose journey hither is thus described by *S. Beda*: The *Britanni*, saith he, being neither willing to receive the perverse *Doctrines* of those who blasphem'd the *Grace* of *Christ*, nor also being able by disputes to refute their subtilties who endeavoured to introduce that impious persuasion, agreed at last upon a discreet and happy advice, which was to demand assistance in the spiritual

war from the Gallican Bishops. Whereupon a Great Synod was assembled (not in Britanny, as Camden and *Speiman* suppose, but in *Gaul*, as appears by the relation of *Conflantius* the Ancient Authour of *S. Germanus* his life: In which Synod a serious consultation was had who should be sent thither to defend the *Catholicall Faith*. And at last by a general and unanimous consent, *S. Germanus* Bishop of *Auxerre* (*Alesiodorensis*) and *S. Lupus* Bishop of *Troyes* (*Tricassina civitatis*) were made choice of to go into Britanny to confirm the *Faith* of *Catholicall Grace*.

2. Now though in this Narration of *S. Beda* no mention be made of *Pope Celestinus* interposing in the business, yet *S. Prosper* in the passage cited in the foregoing Chapter shews that the whole business was managed by his orders: and more expressly in his *Chronicon* he saith, *Pope Celestin* sent *Germanus* Bishop of *Auxerre*, in his place and with his authority (Vice sua) to drive the *Pelagian Hereticks* out of Britanny, and to establish the inhabitants of that Island in the *Catholicall Faith*.

3. Before we attend these two holy Bishops in their journey to Britanny, the relation and obligations we have to them require a particular information concerning their persons, qualities & former education. Besides this, we shall be able to judge of the Religion and state of the British Churches in those times by observing their actions and behaviour, who are now become the Teachers and Reformer of our Country. So that any indifferent Reader will be able to perceive whether that Religion which *S. Augustin* the Monk taught the Saxons about a hundred and seventy years after, was changed from that which these holy Bishops profess'd, as some Modern Protestants pretend it was.

4. First then touching *S. Germanus*, he was born at *Auxerre* in *Gaul*, descended from illustrious parents: from his infancy he was brought up in literature, wherein by reason of his natural capacity he advanced himself, that he became a great ornament to his country. And to the end that nothing might be wanting to render him consummate in learning, after several years frequenting the Gallican Schools where he was taught the liberal Sciences, he went to *Rome*, and there he enrich'd his mind with a perfect knowledge of the Imperial Law. At his return he was made Governor of the City and Territory of *Auxerre*, the place of his Nativity.

5. But not to dilate upon the occurrences of his Life during his secular state, we will, from the Relation of *Conflantius* a pious and learned Priest of the same age who wrote his life, declare by how strange a Providence he was assum'd into the Ecclesiastical Profession and promoted to the sublime degree of a Bishop.

6. While he was Governor of *Auxerre*, the Bishop of that City was a holy man call'd

A.D. 449.

Amarus. This good Bishop being in the Church, and whilst he was preparing himself to perform his Office, perceiving among others *Germanus* a Priest of the City entering with a body and mind compell'd to modesty and piety, he commanded immediately that the same should be safe lock'd. And when being accompanied with many persons of the Clergy and Nobility, he laid name of our Lord, he cut off his hair, and de- vesting him of his secular ornaments, he very respectfully clothed him with a Religious habit: which having done he said thus to him. Now, my dear Brother, it is our duty to be diligent in preferring this honour committed to thee without pain: For as soon as I am dead, Almighty God commits to thee the pastoral charge of this City.

7. *Amarus* shortly after died, in whose place *Germanus* succeeded, about the year of *Grace* four hundred and eighteen, as *Bishop Fisher* reckons. And being Bishop, the austerity of his life is thus describ'd by the same Authour: From the first day in which he undertook the *Episcopall Office* to the end of his life, he never us'd Wine, vinegar, oyle nor so much as salt to give savor to his meat. At his breakfast he first took herbs into his mouth, and after that barley bread: and this so slender and ungrateful diet he never w'd till toward sun-set. Some-times he would pass half a week, yea seven whole days without any satisfaction given in his craving stomach. His bed was hard boards covered over with ash: and to prevent any profuse sleep, he would admit no pillow under his head. Why do I speak of sleep? When he spent whole nights in continual fighting, and incessantly watch'd his hard couch with his tears. He was a zealous observer of hospitality, and whenever any poor or strangers came to him, he would prepare for them a plentiful feast, whilst himself fasted. Tea with his own hands he would wash their feet, kissing them and sometimes bedewing them with showers of tears. Withal to the end he might cleanse himself from the stains which by familiar conversation with men could not be avoided, he built a Monastery, into which he retir'd himself, feeding and refreshing his mind there with the wonderful sweetness of celestial contemplation. Thus qualified was *S. Germanus* before he exercis'd his *Apollinick* Office in Britanny, impos'd on him by *Pope Celestinus*.

Remains in
Lyn. 19.
lib.

8. Next as touching his companion *S. Lupus*: he was born at *Toul* a City of the *Lozars*, of a noble family: his Father was *Epiphanius*. After whose death, he was sent to *Avinion*, and there imbu'd in the study of Rhetorick. He was married to *Pamencia*, Sister to *S. Hilarius* Bishop of *Arles*, a Lady from her youth inflam'd with a love of Chastity. And hence it came to pass, that after seven years spent in marriage, by divine inspiration both of them mutually ex- hortet one another to a state of Conversion. And *Lupus* himself by a strong impulse from heaven was moved to visit the *Bless'd S. Honoratus* first

Abbot of the famous Monastery of *Lerins*. To whom being come, he humbly submitted himself to his Discipline, with meek shoulders under- going the yoke of our Lord's service, and mortifying himself with continual watching and fa- stings. After he had spent a year there, in a great fervour of faith, he return'd to the City of *Avinion*, with an intention to sell his possessions there and distribute the money to the poor. When *Lee* on a sudden he was unexpectedly snatch'd away, and compell'd to undertake the adminis- tration of the Bishoprick of *Troyes*. His admirable sanctity is celebrated by the writers of those times: and particularly *Sidimus* *Apollinaris* in an Epistle written to him after he had been forty five years Bishop, Biles him Father of Fathers, Bishop of Bishops, and a second Jacob of his age.

Sidon Apol-
linar. l. 1. Epist.

9. Such were the *Apollinick* Reformer of the ancient British Churches: their humility and austerity of Life had a proper and specifi- cally virtue to oppose the Pride and sensua- lity of *Pelagian Hereticks*. Such Ministers as these were indeed worthy Delegates of the *Apollinick* See: whose particular Gifts before they came to *Sea*, we leave to *Ortho* Eccle- siastical Annals: as how *S. Germanus* con- ferred with a Religious People the holy Vir- gin *S. Genoveve*: how he bestowed on her as a memorial, a certain coin casually found, imprinted with the sign of the Cross. But the accidents befalling them at *Sea* must not be omitted, which are thus related by the for- e- nam'd *Conflantius*.

10. These two holy men, saith he, under the conduct and direction of our Lord took shipping, and were by him safely protected and tryed in and by many dangers. At first the ship was car- ried with favourable winds from the Gallic shore, till they came into the midst of the Sea, where no land could be discover'd. But presently after this the fury of a whole Legion of Devils, envenom their voyage design'd for the salvation of a world of souls, to afflict them. Their voyage da- gerous, vast storms, darkened the heavens, male da- mages more horrible by adding themselves foul- lings of the sea and razings of the air. The sails are no longer able to sustain the fury of winds, nor the boat to resist mountains of waves, dashing against it. So that the ship was ca- re- forward rather by the prayers then skill or force of the mariners: And it is felt now that the price of the mariners' lives was the purchase of the ship's safety. That advantage the tem- pest took to encrease in horror, since he who only could resist it was in a fore absent: So that the ship overtopped with waves was ready to sink. Then at last *S. Lupus* and all the rest in great trouble and fear awak'd the old man, who only was able to withstand the fury of the elements. He sat at all astonish'd at the danger, address'd his prayers to our Lord, and his threats to those of the Ocean, and to the raging storm: he up- posed the cause of Religion which mov'd them to that voyage. And presently after taking a small quantity of oyle which he blessed in the Name of

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the holy Trinity, and sprinkling it on the raging waves, immediately quelled their fury. Then he admonished his College, and encourag'd all the rest, so with one breath and clamour they were pour'd forth to our Lord. Immediately the Divine vertue shew'd it self present, the infernal Enemies were dissipate, a calm tranquillity ensued, the winds are turn'd and become favourable to their voyage, the waves ferociously drive on the ship, so that in a short time having dispatch'd a vast space they safely arriv'd in a quiet and secure haven.

11. This oyle made use of by S. Germanus, was not that Sacramentall oyle consecrated for the spiritual comfort of the sick: but ordinary oyle which we frequently read to have been used by holy men upon the like occasions, and by their benediction of it to have produc'd the like effects, in severall exigencies. Of the former sort of Sacramentall oyle, S. Iames in his Epistle speaks: and of this latter, S. Mark in the fifth Chapter of his Gospel, saith Baranias. Several examples of the like may be read in so many, as where S. Anthony by anointing a lame man with oyle cur'd him; and another holy Monk call'd Benjamin by the like means cured severall diseases. And Augustinus testifies that in his preitence and fight severall miracles were after the same manner wrought by religious hermits.

Baron. ad.
A.D. 419.
cap. lib. 6.
ca. 20. 21. 22.

V. CHA.

V. CHAP.

1. S. Germanus his Disputation against the Pelagians, and Miracles.
2. A victory over the Scots, by his Prayers.

These two Holy men (saith the same Constantine) being landed, a great multitude from severall quarters meet to receive them, of whose coming they had been informed by the prediction thereof. For they being by the power of preists call'd out of those whom they had possess'd, did openly declare the surmounts of the tempest, and the dangers which themselves had oppos'd to their voyage, and how by the command and sanctity of those holy men they had been vanquish'd. Afterwards these venerable Bishops with their flocks, preaching and miracles fill'd the whole island of Brittany, the greatest full of those who were refer'd to them, they preached Gods word not only in Churches, but in lanes and high ways: whereby Catholics were confirm'd in their faith, and those who had been depriv'd were reduced to the Church. They were receiv'd as if they had been indeed Apostles, considering the authority which their helms gave them, the clemency of their learning and the wonderfull miracles wrought

Constant. l.
c. 19.

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by them. Divine Truth therefore being declar'd by persons so qualifi'd, generally the whole island submitted to their doctrine. The authors of the contrary percepts perished in dark holes, being, as the wicked Spirits also were, vexed to see the people freed from their snares. But at last, after long study and meditation they presum'd to enter into dispute with these Apostolick men.

2. The place made choice of, as most proper, for this disputation, was (not London, as Helior Bechium imagins, but) Werlam, then a famous City near S. Albans, where the Holy of the glorious Martyr saith, Alban repos'd. Now what pass'd in that solemn confict is thus related by Constantine.

H. Rot. B.
Ebor. l. 1.

3. The Pelagians came pompously attended by their flattering disciples, in glistering and costly raiment: and they rather chise to run the battle of a confict, then by their silence to confess they had an ill cause. Infinite numbers of people were assembled there, with their wives and children. The disputants stood on each side, very unlike in their condition. For on one side was placed divine authority; on the other, humane presumption: Here was Orthodox Faith, there perfidious Error: Here Christ was acknowledged the author: there, Pelagius: At the first entrance the Holy Bishops gave free scope of disputing to the Pelagians, who vainly spent the time and tired the audacity with empty, verbal disputes. But after them the Venerable Bishops pour'd forth the torrents of their eloquence accompanied with Evangelicall and Apostolick thunder. They mingled with their own discourses, texts of divine Scripture, and their assertions were attended with testimonies of Gods word. Thus vanity was convinc'd, and presumption confuted: inasmuch as the Pelagians by their inability to reply confessing their own guilt, the people standing by as judges, could scarce contain their hands from violence to them, and with clamours acknowledged the Victory.

Constant. lib.
cap.

4. Immediately after this a certain person of authority, being a Tribune of the army, coming with his wife into the midst of the Assembly, leading in his hand his young daughter about ten years old, which was blind: Her he presented to the holy Bishops, desiring their help for her cure. But they bid him first to offer her to the Adversary, who being deterr'd by an ill conscience, oppos'd their clemency with her parents prayers, the expectation of the people, and their adversaries covetousness, they address'd themselves to God by a short prayer. And then S. Germanus full of the Holy Ghost involv'd the Blessed Trinity, and taking from his neck a little lace full of Holy Relicks, in the sight of the whole multitude he apply'd it to the eyes of the young maid, who immediately losing their former darkness were fill'd with a new light from heaven. At this apparent miracle the parents reult, and the people tremble. And after this day all mens minds were so clearly purged from former

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former iniquity heresy that with thirsting desires they receiv'd the doctrine of these holy Bishops.

6. The truth of this narration is acknowledged by severall Protestant Writers, as Archbishop Parker, S. Henry Spelman and others: who highly exalt the learning, Sanctity and Orthodox Faith of these two Apostolick Bishops: but withall they purpose to conceal the miracle and manner how it was performed: feasting to commend that in S. Germanus which they resolve to reprehend in the Holy Monk S. Augustin, calling his devotion to Gods Saints, superstitions; and his bringing into Brittany holy Relicks, trivial supersties, affirming him to have been a Teacher rather of superstition then Faith. But let us proceed in the Narration of Constantine.

6. Perseus Heret being thus repuls'd (saith he) and the Authors of it confuted, so that all mens minds were illustrat'd with the purity of Faith: the holy Bishops repair'd to the Sepulcher of the glorious Martyr Saint Alban, with an intention to give thanks to Almighty God by their intercession. There S. Germanus having with him Relicks of all the Apostles and diverse Martyrs, after Prayer made he commanded the Sacred Sepulcher to be opened, because he would there lay up these precious Gifts: For he thought it convenient that the same Repository should contain the members of many Saints: one of diverse regions, whom Heaven had receiv'd and crown'd for the equality of their merits. Having then with great reverence depos'd together so many Sacred Relicks, he dug'd up from the place where the Blessed Martyr S. Alban had shed his blood, a mass of dry earth, which he meant to take along with him, in which were yet extant marks of the Martyrs death: the pattern of his Perfection. These things being thus perform'd, an innumerable multitude was that day convert'd to our Lord.

Constant. lib.
cap. 20.

Constant. lib.
cap.

U. 21.

U. 22.

7. What became of this Bore with the new Relicks of S. Albans: in it, after S. Germanus his death, the same Author will acquaint us, saying, The holy Bishop being dead, his inheritance was afterwards divided: The Emperor first took his portion, and after him were the Bishops. The like contention follow'd about dividing his property, which usually befall after the death of rich men when every one strives to get some thing, and all cannot be satisfi'd. The Emperors Gallia placida Mother of Rome being bereav'd of her Benediction, had for her share his little Box of Sacred Relicks.

8. The occurrences happening after this disputation and Miracle are thus further described by the same Writer. At their return from this meeting the treacherous Enemy of mankind propounding a snare for the Holy Bishop, by a casual fall S. Germanus put his foot out of joint. This affliction the Devil perceiv'd, being ignorant that after the example of Blessed Job, his merits would be advanced by his sufferings. Now during the time that by this infirmity he was constrain'd to abide in a certain lodging, it hapned that a fire took in some houses not far off, which being covered with straw and fedges were quickly

devour'd by it, so that the fire driven forward by wind quickly approach'd to his lodging, whereupon a great concourse of people came to the Venerable Bishop in a great fright, intending to take him in their arms, and carry him out of danger. But he reprehended them, and earnestly refused to remove, having a firm Faith that no harm should happen to him. The multitude then despairing of his safety, endeavour'd all they could to stop the progress of the flames. But Almighty God the more to show his power and his favours: Faithfully ordained that whatsoever the people endeavour'd to preserve, was consum'd: and that place only where the sick person lay, was unscorch'd. The multitude seeing this miracle excited, rejoicing that their labour and endeavours had been conquer'd by divine power.

9. While he lay there, a numberless multitude continually attended and watch'd at the door of the holy poor man: some seeking health for their souls, and some for their bodies. The wonderfull vertues and miracles which our Lord wrought by his servants, can scarce be related, they were so many. He being infirm himself gave strength and health to others: Neither would he permit any one to apply any remedy to his infirmity, but on a certain night he saw standing before him a certain person in white garments, who stretching forth his hand seem'd to raise him up from his couch, commanding him to stand firmly. After which, all his pain pass'd away, and his strength was so restor'd, that the day following he confidently undertook to pursue his journey.

U. 23.

10. After this follow'd a general benefit to the whole British Nation procur'd by this holy Bishops merits and prayer: which the same Author thus relates. In the mean time the Saxons and the Picts with paynt forces made war upon the Britains, who therefore were drawn together into a body. But being distrustfull of their ability to resist such powerful enemies, they humbly import'd the assistance of these Holy Bishops, which they cheerfully promised, and hastning their journey to the British camp, they so encourag'd the courage and resolution of the Britains, as a new Army had been join'd to them. Thus our Lord himself by the ministry of these his Captains seem'd to be General of the Army. Then was the holy time of Lent, which the presence of these Venerable Bishops caus'd to be observ'd with greater devotion: Inasmuch as by their daily preaching great multitudes flock'd to receive Baptism (except the greatest part of the Army desired to be partaker of that blessed Sacrament. Hereupon a Church was prepar'd against the solemnity of Easter, and though the place was open fields, yet it was order'd as if it had been in a City. Thus the Army went in procession, mistle with the water of Baptism, and being inflam'd with the fervour of holy Faith they condemn'd the guard of outward weapons, expecting more pure protection from heaven.

man a holy life, great fame, and much merit. After some seasons and good discourse, the same man of God gave to S. Patrick a staff, which he graciously offered him being bestow'd on him immediately by the hand of our Lord Jesus himself, who had appear'd to him.

23. Now there were in the same Island at some distance, where men also who lov'd a solitary life, of which some seem'd very free and youthful, and others were decrepit old men. S. Patrick after some conversation with them, was inform'd that they were old men were children to those who appear'd so youthful. At which being astonish'd, and enquiring the occasion of so great a miracle, they thus acquainted him, saying, We from your childhood by Divine Grace have been much addicted to works of Mercy, so that our desires were always upon all travellers which demand'd near relief. On a certain night it happen'd that a stranger having a staff in his hand was uncertain'd by us, whom we us'd with all the courtesy we could. On the morning after he gave us his benediction, and said, I am Jesus Christ: My members you have hitherto assist'd, and this night entertain'd me in my own person. After this he gave the staff which he had in his hand to a man of God, our Father hath particularly in succeeding times a certain stranger named Patrick should come to visit him: And to him he should give it. Having said this, he presently ascended into heaven. And from that day we have remain'd in the same state of Youthfulness, sometimes and vigour to the better. Whereas our children who then were little infants, are now as you see become decrepit old men.

24. Now what fortune foever so stupendous a story may find in the minds of the Readers: certain it is, that a staff bestow'd to have belong'd to S. Patrick, and nam'd the staff of Jesus, was for many ages in great veneration among the Irish. For thus S. Bernard in the life of S. Malachias an Irish Bishop written by him relates, *Nigelus, faith he, saying that he must be compell'd to fly, took with him some precious ornaments of the See of Armagh, namely a copy of the Holy Gospels which had formerly been S. Patrick's, and a staff cover'd with gold and adorn'd with precious stones, which they call the staff of Jesus, because, as the report is, our Lord himself held and form'd it with his own hands. This was of high esteem and veneration in that Nation, and well known by the people, whose reverence to it was so great, that whosoever was seen to have it in his hands, they foolishly shew'd the same respect and veneration to him, as if he had been their Bishop. And Giraldus Cambrensis in his Topography of Ireland writes also thus. In the vulgar opinion with this staff S. Patrick call'd one of the Island all veneration bestow'd, of which staff the Original is as uncertain as the verum most certain.*

Bernard. in
vit. S. Ma-
lac. b. vi.Girald. Cam-
bren. in topog.
graph. c. 13.

VII. CHAP.

1. When S. Patrick enter'd Ireland.
2. 3. 4. His first Converts.

SINCE Patrick seems to have enter'd into Ireland in the year four hundred thirty two, as Bishop Fisher computes. The inhabitants of the country, faith Stanishurt, having advice of his landing flock'd to him from all parts: But though some among them attempted to drive the Holy Bishop from their coast, yet the greater part of the common people came joyfully to him, as if he had been of their own Nation. For in S. Patrick there were many qualities which invited them to express great desires which invited them to express great desires which invited them to express great desires. Besides this he spake the Irish language perfectly, and from his youth had inform'd himself concerning their natural dispositions: by which means he became perfectly as one of them. But God himself was the principal cause of conciliating their affections to him: by whose special Grace in almost nine great multitudes yielded their affections to his doctrine. S. Patrick therefore, as became a good shepherd, with great care watch'd over his new flock, by daily admonitions informing the non-converted Christians in all duties of Piety, convincing the Errors of the Pagans, and confounding the Magicians which oppos'd him.

2. Especial notice is taken in Ecclesiastical Monuments of the conversion of one Irish man, whose name was Dicon, through whose land S. Patrick passing, gain'd him to our Lord, after a wonderful manner, and from a wolf chang'd him into a Lamb. Of him Probus thus writes: Dicon coming suddenly with weapons, intended to kill S. Patrick and his companions. But as soon as he saw the Holy Bishop face, he felt compassion in his breast. For our Lord immediately turn'd his thoughts, in which to lead him meekly to his house: where the holy Bishop rested some time, preaching to him the Faith of Christ: So that this man first of all the Island believ'd, with all his family.

3. Notwithstanding another ancient Author, cited by Bishop Fisher, recites the conversion of one call'd Sinel, as the first of all. His words are: Patrick sent by Pope Celestine into Ireland, landed there at the mouth of the River Dee. But an impious Cuonor, call'd Neri, who formerly had rejected S. Palladius, contradicted S. Patrick and his Doctrine. However Sinel the Son of Finchada by the preaching of S. Patrick believ'd in Almighty God: and he was the first among the Irish-Scots, who was baptiz'd by the Holy Bishop: Upon whom and his seed S. Patrick bestow'd his Benediction.

Stanish. b.
vii. c. 206.Probus
S. 206.Ap. Fisher
in comment.
17. c. 206.

4. By this testimony it appears that S. Patrick first landed in the Province of Leinster from whence he directed his journey into Ulster, where having converted Dicon, he obtain'd a field call'd Sabhal, two miles distant from the City of Down. His particular journeys, pious actions, laborious preaching and admirable miracles are copiously related by Ecclesiastical Writers of Ireland, to whom the Reader is refer'd for information, since these matters are not specially pertaining to our History.

VIII. CHAP.

1. 2. 3. Of S. Carantac, or Cernac, a Brittain, and Disciple of S. Patrick.
4. 5. Of S. Luman, another Disciple.

WE must not here omit what is related of a Disciple and attendant of S. Patrick call'd Carantac, a Brittain, concerning whom the Author of his Life writes, that thirty years before the Birth of S. David he began to labour in preaching the Gospel in Ireland.

1. He was, as hath been said, by descent and country a Brittain, Son of Keretic Prince of the Province of Cardigan (Cereticus Regionis:) This is acknowledg'd by the Irish Historians. The sum of his Gests is thus extract'd out of his life written by John of Tinnemore, extant in Capgrave. A certain Prince named Keretic had many children: among which one was call'd Carantac, a child of a good disposition, who began early to do those things which he thought pleasing to God. Now in this day the Scots did grievously vex Brittain, so that his Father unable to sustain the weight and trouble of Government, would have resign'd the Province to Carantac. But he who lov'd the celestial King far more than an earthly kingdom, fled away: and having bought of a poor man a naked and staff, by Gods conduct was brought to a certain pleasant place, where he reposing built an Oratory, and there spent his time in the service of God: From his child hood he embrac'd purity and innocence. At last he pass'd over into Ireland, invited by his affection to S. Patrick. Whither being come, by common advice they determin'd to separate themselves, and that one of them should travel in preaching the Gospel toward the right hand, the other toward the left. In their company there were many Ecclesiastical persons attending them, and they agreed once every year to meet together at an appointed place. Whither soever this holy man went, an Angel of our Lord in the likeness of a Dove accompanied him, who chang'd his name from Carantac into Cernach, which was an Irish appellation. All along his voyage he wrought great miracles for the confirmation of the Faith preach'd by him,

John of
Tinnemore.

and heald many thousands of their diseases.

2. The wonderful Gifts of this holy man Cernach in Carantac, are to be read in Irish Histories, and how the Grace at first given to the Apostles was plentifully given to him. He was an admirable soldier and champion of Christ, a spiritual and devout Abbot, and a patient Teacher, not refusing to preach saving Truth to every one. During many years spent by him in that Island he brought an incredible number to wash away their sins by Penitence: and both day and night he offered innumerable Prayers to God. After he had converted much people to our Lord, who wrought very many miracles by him, he at last return'd to his own native country in Brittain, where he retir'd to his former Cave, accompanied by many disciples. There having built a Church he determin'd to abide. But not long after being again admonish'd by a voice from heaven he return'd into Ireland, where in a good old age, and full of holy works he rested in peace on the five-and-twentieth of the Calends of June: and was buried in his own City, which from him was call'd Cernach.

4. Hereto we will adjoin the brief narration of the Gests of another British Saint and companion of S. Patrick into Ireland, call'd Luman, who was Son to Gollim a Brittain, and Nephew to S. Patrick by the Sister Tigrida. He was the Founder of the Church of Trim in Ireland. The occasion and manner whereof is thus related by Bishop Fisher from Jocelinus and Tirachann.

5. S. Luman came to the Ford of Truim, which runs before the Castle of Fiedimid son of Languar. And early in the morning he set forth son of Fiedimid found him preaching the Gospel of Christ who wondering at the Doctrine taught by him, presently believ'd, and was baptiz'd in to Christ by Luman at a fountain arising in the same place. With him he remain'd till his Mother, who sought after him, came to the place. She was overjoy'd at the sight of the holy man, because the alms came out of Brittain, and being instructed by him the likewise believ'd: and returned to her house with her husband all things that had happen'd to her self and her son. Fiedimid was much joy'd at the arrival of Luman, because his Mother call'd a sister-wife had been a daughter of a British Prince. Fiedimid therefore went to him, and saluted him in the British language, questioning him particularly touching his descent and doctrine: Who thus answer'd him, My name is Luman, I am a Brittain, a Christian and Disciple of the Holy Bishop Patrick, who was sent by God to convert the inhabitants of this country to the Faith of Christ, and baptiz'd them: He sent me hither according to the will of God. Fiedimid immediately believ'd with his whole family, and offer'd to him and S. Patrick his whole Territory: all this he offer'd together with his son Eirochtem for ever till the day of Judgment. Now Fiedimid himself removed his habitation beyond the River Bundeis: but Luman with Eirochtem stay'd at the Ford of Truim till S. Patrick came thither, where they jointly erected a

Ap. Fisher
in Prim. c. 37
(S. 21).

BRITISH K.K.	182	The Church-History of Britanny	BRITISH K.K.
A.D. 432.		<p>Church, two and twenty (or rather, twelve) years before the Church of Armagh (or rather, Macha) was founded. For the <i>Annals of the Irish</i> refer the building of that Archiepiscopal Church to the year of Grace four hundred forty four.</p>	A.D. 432.
IX. CH.	IX. CHAP.	<p>1. 2. Of S. Benigow, a Disciple of S. Patrick.</p> <p>3. 4. Of the Holy Fire at Easter: and the Irish Magicians Prophecy.</p>	
		<p>1. Before we interrupt the story of S. Patrick; we will out of the Antiquities of Glanbury and Malinbury relate the Conversion of another eminent Saint, who also was converted by his Disciple and Successor in the Archiepiscopal See of Armagh, and call'd by him Benigow.</p>	
Antiquities of Glanbury in Fermanagh, Malinbury.		<p>1. The Venerable Bishop S. Patrick preaching the Gospel through several Provinces of Ireland came to a plain call'd Brey (or Breg) which was very spacious and beautiful. With which being delighted, he determin'd there to celebrate the Feast of Easter then at hand. His first acquaintance, or familiarity in that Province was with a certain man, who having heard his Doctrine presently believed, and receiving the Sacrament of Baptism was chang'd into a new man. With him S. Patrick lodged. This man had a young child call'd Benma, who bore a tender affection to S. Patrick, so that he would oft play with him; and embrace him, sometimes kissing his face, which he would press to his breast. When the holy man retir'd to rest, the child would weep, and say he would not sleep unless he might be with him. Whereupon S. Patrick with a Propheticall eye perceiving the great Graces which the Divine bounty would confer upon the Child, resolv'd to take him to himself, and give him the name Benigow. A while after when the Holy Bishop was ready to take his journey, the child with piteous eyes beg'd that he would not forsake him, saying that if he forsook him he would dye. He was therefore oblig'd to receive him into his arms, and withall prophesied that he should be his heir and successor in the Bishoprick: which accordingly came to pass.</p>	A.D. 432.
Probable in S. Patrick.		<p>2. This was the first solemnity of Easter which the Holy Bishop celebrated in Ireland, faith Protestants. And he celebrat'd it by imitating the son of God, who at his last supper with his Disciples consecrated his Body and Blood for the redemption of mankind.</p> <p>3. The day before this great Feast of our Lords Resurrection S. Patrick (observing the Ecclesiastical Rite still in use) kindled the Holy Fire, the flame whereof shone brightly about the place. Now according to the custom of that country it was unlawful for any one to light a fire, before it was</p>	A.D. 432.
Id. ibid. Iod. in vit. S. Patrick.		<p>kindled in the Kings palace. Hereupon the King, whose name was Logerius, perceiving the brightness of the flame, in great indignation threaten'd death to whoever he was that had begun to infringe that custom in his Kingdom. The Magicians who were present said to the King, O King, how far extenuat'd and how far less kindled, unless it be again kindled, will never cease the fires of the world end. Moreover it will observe all the fires which according to our customs we kindle, and the men who lighted it will be the destruction of thy Kingdom.</p>	A.D. 432.
		<p>X. CHAP.</p> <p>1. 2. Of S. Winwaloe, his Gifts and death.</p> <p>3. Of his Deacon S. Ebbion.</p>	X. CHAP.

BRITISH K.K.	under Brittain Kings. IX. Book.	183 BRITISH K.K.
A. D. 432.	<p>him in S. Winwaloe, that he w'd all endeavours to go to him, and be subject to his direction in piety. But whilst he busied his thoughts with this design, S. Patrick in a vision presented himself to him with an Angelicall brightness, and bearing a golden Rod on his head: he thus spake to him: I would I saw the same Patrick, whom thou so earnestly desir'st to visit: But to prevent thee I have a sovereignty by sea and land, our Lord hath sent me to thee to fulfill thy desire, and that thou mayst enjoy both my sight and conversation. Besides this he shew'd him that he should be a Guide and Director of many in spiritual warfare: for which end he gave him many wholesome instructions: Exhorting him withal to desire from his Master some companions: and that with them he should remove to another place. As soon as this vision vanish'd, S. Winwaloe went to the Cell in which the Father of the Monastery was attending to Divine Meditation and contemplation. To whom about as he had declar'd his Vision, he with a joyful countenance said to him, My son, thou hast been honour'd with a Divine revelation and revelation. And without delay, as if he had receiv'd a precept from heaven, he assign'd to him eleven Disciples, such as were most fervent in Gods service &c.</p>	A. D. 432.
	<p>4. The same Author adds that with these companions he pass'd over into a certain Island, where for the space of three years they lead an austeritall life. But the place being both expul'd to violent tempests, and also made hourly begg'd of God that he would direct them to a more convenient habitation. Our Lord heard his fervent prayers, and shew'd him a place further remov'd in the Sea. But wanting a ship he renew'd his Prayers to God: and having done this he said to his Brethren, Be courageous and firm in a strong Faith, and as you see me lead this Brother by the hand, so doe every one of you take his next Neighbour's hand, and follow me another. When answering the name of our Lord, with his spiritual staff he struck the Sea, upon which God reward once more the ancient Miracle of the Red Sea, for it opened a passage for them: so that treading one another by the hand, and himself marching in the front, they walk'd securely over the dry sands, the waters on both sides standing like walls, and as they went they sung to our Lord a Hymne of praise and psalmody.</p>	
Malinbury in Fermanagh, K.K.	<p>5. Concerning his authorities, we read thus in Cegrege, From the twentieth year of his age to his death S. Winwaloe was never seen to sit in the Church. He never exceeded moderation in any thing: Never was he dejected with sadness, nor diffident in mirth: never angry or turbulent, but kind and affable to all. Every day he repeated the hundred and fifty Psalms. Sometimes standing with his arms stretch'd forth in the figure of a Cross, sometimes John on his knees. From the day that he began to build his habitation, he never us'd any garment of wool or linen, but made use only of goat-skins. Neither on his bed had he either feather or cloath: but</p>	A. D. 432.
Cegrege in S. Winwaloe.	<p>instead of feathers he spread under him Swallow-tails, and instead of blankets fash mingled with pebbles: and two great furs he put under his head. He us'd the same garments day and night. He never eat wheaten bread, but a small proportion of bread made of barley, with which was mingled an equal measure of ashes. He took his refecton once only in two, and sometimes three days. His other dyet was a mixture of meale and cabbage, without any fat at all. Upon Saturdays and Sundays he would add a little cheese fold in water, and at Easter a few fresh fishes.</p> <p>3. It was his usual custom daily to visit a Church about a mile distant from his Monastery, attended by a Deacon named Egin: and there to offer sacrifices to God both for the living and dead. And such was his diligence and devotion at the Holy Altar, that he merited there to receive his reward of eternal happiness: For as it follows in the time of Augustin, One day an Angel appear'd to him and said, Revere the Father, the heavenly City: Give desire thee for their companion: and thou shalt thus be deliver'd from thy painfull exercise. After this he perfectly call'd his Brethren together and said to them, Prepare your selves to die, for as soon as I have sung Mass, and communicated the Body and Blood of our Lord, at the sixth hour of the day our Lord will receive me out of this mortal body. Having therefore celebrated Mass, as he stood at the Altar between two Monks which sustain'd him on each side, and was singing with his Brethren, he render'd his soule to God, as unmov'd by corporal sickness, as it was free from any carnal flammes.</p>	A. D. 432.
Id. ibid. Iod. in vit. S. Patrick.	<p>4. The same happy manner of his death is likewise record'd in the <i>Golden Martyrology</i>: and the day find by it is the third of March. Where is further declar'd, that in the times when the Normans invaded France, his sacred Body was translated (from his Monastery at Tauriac) to the Province further remov'd from sea, and thence carried into Flanders, and laid in the Blandin Monastery at Gaunt, where the Feast of his Memory is celebrated on the first of August, the day of his Translation. Notwithstanding Malbranc earnestly contends that his sacred Relicks rest at Marston, whereby they likewise say the Church dedicated to his memory, in French call'd S. Waley.</p> <p>5. Now though S. Winwaloe dyed out of Britanny, yet there were not wanting the monuments of his memory and Sanctity. A town in Shropshire, call'd even in the times time Wenlock, as Malinbury testifies (which seems a contradiction of Winwaloe) for him took its denomination. There it was that the Holy Virgin Millburga founded a Monastery of Religious Virgins, as shall in due place be declar'd.</p> <p>6. And wheresoever in the Gifts of S. Winwaloe</p>	A. D. 432.

Metaphor.
Gallican. 19
V. 86.

mention hath been made of his attendant and Deacon called *Egbert*, or as others write it *Ethibin*; the memory of his sanctity also is particularly prefer'd in the *Gallican Martyrology*, where we read that he overhid his Master, went over into Ireland, there in a Wood call'd *Nereen* built a Monastery, where with great sanctity he lived, and dyed on the nineteenth of October. Several other particulars are there related of him, which considering he was a stranger to this Island do not require a place in this History. Only one passage in which *S. Winnale* is also concern'd, shall be here produced, viz:

7. *Ethibin* by his merits and piety being Deacon, was chosen to be the daily attendant and assistant to the Holy Priest *Winnale*. Now it was *S. Winnale's* custom to repair daily to a little private Church separated from noise and shade of people, about a mile distant from his Monastery, that he might more quietly and without distraction offer the Divine Sacrifice for the Living and the Dead. Going thither one day, accompanied by his Deacon *Ethibin*, there met him one wayld in the figure of a miserablenecessitous, with a lamentable voice begging assistance. *Ethibin* moved with great compassion and charity embraced and kiss'd the Leaper, and the same day at his mansion did *S. Winnale*. Our Lord accepted their office of charity with great kindness: for he loves to be cherish'd in his poor members: and therefore he was pleas'd to give each of them a present reward of their unfeign'd Charity. For flying from their embraces our Lord immediately appear'd in a cloud in great glory and with gracious words assur'd them that their names were already written in the Book of Life, and that they should with his Saints be partakers of his kingdom. This most happy assurance of their future blessedness *Ethibin* due of a vile sinner of himself ascrib'd to the merits of *S. Winnale*: And he on the other side moved with the same Humility and charity cast the merits on *Ethibin*.



XL CHAP.

1. *S. Ninianus* death.
2. *S. Ger.* The Centurion's testimony of him.
6. 7. His Miracles.
8. Of *Casta Candida*.
9. *Alcuinus* his Epistle touching him.

1. THE same year four hundred thirty two is mark'd with the happy death of *S. Ninianus*, whose *Gests* have been formerly related. This Holy man, faith the Author of this Life, wonderfully shining with many virtues at last arriv'd to the happy day in which God graciously call'd him out of this mortal life. Thus being perfect in Grace and piety, mature in age, on the sixteenth of the Calends of October, he happily ascended to heaven. His Body was happily buried in the Church dedicated to *S. Martin*, which himself had built from the foundation. Hence himself had built from the foundation. Hence himself had built from the foundation. Hence himself had built from the foundation.

2. The Lutheran Centuriators of *Magdeburg* likewise confirm what is here deliver'd of his dying in *Brittany*, and moreover add some things deserving our observation: Their words are these, *Ninianus* a Prebendary was a Teacher of Christian virtues of a desert more than ordinary: He to his old age did largely communicate the Talent wherewith God had entrusted him, among the Britains, Scots and Southern Picts. He was a man assiduous in the reading of Holy Scripture, mercifull to orphans, widows and poor: illustrious in miracles and sanctity. By his piety industry the Nation of Picts left off sinning quishing their Idolatry, embraced the true Faith of Christ. He dyed among the Picts in the Province of *Galliedy*, in the year of Grace four hundred thirty two having been the first Bishop of *Candida casta*.

3. Here the Reader may observe, that this Bishop was by the confession of these Lutheran Protestants, famous for his sanctity and miracles, and withal one who daily studied the Holy Scriptures: Yet he was very devout in giving respect and Veneration to Gods Saints, to whose honour he likewise built Churches: *S. Martin* dyed not above thirty years before *S. Ninianus* ended his life, and yet we find a Church built by *S. Ninianus*, and dedicated to *S. Martin*. Yet the same Protestants make sharp invectives against the Roman Church for imitating these saints magnified by themselves.

XL CHAP.

4. The Example of *S. Ninianus* was imitated by the *British Church* near the same age, for when *S. Augustin* the Monk came into *Brittany* to convert the Saxons, he found faith *S. Beda*, in the City of *Canterbury* a Church dedicated to the honour of *S. Martin*, which had been anciently built in the times when the Romans inhabited this Island.

5. *Ninianus* before he dyed divided the Provinces of the Picts into Parishes, he ordained Priests there, and consecrated Bishops. This he did by the authority of the Roman Bishop, from whom, as hath been related, he received his Mission.

6. As touching the Miracles which God wrought by his servant *S. Ninianus*, although my intention be to be sparing in relating such things, yet since the forementioned Lutheran Writers acknowledge this Saint to have been famous for them: it may be expedient in this place to record one, as followeth:

7. In the Region of the Picts, faith the Author of *S. Ninianus* life, there was a certain Prince named *Tudwal*, a proud, high-spirited man, who contemning the administration of this man of God, and derogating from his deity and life, resist'd him openly. On a certain day having been more than ordinarily troublesome and rude to him, God the Supreme heavenly Judge would not suffer any longer the injuries offer'd to his holy servant to pass unrevenged, but smote this proud man with an intolerable pain in his head, by the violence of which this lofty eye of his became utterly blind. So that he which had before impugned the light of Divine Truth, deservedly lost the light of this world. But upon better consideration he sent a message to the holy Bishop, humbly beseeching him in imitation of our Lords benignity, to return to him good for ill, and love for hatred. The Venerable Bishop hereupon first sharply reprov'd the Prince, and then touching him, imprim'd on his eyes the sign of the Cross: when immediately his pains ceased, his blindness was dissipated, and afterwards the Prince highly honoured the Holy Bishop, and readily granted whatsoever he ask'd of him.

8. As touching the place of his Buriall and Episcopall See call'd *Candida casta*, and by the Saxons *Wit-born*, *Malmsburien* thus writes of it: *Candida casta* is the name of a place in the confines of England and Scotland, where is the sepulcher of the Blessed Confessor *Ninian*; by nature a Briton, who there first preached the Gospel of Christ. That name was given to the place by occasion of a Church which the holy Bishop there built of stone's stone, which to the rude Britains seem'd a wonder. This Holy man *Ninian* is celebrated by Antiquity for his many miracles.

9. There is extant in Bishop *Phiers* *British Antiquities* an Epistle of our Learned Countryman *Alcuinus*, not printed among his works, wherein he testifies the great fame

Minib. 2
Vol. 1.

Phiers Pri.
vol. f. 669.

of the Sanctity and Miracles of this Blessed Bishop: It is directed to the Religious Priests then living at *Candida Casta*. And *Isidorus Radertus* recount's a Miracle in the same age wherein *Alcuinus* who attended on the Emperor *Charles the Great*, liv'd, which miracle hapned to a devout Priest celebrating Mass at the Saints monument. There was a certain Religious Priest, faith he, nam'd *Elegis*, who frequently solemniz'd Mass at the Body of *S. Ninian* Bishop and Confessor. Who living a virtuous and holy life, began frequently to beseech our Lord that he would please to shew visibly to him the nature and verity of the Body and Blood of Christ in the most Blessed Sacrament. This Prayer he made, not from want of Faith in the truth of the mystery, but merely out of an effusion of devotion and piety. Consequently the Author declares, how to his great consolation our Lord accord to him in the Sacrament in the form of a young child.

XII. CHAP.

1. 2. *S. Ger. S. Germanus* his second coming into *Brittany*.

6. 7. 8. He Ordains Bishops here. Of Landaff. 10. 11. He institutes the University of Oxford.

1. THREE years after the death of *S. Ninianus*, *S. Germanus* Bishop of *Auxerre* was once more invited into *Brittan*, to perfect the good work which he had formerly begun, in rooting out the *Pelagian* Heresy there spreading it self again. The relation we must borrow from the same Author, the learned Priest *Constantinus*, to whom *Baronius* gives this Character, that he was a Writer of those times of most perfect integrity and sincerity in all things.

2. In the mean time, says he, a Message from *Brittany* came, declaring that the perseverance of the *Pelagian* Heresy by the impious diligence of a few Authors began to enlarge it self there. *Stereopus* once more the prayers of all are again address'd to *S. Germanus*, that he would maintain the cause of Divine Grace, which by his diligence formerly prevail'd. The Holy Bishop made no delay to comply with their petition: for his delight was to labour and even shed his strength in the service of Christ. The Devils voices began now to languish, as the Holy mans virtues encreas'd, neither durst he so much as tempt him whom by experience he knew to be a friend of God.

3. There was assign'd to him for his companion *Severus* Bishop of *Triers*, a person of consummate sanctity, who had long preach'd the word of God to the Nations of *Germania Prima*. In his way he pass'd by *Paris*, where he is received with great joy and acclamations of the people, as

Rabert. l. de
corp. Ger.
langueine
Christ. cap. 14.

XII. Ch.

A. D. 431.

Baron. hic.

Constant.
vid. S. Ger.
maul. l. c. 1.

The Church-History of Brittany

greater Churches, to which antiquity always
afforded greater reverence, have power to
grant and enjoy the obsequium of such peace
and security for cattle, whilst as warr they rage,
and at their return from their pastures. This
peace and security is owed so inviolably, that
if any one should incur the mortal indignation
of his Prince, and afterwards feele refuge in
Church, he may enjoy the fruit of this Peace both
for his person and goods. And indeed from such
large immunities, far beyond the ancient Canon
(which in such cases allow safety only to a man
life and body) occasion of great abuses have been
taken: for by reason of such impunity many do
audaciously practise hostility, and from such pri-
vileges of Refuge doe horribly infect the whole
country, and even the Prince himself.

3. There is scarce any one of these *Christian* practices but was taught by a *Christian* *father* and yet *Protestant* writers condemn *St. Augustine* for them, and yet approve *St. Augustine*, yea magnify him, and glory in an opinion that they are conformable to his *De Veris et Diffinitionibus*. They allow to *Saint Germanus* the glorious Title of *Apollle of the Brittaines*, who taught them no new *De Veris et Diffinitionibus*, but only confirmed them what they had believed before: And in the same Title they with contempt refuse to *St. Augustine*, who withdrew the barbarous *Pagan* *axioms* from their *Idolatry* and *Infidelity* and filled them into their minds the true knowledge and worship of *God*, *Faith* in the *Redeemer* of the world, and *Veneration* to the *Holy Cross* the sign of our *Redemption*. Such partiality the *spirit of St. Augustine* does naturally produce.

6. Our *Antiphona* in testimony of their gratitude to the *Venerable Bishop S. Germanus*, and the high esteem of his sanctity approved by many *Miracles*, not long after his death built: *Chappels and Churches* to his honour. Particularity concerning one of these *Canden* thus writes, *In Cornwal* near the *River Laver* there is a village named *from Saint German*, to which, during the *late tumults*, the *Episcopal see* of that *Province* was transferr'd, *as if of necessity*: it being a place more remote from the *enemies*: There a *Church* has been erected and consecrated to the memory of *S. Germanus Bishop of Auxerre*, who extirpated the *Pelagian Heresy* that began to rise anew among the *Britains*. In *Torkshire* likewise a famous *Monastery* was consecrated to him, as the same *Author* thus testifies, *The River Ouse does water till this town well supplied*: there *King William the First* founded a *Church* in memory of *S. Germanus*, who happily attended to *death*, *as if of necessity*: *Hydra of Pelagianism*, which was *of great speed*, and *of great use* to *Britain*. The *Abbot* of this *Monastery* was *Maurice* at *York* were the only two *Northern Abbots* which held seats in *Parliament*.

7. Among the Silures in Northwales the Memory of *S. Germanus* is much celebrated; for from him a part of Radnorshire is

called *Guarthenion*. For as our ancient Historian *Nennius* relates, *Portimer* the Son of *Portiger* in justification for injuries done by his Father to Saint *Germanus*, dedicated that part of the country to him where he had been wronged, in memory of which it took the name of *Guartheny*, which in the British language signifies a columnally restored. Besides these, many other Monuments testifying the like veneration to the same *Apollitic Bishop* might be produced, but these are sufficient, And this last Example proves this Devotion of the *Britannians* to him to have begun pretently after his death.

XIII. CHAP.

1. 2. &c. *Vortigern chosen King of all Brit-
tany: His Character, &c.*

1. **H**itherto, since the time that the *Romans* had relinquish'd all care and protection of *Brittany*, the severall *Provinces* of the *Island* had been governed by petty *Princes* independent on one another. But in the year four hundred thirty and eight by reason of the frequent inroads of their cruell Enemies the *Picts* and *Scots*, by a common agreement of the severall *Provinces* a *Generall Captain* of the whole *Nation* was chosen, after the example of their *Ancestors* in the days of *Julius Caesar*, and the Kingdom established in his line;

[illegible]

his name being *S. Paulus*.
 3. His wife was *Lady* equal to him in blood, but most unlike in disposition. By her he had three Sons, *Vortimer*, *Catigern*, and *Pascentius*. Whilst she lived, he governed his *Principality* with moderation: but after her death he loosed the reins to all vices. For which having been reproved by *S. Germanus*, and upon his impudence in a *Synod* excommunicated, he revenged himself by inflicting the foregoing injuries and calumnies upon the *Holy*

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shop. But in the end was severely punish'd
by fire from heaven.

4. Before his Elfishin to the *Univerfall*
Government of Brittainy, he was Prince the
Dannomy, or as others write, *Cynfal* of
the *Groffis* inhabitants of the South-western
parts about *Cornwall*, or *South-wales*. Which
Principality it seems he had governed well
enough, to be esteemed not unworthy to be
pretend'd above his formerly fellow *Princes*:
though indeed that age, the men of which
Gildas calls (*astutissimi acuti*) were the wife of
their age, afforded no more so little choice,
that a Prince not absolved by some de-
vout reputation. However this newworthy
King's recorded benefactor of the City of
Oxford. We will awhile suspend a relation
of the Galls of this unhappy King, to the
end we may interpose loane affairs touching
the Churches of Brittainy at your discre-

XIV. CHAP.

1, 2. *Æc* S. Dubricius ordained Bishop
of Landaff by S. Germanus : The place
of his Birth, &c.

2. **A**mong the actions beneficial to *Christianity* done by *Saint Germanus*, the election and consecration of *Saint Dunstan* to the *Bishoprick of Landaff* was deservedly reckoned. *Thun Dubricius* (say the *Cennatians* of *Magdeburg*) surnamed *Gannus Fagenjio*, from the place where he was born, was peradventure the Son of a Monk by *Eusebia* a *Noovie Virgin*, and grew afterward famous among the *English*. Thus write they without all authority from antiquity, detestful to faine one *Example*; at least, to be a precedent for their *Master Luthers* in-
cess.

2. But from more authentick Testimonies it appears that *Saint Dubricius* was by nation a *Brittain*, born in the Province of the *Dinoria*, or *West Wales*: he was surnam'd *Ganinus* from the River which runs by the place where he was born. His Father's name is not mentioned among *Authors*, his Mother was *Emedila*, a woman of a clear fame for her virtues: Thus write *Bede*, *Pitts*, *Powel* and the *Author* of his *Life* in *Genesius*.

3. It is there moreover related how being
a child care was taken to imbue his mind with
literature. And having attained a few years
more, he made such proficiency in learning, that
not the ignorant only, but such also as had ac-
quired a good degree in knowledge, repaired
to him to encrease their skill: among whom
were Saint Thelma, Saint Sampson, Saint
Audwine and others. In the sale of his *Na-*

rivis near the River Vaga (from whence
 he was called Vagienfis) he chofe a fit feat
 for his own and his Difciples studies, and there
 he spent many years in the charitable em-
 ployment of communicating his learning to
 others. Afterward having by command of an
 Angel built a Church there, he preached an-
 d taught the people wholefom Chriftian Duties.
 Moreover by imposing his hands he often cured
 many infirmities, inasmuch as those which
 came to him [ad and unsound, returned] pe-
 full and in health. And therefore he was qua-
 lified fit to be advanced by s. German to
 the Degree of a Bishop.

4. The period of his life is uncertain. Yet certain it is that he lived to a very old age; for many years after this he was transferred by *Aurelius Ambrosius* then reigning to the *Arch-Bishopric of Cair-Leon* in the Province of *Monmouth*. So that he will once more occur in our *History*. As for his Disciples *Saint Thelias*, *Saint Iustus*, &c. eminent *Saints* and *Doctors*, which therefore could not likewise escape the calumnious pens of the *Lutheran Centuriators*, we shall treat of them in the following age.

5. But here we must not omit what a learned French writer, *Andrew Sauvaey*, in his French *Martyrologe* relates of another famous *Disciple of Saint Germain*: named *Saint Briocus a Brittain*, who was afterward *Bishop in Armorica or lesser Brittain*, so illustrious for his Sanctity, that the See of his *Bishoprick* is to this day from his name called *S. Brien*, a suffragan Bishoprick to

6. *Saint Briceus*, faith he, was by common
errory an Englishman (he should have said by
Britain) of the Province of Corvica, defended
by a Noble Seat. Hereby his Country was
named of a Noble prelate, who by his labours
there, brought out of Italy into Gaul, and
here by him instructed happily in the Discipline
of the Faith. After he had enriched his
mind with the study of Divinity, he returned into
his Native Country, and there unfolded his
labours in the true Faith, which he lovingly
preached with great justice in the Councils
above. After this being desired to employ his
Lord's Talent yet more copiously, he came over
into Armenia: where having shed the beams
of Evangelical Light on the minds of his kingdom,
Constant Count of Trigracur (Trecentfenn)
afterward Count with the Levener of Bagdad
him. Then assembling several devout persons
affirming to the perfection of a Religious life

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breathed forth his spiritless soul. From thence his body was carried back, and with great honour buried in the Church which himself had built, where frequent miracles were wrought by his Relicks: Thus as he gave his name to the Monastery, so he likewise afforded continual protection to it.

7. Certain Irish Historians would challenge S. Bricon to their country, as having been born in the Territory of Cork. But his having been a Disciple of Saint Germanus, who had nothing to do with Ireland, proves him a Brittain. And whereas Bishop Prier concludes that the Master of Saint Bricon might have been another Saint Germanus Bishop of Paris, who lived in the following age: His living with Cananus and relation of kintred to him demonstrateth him both a Brittain, and more ancient than the younger S. Germanus.

XV. CH.

XV. CHAP.

1. 2. *St. S. Patrick comes out of Ireland into Brittany: thence goes to Rome, &c. 4. St. S. Patrick returns: he retires to Glasfenbury: His Chair, Relicks of Saint Steven, &c.*

1. IN the year of Grace four hundred thirty nine, Saint Patrick having with wonderful advantage laboured in our Lords vineyard in Ireland the space of eight years, returned into Brittany, where, faith Malinbarensis, he abode thirty years in the Isle, Exualensis, or Glasfenbury, leading a most holy life. Notwithstanding whether at that time he visited Glasfenbury, is uncertain. Probably the motive of his leaving Ireland might be to take a journey to Rome, and there give an account of his Apostolish: or this is affirmed by several Antiquaries, as Capgrave, Bishop Prier, &c.

Capgrave in
p. 10. c. 17.
p. 10. c. 17.
p. 10. c. 17.
p. 10. c. 17.

2. Puerius adds that before his voyage he fixed his Episcopall chair in the City of Carneth, refusing in his mind that the same should be the Prime Metropolis and Metropolis of the whole Island. And so the end that this design might have an effect irrevocable, he determined to repair to the See Apostolick, and there obtain authentic Privileges to ratify this his purpose. An Angel from our Lord approved his intention of undertaking that journey, &c. Whereupon having ordained Bishops Presbiter, and other Ecclesiastical Ministers, whom he placed in appropriate references, he gave them his benediction, and took leave of them.

3. That in his way either to, or from Rome, he retired into a Monastery, to enjoy for some time the peace of contemplation,

is affirmed by our Historians, and that Glasfenbury was the place chosen by him, in which afterward also he reposed himself, there happily ending his days. And herein he imitated the holy practise of former saints, as Saint Faganus and Damianus, who after labouring in their Apostolick Offices, retired from worldly conversation, and spent their last days in conversation with God alone.

4. What were the special exercises of S. Patrick in his retirement, is related by ancient Writers, viz. attending to Prayer, Fasting and purity of Life: instituting rules for a Monastical Profession in Glasfenbury, where he found Religious men the Successors of S. Joseph of Arimathea, and of S. Faganus and S. Diruvianus: These S. Patrick reduced from an Eremiticall, to a Cathedral court of life, giving them instructions, which himself had received from his glorious Uncle S. Martin of Tours, who long since had clothed him with the Monastical habit. Which Habit, faith Iselinus, was a White Cowl of the natural colour of the wool, over his other garments, by which was denoted purity and innocence. And this fashion was imitated by the Irish Monks, as likewise the Monks of Brittany, before Saint Anselmus coming, who so distinguish himself from them, assum'd a Black Cowl, whence the New Monks his Successors were usually stiled (Nigri Monachi) Black Monks.

5. In Glasfenbury it was where S. Patrick wrote that famous Chair, the whole tenour whereof hath been already produced in the second Book of this History, upon occasion of declaring the foundation of that most famous Monastery. In which Chair the Holy Bishop particularly describes these then called Jesuites, where was an ancient Chappell consecrated to the honour of the most blessed Virgin: And how there he found twelve Hermits, Successors of the Disciples of S. Phaganus and Diruvianus, by whom he was elected their Head. There also he declares his happy invention of a Writing composed by the forefild Apostolick men Phaganus and Diruvianus, in which was contain'd that they had received from Pope Eleutherius ten years of Indulgence: and that by a revelation from our Lord they had built a Church to the honour of S. Michal the Archangel: How likewise by a Vision it was signified to him that he was to honour the same blessed Archangel in the same place: for a testimony of the certainty of which Vision his left arm withered, and was not restored till he had acquainted the rest of his Brethren with what he had seen. This Chair S. Patrick left with two devout Irish Monks, Arnulphus & Ogmar, his companions, which resolved to remain attending on the said Chappell. In conclusion, the Holy Bishop relates how he conferr'd an Indulgence of a hundred days on those who by cutting down wood clea-

A. D. 439.

The
Monks of
Britannia

A. D. 439.

Ap. Capgrave
in. p. 10. c. 17.

red a passage for the devout Visitants, of the Chappell consecrated by our Lord himself to the honour of his most blessed Mother.

6. At his return from Rome S. Patrick brought with him some Relicks of the Holy Apostles Saint Peter and Saint Paul, and likewise of Saint Stephen the blessed Deacon and Martyr, together with a linen cloth, on which was sprinkled the blood of our Saviour Iesus-Christ, which holy Relicks were reserved there behind the Altar of Saint Patrick. This is the narration of the Author of S. Patrick's life in Capgrave.

7. That which is here deliver'd particularly concerning the Relicks of S. Stephen the Martyr seems confirmed by what Barneus out of Antient Writers reports, how this same year Eudacia wife of the Emperor Theodosius brought from Jerusalem the said Relicks, which were layd up in the Church of S. Lawrence the Martyr, and there piously venerated by devout Christians.

8. Iselinus who expressly affirms that it was in S. Patrick's return from Rome that he visited Brittany, further declares that during his abode in this his Native country, he found many Monasteries, filling them with Religious men, who willingly submitted themselves to the observation of that form of a Religious life which was prescribed by him: That he foretold with the tongue and Spirit of Prophecy many unfortunate and many prosperous things which in future times should befall Brittany: And moreover that he foretold and foretold the Sanctuary of S. David then enclosed in his Mother's womb (who was born in the year of Christ four hundred sixty two), whereby is confirm'd what in the Antiquities of Glasfenbury is asserted concerning S. Patrick's long abode in Brittany after his converting Ireland.

XVI. CH.

XVI. CHAP.

1. 2. *Of Bacharius Disciple to S. Patrick: His Pilgrimage: His Epistle to an Insuperior Priest, &c.*

1. AMONG the British Disciples of Saint Patrick the memory of Saint Bacharius, whom some affirm to be the same with Saint Marcan, or Mathew, is celebrated. He was, faith Prier, by Nature a Brittain, and Disciple of Saint Patrick. He addicted himself to the Study of Literature at Caerleon. He was an excellent Poet, and skillful Mathematician: for his younger years he was employed in such Studies. Gennadius in his Catalogue gives him the Character of a man excellently versed in Christian Philosophy. Adding whithall, that for conserving his integrity and chastity he forsook his country, and undertook a long Pilgrimage.

2. We were inform'd above from Girardus

Cambrensis, that the Britains instructed by S. Germanus accounted Pilgrimages, especially to Rome, among the works of Piety. And many motives S. Bacharius might have to absent himself from his country, by which that mention'd by Gennadius: For it could not but much afflict his soule to be a spectator of the enormous vices reigning there: and probably he had a foretelling of the miseries which would shortly befall it.

3. Concerning this Pilgrimage, the forecited Author Prier thus writes; Bacharius seeing his country afflicted with daily calamities, out of compassion to it, and with an intention to inspire divine assistance, undertook very tedious and laborious Pilgrimages. But there wanted not detractors and calumniators in those times, who therefore charged him with levity, inconsistency and vanity, if not worse. Whereupon he was obliged to clear himself by writing an Apology, in which he seriously protested that he undertook and perform'd this travels merely for the love of God, the alleviation of his soule, and comfort of his afflicted country. And because it was impossible for him to purge himself to all his detractors, he wrote his Defence to S. Leo the first Pope of that name, the common Father of all Christians, as may be collected from Gennadius, Bede and Capgrave.

4. There is moreover extant in the Great Bibliotheca of the Fathers a learned and elegant Epistle written on this occasion by the famous Bacharius. He had heard that a certain Priest by the Devils suggestion had violated a consecrated Virgin, for which he was cast out of the Church, without any hope of being restor'd. The Holy man was deeply afflicted both for the enormity of the Crime, and extreme rigour of the punishment. Whereupon he wrote an Epistle replenish'd both with Divine learning and compassionate Charity. This Epistle he gave to a Priest call'd Iannarius, whom he humbly entreated, and strongly exhortes for the Reiteration of the Offender, shewing that in the most fruitful field of Gods Church there grew herbes medicinal to every wound. Then addressing his speech to the guilty Priest, he powerfully exhorts him to Penance: in an enclosed Monastery, there to expiate his crime by fasting, sack-cloth and prayer, and to beg the Intercession of Gods Saints in his behalf. And fearing lest he should accumulate his sin by joyning Marriage to his incest, he terrifies him with shewing the abominable excess of marrying one who was espous'd &c consecrated to our Lord, when she took the Vow of her Religious Profession. By which Epistle may be seen, as in a Mirror, the State of the Ecclesiastical Discipline of those times, the involubleness of their Religious Vow and Celibacy of Priests. So that we may easily judge what sentence the Prime Apostle of Reformation, Luther with his Catherine Bar, would then have incur'd.

A. D. 443.

Prier in
sup.

Bishop P.

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A. D. 446.	5. Besides this <i>Epistle</i> , the same <i>S. Basilinus</i> wrote many other <i>Treatises</i> which are reckon'd up by the <i>Commentaries</i> of <i>Magdeburg</i> : who adds that he liv'd to a very old age, dying in the year four hundred and sixty. If he be the same with him whom <i>St. Peter</i> calls <i>Maceus</i> , and the <i>Annals</i> of <i>Wessex</i> name <i>Machius</i> or <i>Mocha</i> , his death is prolonged much longer, till the year of <i>Grace</i> five hundred thirty five.	A. D. 450.
XVII. CH.	XVII. CHAP.	
A. D. 445.	1. 2. &c. The Britains lamentable demand of succours: in vain. 6. &c. They call in the Saxons, to their destruction.	
A. D. 446.	1. N these times the <i>Pandals</i> , by their incursions and numerous Armies grievously oppress'd the <i>Roman Empire</i> . Every opportunity being observ'd by the <i>Rulls</i> & <i>Scots</i> , they likewise broke their limits, and miserably waisted the <i>Provinces</i> of <i>Britany</i> which had been subject to the <i>Romans</i> . This hapned in the eighth year of <i>Perigernus</i> reign. 2. The year following they continued their invasion with such extreme violence, and were so weakly resisted by the <i>Britains</i> join'd with luxury, that after much bloodshed, and horrible waisting of the country, their only refuge was to the <i>Romans</i> , whom with the most humble and pious Prayer they solicit'd to afford them succour. 3. Their short, but lamentable <i>Epistle</i> directed to <i>Ætius</i> General of the <i>Roman</i> forces is thus recorded by <i>Gildas</i> : To <i>Ætius</i> third time <i>Consul</i> : The <i>Grauns</i> of the <i>Britains</i> . Our barbarous enemies drive us to the Sea: the Sea beats us back upon our barbarous Enemies. Between these two we are captiv'd either to be slain with the sword, or drown'd: and to avoid both we find no remedy. 4. But these letters avail'd nothing: for the <i>Romans</i> with much ado being scarce able to secure the heart of their Empire, could not defend the remote bounds. So that the <i>Britains</i> wanting arms, and much more wanting hearts, became daily a prey to their enemies. With this calamity another was join'd much more terrible, which was extremity of famine (saith <i>S. Bede</i>) which forc'd many of them to render themselves slaves to their savage enemies: Only a few being by their miseries taught the wisdom to flee, and from heaven, retir'd into inaccessible mountains & caves from whence they took the courage often times with good successe to fall upon their Enemies, but only in heaping flyles, which they recover'd from them, and drove them back into their own quarters.	
	5. But this refreshment last'd but awhile, because their Piety and recourse to Divine help presently vanish'd. For at the time <i>Author</i> from <i>Gildas</i> declares, After the hostile invasions of their enemies ceas'd, the Island began to abound with all manner of fruits and provisions, beyond what any former age could remember: And as their plenty abounded, so did their luxury, which was quickly accompanied with all sorts of vices: especially cruelty to one another, hatred of Divine Truth, &c. 6. Gods patience therefore being spent towards a people which grew worse both by prosperity and adversity, he brought upon them Enemies far more Savage and barbarous than either the <i>Picts</i> or <i>Scots</i> : Or rather he so infuriated the reprobate <i>Britains</i> , that they themselves invited from a remote country those new Enemies to consume them. These were the <i>Saxons</i> , the <i>Angles</i> and <i>Jutes</i> , Nations of Germany, terrible for their undaunted courage and agility, (saith <i>Paulus Diaconus</i> : most formidable to the <i>Romans</i> , because most sudden and violent in their enterprises, faith <i>Marcellianus</i> : Eminent for strength of bodies, courage of minds, and patience to suffer all corporal labours and incommodities, faith <i>Ætius</i> .) 7. But before we particularly relate the last fatal Tragedy of the ruin of the <i>British Kingdom</i> and State in this Island, some more speciall occurrences hapning at the same time, and relating to Ecclesiastical affaires, require first to be dispos'd of, that they may not interrupt the contexture of this dismal story.	
	XVIII. CHAP.	
	1. 2. &c. S. Patrick returns into Ireland. Calls a Synod: The Decrees of it. 5. 6. of S. Albani, &c. Disciples of S. Patrick. 7. Conversion of K. Ennu. 8. &c. S. Benignus his Successor in Armagh: His retreat.	
	1. Saint Patrick, though for his particular consolation he had retir'd himself into the secure repose of a Monastery, yet it was with this condition, that whensoever any emergent, pressing necessity of Gods Church, requiring his presence and care, should intervene, he would quit the Office of Mary sitting at our Lords feet, and exchange it for that of Marthe's, ministry in attending and providing a supply to his necessities in his members. 2. And some such cause occur'd, some disorders in the new-founded Church of Ireland hapned, which after ten years quiet	

K. VORTIGERN.	under Brittish Kings. IX. Book.	K. VORTIGERN.
A. D. 450.	repose drew him out of his solitude: Which though we cannot precisely determine what it was, yet no doubt it is involv'd in some one or more of the <i>Canons</i> and <i>Decrees</i> of a Synod which upon his return into that Island he assembled. 3. Which Decree for many ages concul'd, and by negligence expos'd to rust and mothes, have been of late days by the industry of <i>S. Henry Spelman</i> rescued and restor'd to light, though in several places defac'd. Wee will not here trouble the Reader with the entire <i>Transcript</i> of them: since those who are more curious may have recourse to the fifth <i>S. Henry Spelman</i> first volume of <i>British and English Councils</i> : It will be sufficient to select from them some speciall <i>Canons</i> , which will give us some light to discover the Ecclesiastical Discipline of those times. 4. It is there ordain'd, That if any Ecclesiastical person from the Dure-keeper to the Priest, shall not for decency wear a Tunick, and have his hair cut after the Roman manner: or shall send his wife to be adulter'd unlawfully, or shall be separated from the Communion. Again, That a Monk and consecrated Virgin shall not abide in the same lodging, nor travel in the same Chariot. That if a Monk shall neglect the Divine Office, and wear long haire, he shall be excommunicated. That the <i>Alms</i> of excommunicated persons, or Pagans shall not be receiv'd. That if any Christian shall be guilty of manslaughter, fornication, or committing fornication, he shall perform Penitence for each crime, the space of a year: And he that is guilty of stealing, half a year, of which, twenty days he shall eat bread only: But without he must be oblig'd to restitution. That if any Christian shall believe spirits may be represented in a Glass, he shall be anathematiz'd, &c. That if any consecrated Virgin shall marry, she shall be excommunicated till she be converted, and forsake her adulterous husband: And she shall perform due Penitence: After which they are forbidden to live in the same house, or town. That if any Priest shall build a Church, he must not offer sacrifice in it before it be consecrated by the Bishop. That if a Clergyman be excommunicated, he must say his Prayers alone, and not in the same house with his Brethren: Neither must he presume to offer or consecrate, till he be absolv'd. That a Bishop may not ordain in another Bishop's Diocese, without his permission: Only upon Sundays he may offer sacrifice. That a Clerk coming from the Britains into Ireland without letters testimoniall, be not suffered to minister. There is no mention made of this or any other Irish Synod in any <i>Author</i> , except only in a general expellion of <i>Inclun</i> , and <i>Probus</i> who wrote <i>S. Patrick</i> life extant among <i>S. Bede</i> works. And in him we find this only passage, The most holy Bishop <i>S. Patrick</i> together with three other Bishops and many Clergie came to a fountain call'd <i>Debach</i> , which flows from the side of <i>Crochan</i> toward the East: there to celebrate a	A. D. 450.
	Synod touching Ecclesiastical affaires, and they face near the fountain. When beheld two daughters of King <i>Lugene</i> came early in the morning to wash in the same fountain, as women there usually did: and they found the holy Synod with <i>S. Patrick</i> near the fountain. Now the Bishops names were <i>S. Patrick</i> , <i>Auxilius</i> and <i>Iferninus</i> : for this is the inscription of this present Synod, Thanks be given to God the Father, Son and Holy Ghost. <i>Patricius</i> , <i>Auxilius</i> and <i>Iferninus</i> to the Priest, Deacons and whole Clergy Health. It is better we should premonish those who are negligent, then blame things past for <i>Salomon</i> says, it is better to reprove, then be angry. The return of our Definition is here under written, and begins thus, any captive, &c. Of these two Bishops <i>Auxilius</i> and <i>Iferninus</i> mention has been made before. 6. Another holy Bishop and Disciple of <i>S. Patrick</i> challenges once more a commemoration in this History, to wit, <i>S. Albani</i> : in whose life extant in Bishop <i>Peter</i> we read, That when he heard that <i>S. Patrick</i> had convert'd to our Lord Jesus King of <i>Monster</i> (<i>Monmouthshire</i>) he went with him in his Royal City <i>Caer</i> , he came to salute them. Now the King and <i>S. Patrick</i> much rejoiced at the arrival of <i>S. Albani</i> , whose joy to see them also was great. There the holy man reverently embraced his Master <i>S. Patrick</i> , for he was very humble. After this King <i>Engus</i> and <i>S. Patrick</i> ordain'd that the Archbishop of <i>See</i> of all <i>Monster</i> should for ever be placed in the City and chair of <i>S. Albani</i> . 7. And as touching the Conversion of King <i>Engus</i> , this passage also is extant in the same learned <i>Author</i> , a little before, The glorious Bishop <i>S. Patrick</i> having seen the Faith of Christ in the Regions of <i>Lenfer</i> , presented his way to the limits of <i>Monster</i> . And the King of <i>Monster</i> , named <i>Engus</i> , hearing of the holy Bishop's coming, with great joy met him, having an earnest desire to believe and be baptiz'd. He conducted therefore <i>S. Patrick</i> with much reverence and joy to his Royal City call'd <i>Caer</i> , and there the King having been instructed, believed and received Baptism. 8. It is probable that <i>S. Patrick</i> abode at this time several years in Ireland: for three years: after this he consecrated <i>S. Benignus</i> Archbishop of <i>Armagh</i> . And then quite delevelling himself of all solicitude for others he returned into <i>Britany</i> to his much desired solitude of <i>Glaffenbury</i> , where he likewise ended his days. 9. As for his Successor <i>S. Benignus</i> , he also after seven years spent in care of his Province, thenceforth (and willing to see again his most beloved Master, came to <i>Glaffenbury</i> , desirous to receive from him a most perfect Rule of Monastical Profession. This he did, faith <i>Adam Bower</i> , by the admonition of an Angel. And being come thither he demanded of <i>S. Patrick</i> what place he should make choice of to live in: <i>Paulinus</i> without alone: given from human society. 10. The Answer given him by <i>S. Patrick</i> , who	A. D. 450.
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little marriageable in those days. Neither is there any mention among *Historians of Romans* so early inflicting Germany, or exercising *Piracy on the River Rhene* or the *Western Ocean*.

5. Those *Historians* therefore have best ordered their calculations who assign the *Martyrdom* of these glorious *Virgins* to the present Age when *Attila King of the Huns*, truly fenned *God's scourge*, wasted *Italy* and the *Western Regions*. To demonstrate which, we shall find that the *Armies of Attila* consisting of a mixture of many barbarous Nations, to the number of seven hundred thousand soldiers, overran and destroyed a great part of *Germany and Gaul*, and this both by *Sea and Land*. For this we have the *Testimonies of Writers* either then alive, or within few years after: Thus *Sidonius Apollinaris* elegantly describes in verse this horrible invasión of *Gaul* by vast armies of barbarous Nations, in a *Panegyric to Avitus*, chosen *Emperor in Gaul*, written by him. And *Gregory Bishop of Tours* relates their wasting of *Germany*, the burning of the *City of Metz*, their maffacring of *Prefts* before the *holy Altars*, &c. And in the life of *S. Lupus* we read how that holy Bishop was led away captive by *Attila* from the *City of Treves* to the *Rhene*.

6. Now whereas in the *Gests* of these *Holy Virgin Martyrs* frequent mention is made of the Tyrant *Maximus*: for which cause principally *Barbarism* to the time when *Maximus* who flew the *Emperor Gratianus*, went out of *Brittany* into *Gaul* attended with a numerous *British Army*: We shall in the *Roman story* find another Tyrant *Maximus* also, descended from the flock of the other *Maximus* slain by the first *Thendysius*, as *Prosper* relates: which younger *Maximus* in these times invaded the *Empire* after the death of *Valentinian*: and of whom *Sidonius* makes mention at the same time that he describes the waiting of *America*, whether these *Holy Virgins* intended their voyage. And moreover the same *Author* in the same *Panegyric* mentions the *Piracy* exercised by these barbarous people on the *British Sea*, where he again repeats the name of the same *Maximus*, who appointed *Avitus* his General to resist them. All these circumstances, and occurrences meeting at this time strongly argue that now it was that *S. Priscilla* and her holy Companions so gloriously began and finished their voyage.

7. This will yet more clearly appear if we consider the present state of *Brittany*, for now *Perigern* having call'd in the *Saxons* to aid him against the *Picts*, *Hervig* and his Brother *Horfa* at first arriving with small but warlike Troops, serv'd the *Brittains* successfully against their Enemies: But afterward despising their friends for their vices and

cowardlines, they lent for more numerous forces, and together with them *Hervig* caus'd his beautiful daughter *Rema* to be brought with whole allurements the foolish *King Perigern* being enflam'd, demanded her for his wife, and bought her of her father with the price of the whole Province of *Kent*. After which the *Saxons* making peace with the *Picts* and *Scotts*, turn'd their arms onely against their *Benefactors*. At first they began complaints about pay and want of provisions, threatening unless they might be satisfied, to lay the whole *Island* waste. Which threats they presently after with all inhumanity executed, and in a dire manner took revenge of all the crimes committed by the *Brittains* against *God* and his *Religion*, which they profell'd.

8. During these troubles and miseries tragically described by *Hervig*, a world of *Brittains* of both sexes to flock their country, upon which a malediction from *God* did so visibly lye, and fled into strange Regions, whilst others submitted themselves to perpetual slavery under the *Saxons*. And before him *Gildas* affirms the same, saying expressly, That very many pass'd over Sea into foreign countries with grievous hawling and lamentation, and in their voyage by Sea they roynally with manyfold voyers repeated this sad words of the *Psalmist*, *Thou hast, O Lord, given us up as sheep to be devoured, and hast dispersed us among the Nations*. This seems to be a description most proper to the condition of the weaker sex: Which no doubt by the provident care of their parents and friends was in the first place secured from the violence of their barbarous Enemies. And those words, *Thou hast dispersed us among the Nations*, doe most fitly suit to these *Virgin Martyrs*, whose sacred Relicks have been dispersed among all the Nations of *Christendom*.

XXI. CHAP.

1. 2. *St. S. Priscilla and her Companions, Britains: not Irish-Scotts, as a late Author dreams.*

3. *St. Their Number, and cause of their voyage, &c.*

4. Having thus settled the time of the *Martyrdom* of *S. Priscilla* and her devout companions, we will now proceed to a *Narration* touching the country out of which they issued, their Names, as many as are recorded, and other particulars relating to their voyage.

1. There is so general a consent of Ecclesiastical Writers constantly affirming *S. Priscilla* and her companions to have been without all controversy *Brittains*, that a late *Irish Author*, calling himself *Candidus Eblanus*, who upon the authority only of *Petrus de*

Hervig

Gild. de

XXI. Ch.

Natalibus,

under British Kings. IX. Book.

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Natalibus, challenges her for an *Irish woman*, has thereby expos'd to the world his dilinquent ignorance only, without hope of gaining belief from any. He fancies that the inhabitants of *America*, presently after the *Elder Maximus* his expedition. But how could *Ireland* at that time afford such an *Army of Christian Virgins*, when *S. Patrick* had not yet entered it as an *Apollitic Missioner*, but only a child carried thither captive by *Pyrates*?

3. But perhaps, saith he, they were *Irish Saints* newly seated in the *Northern parts* of *Brittany*: among whom *S. Daria* the Mother of *S. Priscilla* according to the *Gallican Martyrlog* is said to have lived. Indeed it is possible that to avoid the violence and fury of the *Saxons* now wasting *Brittany*, *S. Daria* might at this time seek refuge among the *Irish-Scotts*: But that the inhabitants of *America*, call'd by *Sidonius Apollinaris*, *Brittains*, feared along the *River of Loire*, neglecting their neighbours and kindred, the *Brittains* on the other side of the *Sea*, should send so far as *Scotland* to their old and never reconcil'd Enemies, for wives, or that a country so unfertile should be able to spare so great a multitude of *Virgins*: this is rather a sickman's dream, than the assertion of a sober man.

4. In the next place touching the number and quality of the *Virgin* companions of *S. Priscilla*, the constant opinion is that they were eleven thousand. This is the number extant in the ancient *Prayers* of the Church, so we read in the Book call'd *Hieronymus animæ*, fram'd according to the old custom of the *Roman Church*: and thus we read in the *Hymns* of the *Blessed Virgin* according to the use of *Sarum*. The Church of *Calenlicy* (saith *Hieronymus* Biscop) the faithful Guardian of the *Relicks* of *S. Priscilla* and her companions, hath without any contradiction accustomed to praise *God*, and celebrate their memory with these following Antiphons, The publication of Divine praise doth continually sound in the Quire of the saints, where the *God of Gods* is glorified in *Israel*. *Alleluia*. Among whom eleven thousand *Virgins* which follow the Lamb without spot, do joyfully praise him with celestial Hymns for ever. *Alleluia*. These by Divine ordinance coming from the West, have here shed their blood for the name of *Christ*, because by no persecution they could be withdrawn from his Confession. Let us therefore with all creatures bless the Lord of heaven who has adorn'd and dignified this place with so precious a *Martyrdom*.

5. The cause of the departure of such multitudes of *Virgins*, accompanied, no doubt, by many more of both sexes, is thus declared by *Trithemius*: though he mistake in assigning the time of the *Elder Maximus*. His words are these: The number of soldiers which under their Captain *Cananus* went out of *Brittany* into *America* was thirty thousand fighting men, and a hundred thousand plebeians to till

the ground: All these by the command of *Maximus* were transported out of *Brittany* into *America* (then scarce inhabited) of these many were unmarried: and those which had wives, left them at home. Now *Cananus* and those with him being *Christians* would by no means take to receive the daughters of *Idolatrous Pagans*. Neither indeed would they have married *Gaulish women* though they had been *Christians*, so great an aversion they had from them. At that time there was in *Brittany* on the other side of the *Sea* opposite to *America*, a certain Prince named *Dianus*, who succeeded his Brother *Caradac* in that Principality: whom likewise the *Emperor Maximus* at his departure had committed the care of the whole *Island*, as being a very prudent man. He had a daughter named *Priscilla*, the most beautiful amongst all the *Virgins* of *Brittany*, and without any devout to our Lord. *Cananus* therefore the ninth Prince of *America*, who passionately loved this Lady, by his *Religions* and letters to *Dianus* Prince of *Corwall*, begged earnestly of him to send her to be his wife, and with her a certain number of *Virgins* signified in his letters, to be married to his soldiers, according to their qualities, that is, Noble *Virgins* for persons of quality, and plebeians for inferior soldiers. *Dianus* therefore desirous to comply with the desires of *Cananus*, gathered out of all the Province of *Brittany* eleven thousand maids of Noble birth, and of an inferior rank three score thousand women, partly maids, and partly such as had been married. All these he made to be assembled at *London*, and from all the coasts of *Brittany* commanded ships to be brought, sufficient to transport so great multitudes. Thus writes *Trithemius*.

6. *Piscardus* will inform us how this *female Army* was ordered, and distributed into ranks under their Leaders, reciting likewise the names of the principal Ladies: for thus he writes, Of the eleven thousand *Virgins* the Queen and *Capitane General* was *S. Priscilla*, daughter of *Dianus*, a King of the *Brittains*, and eldest of *Cananus* Prince of *America*, or *Ireland* *Brittany*. All these *Virgins*, together with innumerable male attending them, were crown'd with *Martyrdom*, as *Celen*, &c. Now over the whole Army there were say'd to be *S. Priscilla* four other *Virgins* having a general command, whose names were, *Pinnia*, *Coradula*, *Eusebia* and *Florentia*. Under these she appointed eleven others, each of which was given a thousand, and the names of these eleven we will in the next Chapter set down, besides the rest of particular *Virgins*.

7. Most of those names, and many other besides are to be found in the *Martyrlog* of *Constance*, and of *England* as likewise in the *offices* of a world of particular Churches, which celebrate their memory as shall be shew'd hereafter. And it must be ascrib'd to a mitaculous Providence, or Revelation that they have not utterly perished. And thus having premis'd these general observations touching this blessed *Army* of *Saints*, we will now prosecute their Voyage.

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XXII. CHAP.

1. *2. &c. The story of the Martyrdom of S. Pfula and the eleven thousand Virgins.*
 10. *11. S. Cordula out of fear hides herself, but next day returns, and is Martyred.*

THE History of the Martyrdom of these glorious Virgins, though for the substance of it attested by a world of particular Churches through all the Regions of Christendom, yet has been so corrupted by the prodigious fictions of vain Writers even in more ancient times, that some do question whether ever there were but the Legend of their Martyrdom is false. The rather, because the Writers of that age, or of the age immediately following, *Gildas* and *S. Bede*, do not in their Histories make any express mention of them.

2. But as for *Gildas*, his design to beweave the general destruction of the British State, and to declare the horrible crimes over-spreading the Nation, which provoked Almighty God to give them up to the fury of a barbarous people, which though ignorant of *Gods Law*, yet was less stain'd with vices against the Law of Nature and reason than the other: This considered, no wonder if trying himself to his present subject, he did not in so short yet comprehensive a narration involve occurrences happening abroad. Yet as hath been declared, he has expressions which seem intended to describe in a general way this particular matter, deserving to be the sole argument of the Penn of a ready Writer.

3. And as for *S. Bede*, it is no wonder if his History, intended only to relate the affairs of the Saxons, does not recount such particular occurrences of the Britains. Notwithstanding in other Treatises he twice expressly mentions the celebration of the Memory of eleven thousand *Virgin Martyrs* suffering for their Faith and Chastity at *Celen*: to wit, in his *Martyrology* and in his *Epiphany*. So that his authority and testimony alone, living to near these times, and being so well vers'd in Ecclesiastical Antiquities, do render the truth of their story in gross unquestionable.

4. The particular Narration of which shall here be notably set down according to the content of most of our Writers. For as for the pretended Revelations of *S. Elfrid*, wherein we are told of an unheard of *Pope Cyriacus*, of *James a Patriarch of Antioch*, of *Severus Bishop* and eleven Kings, all these Britains, and accompanying *S. Pfula* in her voyage, as likewise of their wandering and sporting three years upon the Sea, &c. These

things, though formerly thrust into the *Legins of the Roman Breviary*, yet upon serious examination and correction of it by three Papers, are now cast out as *impertinent and uncertain Tales*; we following to great an authority, will likewise neglect them.

5. The plain and simple Narration of the *Gift* therefore is this. *S. Pfula* and her eleven thousand chaste companions chosen out of all the *Provinces of Brittany*, together with a great but uncertain number of attendants, partly to avoid the fury of *Barbarous Saxons* swarming their country, and partly to go to their design'd *Husbands* expecting them in *America*, in the year of our Lord four hundred fifty three sail'd out of their port in *Brittany*, and pursuing their voyage *Westward* toward the *South*, by contrary winds and Tempests were not only stopp'd in their course, but driven backward, and forced to shelter themselves at the entrance of the Baye into the *Sea*.

6. At this time infinite numbers of *Huns*, *Goths*, *Scythians* and other barbarous Nations of the North, both by land and Sea vexed *Germany* and *Gauls*, as the Writers of that age unanimously testify. And by *Gods special Providence*, who intended to match these *Holy Virgins* to a *Spouse* incomparably better, than their husbands had design'd them to, in the same Nation where they took harbour a great Navy of those savage *Pirates* lay floating; so that there was no possibility for them to escape.

7. They are therefore seiz'd upon by these *Pirates*, among whom were mingled great numbers of the old Enemies of *Britany*, the *Picts*, for the chief Captains of this fleet are said to have been *Cannus a Hunn*, and *Melga a Pict*. Being thus become Captives, they are in boats convey'd up the *Rhene* as far as *Celen*; where their general forces were encamp'd, and as some Writers affirm, had besieg'd that City.

8. When they were arriv'd thither, and encompass'd with innumerable multitudes of Savages hating *Christian Religion*, and brutish in their sensual lusts, both their Faith and chastity are at once assailed, and no means, either by allurements or threatenings are left unattempted to expugnate their faith breaks. In this extremity *S. Pfula* with flaming words exhorts her companions to contemn death, to sacrifice their chaste souls and bodies to their celestial Bridegroom, and willingly to follow him who now calls them to receive eternal crowns of glory. She tells them that in this conflict, though their enemies be never so many, strong and cruel, yet that themselves were unconquerable, unless they would willingly yield up the victory, &c.

9. With this Exhortation the minds of these *Holy Virgins* become so full of courage that they think their *Exposures* delay their death too long, inasmuch as among fo

under Brittish Kings. IX. Book.

XXIII. CHAP.

1. *2. &c. The Names of these Holy Virgins: Their Sacred Relicks dispersed all the world over. Names of Churches where they are Venerated.*

THE fame of this *Tragedy* in which was display'd the extremity of savage cruelty in men, and miraculous courage in *Virgins*, was no sooner spread abroad in the world, but that all countreys and Churches became suitors to be enrich'd with a portion of their sacred Relicks, which have been spread through *Germany*, *Gauls*, *Italy*, *Brittany*, yea *Africa*, *Asiack*, and of late *India* it self: So exactly was fulfill'd the *Canticle of S. Pfula* and her *Affians* mention'd by *Gildas*, *Thou O God, hast given us as sheep to be devoured, and hast dispers'd us among the Nations*.

2. Not above ten years after this glorious Martyrdom, that is, about the year of *Grace* four hundred sixty three (saith *Hermanmund Euseb* one of the *Canons of Celen*) *Julian*, nam'd by others *Aquilinus*, Arch-Bishop of that City (as we find in our ancient Records) out of reverence to the Memory of these *Holy Virgins*, enclosed with walls the sacred place of their Martyrdom, in which was erected a Church consecrated to their chief Captain *S. Pfula*, which remains to this day: by the access of which place the City of *Celen* was so much enlarg'd. He also took out of the ground, as carefully as he could, their sacred bones, which he reverently again buried in chests born out of stone.

3. Neither did *Brittany* long delay to testify her veneration to these her blessed countrywomen. A witness whereof is well known Town call'd *Maidenhead*. For thus writes *C Camden*: *The Thames*, saith he, winds back to a little town formerly call'd *Southbington*, but afterwards *Maidenhead*, from the superfluous reverence there given to the head of *I know not what Holy Virgin*, one of the eleven thousand *Brittish Martyrs*, which under the conduct of *S. Pfula* returning from *Rome* into their country, were martyr'd by *Attila*, call'd the Scourge of *God*, near *Celen* in *Germany*. Thus he celebrates the piety of a world of devout Emperours, Kings, Princes, Bishops and Dignitaries of *Gods Church* in all ages.

4. A volume might be written if we should heap up all testimonies which a world of Churches have given of their veneration to these *Holy Martyrs*. Therefore we will only here set down a Catalogue of such of their Names as have escap'd oblivion: And therefore to adjoin the Churches where many of them are venerated, in regard their *Holy Relicks* repose there.

vast a multitude of tender maids not one single person was found which either out of hope or fear yielded to the wills of the barbarous soldiers. They all willingly oster their necks and breasts to the enemies sword, which with unheard of cruelty are employ'd to exterminate from the earth so many immaculate souls: not one of which by a miraculous care of Almighty God suffered any violation in their bodies.

10. Only one there was among them, which though she did not yield to the barbarous Enemies, yet out of a natural fear of death, sought by hiding her self to delay it. Her name was *Cordula*. Yet she the next morning came to the place where her companions bodies lay mangled, and condemning her former cowardlines, willingly offered her self to her persecutors, protesting publicly her Faith and chastity: And thus though she came late to receive her Crown with her companions, yet her courage seem'd now greater in that she expos'd her self single to the fury of an innumerable multitude of savage enemies. Her memory is thus particularly celebrated in the *Roman Martyrdom*, on the day following the Martyrdom of *S. Pfula* and the rest: At *Celen* on the tenth of the Calends of November is solemniz'd the memory of *S. Cordula*: who being one of the companions of *S. Pfula*, after she had in a fight to free their cruel massacre had her self afterwards repenting, she voluntarily came forth out of her hiding place, and last of them all receiv'd the crown of Martyrdom.

11. Such a Sacrifice as this had never before, nor hath been since offered to Almighty God by his Church. We read of a *S. Agnes*, a *S. Catherine*, a *S. Lucia* and a few other miraculous Examples of courage and chastity in tender *Virgins*; but they were single persons, neither is it unually with God to shew the power of his Grace in some particular favours of his, to exalt the Faith and confound *Unbelievers*. There have likewise been recorded illustrious Examples of multitudes of men which have freely without reluctance suffered Martyrdom, as the *Theban Legion*, &c. But such courage in men, especially soldiers who daily look death in the face, is not to be esteemed very extraordinary. Whereas here we find a far more numerous Army, consisting of young, timorous, tender *Virgins*, to whom ordinarily the sight of an Enemies look is insupportable, offering themselves freely to innumerable sword: Among them all not one single soule is found which yields to their flatteries or fury: and but one which delays her suffering the space only of a single night, after which, she, as it were animated with the united spirits of all her Companions, next day solicites the united fury of innumerable Enemies against her self alone, and gloriously triumphing over the rage of men and Hell too, is joyfully receiv'd among her blessed Companions.

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5. *S. Psjula* too orders like divided that innocent Army into certain *Squadrons*. First then she gave a generall authority over all under her to these Virgins, *S. Cordula*, *S. Eleuthera*, *S. Florentia* and *S. Pinnola*. Next she assign'd the care & inspection of a thousand to each of these following, *S. Benedilla*, *S. Benigna*, *S. Carophora*, *S. Celinda*, *S. Clementia*, *S. Columba*, *S. Leta*, *S. Lucia*, *S. Odilia*, *S. Sapientia* and *S. Sybilla*. After which these particular Virgins names are recorded: *Saint Agnes*, *S. Anselma*, *S. Araphila*, *S. Babaria*, *S. Baldina*, *S. Candide*, *S. Ceradumia*, *S. Christina*, *S. Columbina*, *S. Corona*, *S. Cnura*, *Saint Dordata*, *S. Flora*, *S. Florina*, *S. Florentina*, *S. Grata*, *S. Honorata*, *S. Honoria*, *S. Hostia*, *S. Languda*, *S. Margarita*, *S. Margarin*, *S. Oliva*, *S. Panpheta*, *S. Panficlei*, *S. Pavia*, *S. Paulina*, *S. Pharanina*, *S. Pijina*, *S. Sambaria*, *S. Sanctia*, *S. Semibaria*, *S. Terentia*, *S. Valeria*.

6. The Body of *S. Psjula* her self is still preserv'd at *Colen*: but her Head was translated to *Parav* where the illustrious College of *Sarben* acknowledges her their Patroness. At *S. Deny* in *France* there is a commemoration of *Panfredus*, *Secunda*, *Semibaria*, *Florina* and *Valeria*, companions of *S. Psjula*, whose Relicks repose there. At *May* in *Germany* is celebrated the Translation of *S. Odilia*, famous for frequent miracles. In *Flanders* the Monastery of *Marcion* possesse some part of the Body of *S. Cordula*. The Monastery of *Gud Hope* belonging to the *Premontisten* enjoy the Relicks of *S. Terentia*, *S. Margarita*, *S. Baldina*, *S. Sambaria* and *S. Margarita*, translated thither when *Yonadun* was Arch-Bishop of *Colen*. The Monastery of *S. Martin* in *Turny* glories in the Bodies of *S. Honorata* & *Florina*, and some part of the Relicks of *S. Psjula*. The Monastery of *S. Amand* in *Paleula* preserves the Bodies of three of these Virgins, whose names are unknown. At *Anduin* in *Ardenna* repose the Bodies of *S. Grata*, *S. Hostia* and *S. Araphila*. A Hospital in *Turny* possesse *S. Languda*. At *Arcas* the Bodies of *S. Beata* and *S. Sanctia* are said to repose in the Cathedral Church. Four of these Holy Virgins are celebrated at the Monastery of *S. Bertin* in *S. Aumer*. At the Church of *S. Salvius* the Relicks of *S. Pavia* and *S. Ceradumia* are venerated. The *Netherland* in *Picquie* possesse the Bodies of *S. Corona*, *S. Pharanina*, *S. Babaria*, *S. Margarita*, another *S.*

Margarita, *S. Benedilla*, *S. Cordula*, *S. Sambaria*, *S. Dordata*, *S. Panpheta* and *S. Christina*. The Canons of *Tanger* venerate the Heads of *S. Pinnola* and *S. Oliva*. The Nunsnes of *Mays* venerate the Relicks of *S. Pauline*, *S. Florentina* and eight other Holy Virgins companions of *S. Psjula*. In the town of *Rhenen* in the Diocese of *Vreth* is celebrated the memory of *S. Cnura*: which holy Virgin in our *Martyrolage* is said to have been withdrawn from the laughter by a certain noble *Martin*, in whose house she was awhile conceal'd: but being discover'd had her neck broken. But the *Belgick Writers* say that she in compassion was by a certain Noble man privately taken from the rest, and conveyed to his house: Where his Lady conceiving a furious jealousy against her, with the help of her Mayd murderd her, and hid her body in the stable: into which the Lord's horses at his return would by no means enter: And hereby was discover'd his Ladies crime. The *Nunner* of *Saint Belas* honour the Body of *S. Honora*, translated thither above three hundred years since.

7. In *Spain* likewise at *Pabietum* in *Catalunia* tells the Body of *S. Columbina*: And at *Dertisa* are venerated the Relicks of *S. Candide*. Moreover as *Mendoza* testifies, in all the Religious Houses of the *Ispair* through all *Pringall* some parts of the Bodies of these Virgin-Martyrs are reverently repos'd: and after a particular manner solemnly'd over all that Kingdom. Lastly a Father of the same Society named *F. Gomez*, carried with him into the *East Indies* a Sacred Head of one of these Virgins: by whose intercession the ship and passengers were freed from an otherwise unavoidable danger.

8. We will conclude this Narration with a passage of the learned *Thomas Bazum* who treating of the Martyrdom of *S. Psjula* and her companions, writes thus, *How great a measure of Christian fortitude hath been implanted in the hearts of the women of that Northern Island since the time that S. Eleutherius Bishop of Rome sent into Brittany S. Pinnola and S. Demianus Romans; may be evidently seen from this one example: For from all antiquity of the Church through the whole world cannot be produced an Example equalling the virtue and courage of these Holy Virgin-Martyrs.*



THE
CHVRCH-HISTORY
OF
BRITTANY
UNDER
BRITISH KINGS.
THE
TENTH BOOK.

I. CHAPTER.

1. *S. C. Of the Saxons, Angli and Laters.*
2. *7. Their natural disposition: and employments.*
3. *8. Their Religion, Deities, &c.*
4. *9. Their Chastity.*

THE Narration of the Gifts and glorious Martyrdom of *S. Psjula* and the eleven thousand British Virgins hath oblig'd us to transgress a little the order of time in this History. For by that occasion we have inferred some particular occurrences touching the actions and cruelty of the Saxons in *Brittany*, whereas their first entrance into it, and the occasion thereof hath not yet been declared: Which therefore now are to be related in their order.

2. But in preparation hereto, enquiry is to be made who these Saxons were, whence they came, and with what Assistance, how they were qualified both in regard of their natural disposition, and also their Cruelty

licy and Religion. In consequence whereof we will consider the present miserable condition of *Brittany*, and the special crimes generally reigning in it, which according to the judgment of prudent men then alive, provoked Almighty God to root out the inhabitants, and in their room to place a strange, barbarous and inhuman people.

3. There came into *Brittany* (saith *S. Beda*) great numbers of three the most ravenous and courageous Nations of *Germany*, to wit, the Saxons, English (*Angli*) and Laters. At the first the Saxons were most numerous. For though in following ages *Brittany* took the name of *England* (*Anglia*) from the *Angli*, so that the appellation of Saxons was quite obliterated: Yet after their first invasion and possession of the Island, it receiv'd a new name from the Saxons, and to distinguish it from its originall countrey of *Saxony*, it was call'd *Transmarina Saxonia* (*Saxony beyond sea*), as appears in the Epistles of *S. Bonifacius* the Apostle of *Germany*, and else where.

4. The Saxons were a Nation derived from the *Saca* a powerfull people in *Asia*, they were qualified both in regard of their natural disposition, and also their Cruelty

the battell was fought: Our *Annals*, faith Camden, relate it afterwards: for they declare that *Hengist* the *Saxon* having subdued the *Picts*, besides large possessions conferred on him in other places, requested *Portimer* to bestow on him in that Province so much ground as he could compass with an oxen hide. Which having obtained, he cut it into twenty even parts, with one of which he built a Castle, which by the name (For it is called *Thing-Castle*) perpetuates the memory hereof as *Carthage* remained many ages a witness of *Dido's* fraud, who by the same sleight obtain'd the seat where the bull that *Ceryx*, so does this *Castle* still put us in mind of the simplicity of the *Britains*, and cunning of the *Saxons*.

1. *Hengist* sends for more forces: and his daughter.
2. *King Portimer's* unlawful marriage with her: He gives *Kent* to the *Saxons*.
3. The *Saxons* joy with the *Picts*.
4. *King* The *Britains* desert *Portimer*: and set up his son *Fortimer*.

BUT the ambition of *Hengist* was not satisfied with such a gift: his intention was to be master of the whole *Island* without obligation to any. In order to the effecting of which intention, he being a subtle man, faith *Mathew* of *Walsingham*, he presuming on the *Kings* friendship and civilities thus address'd himself to him, My lord, be you so good as to send me some of your soldiers, for your enemies disgust you as all sides. If you least therefore will send into our country with order to entreat us, we will be ready to receive them. The *King* approving his design, commanded him to do so without delay, that so he might be freed from the fear of his enemies. *Portimer* is next sending *Messengers* into *Germany*, they shortly return'd bringing with them eighteen ships laden with soldiers.

1. It had been happy for *Britany* if *Hengist* had been stung by the accession of *New* soldiers only. But they brought with them a fair Lady the daughter of *Hengist*, whose beauty and flatteries so inveigled *King Portimer*, that to please her he betray'd both his faith and Kingdom too.

2. *Malmesbury* thus briefly relates this story: We have receiv'd from our ancestors, faith he, that at this second voyage of the *Saxons* they conducted into *Britany* a *Virgin*, the daughter of *Hengist* (called *Rowena*) for beauty a miracle of Nature, admir'd by all that look'd on her. *Hengist* commands a magnificent feast to be provided for the entertainment of his soldiers newly arriv'd, to which the *King* was invited. He gave order likewise to his daughter to perform the of-

fice of cup-bearer to the *King*, on purpose that he might feed his eyes with her beauty. Which design had the effect which *Hengist* desired and expected. For the *King* naturally a slave to his passions, was perfectly overcome by her glances: so that without any delay he demanded her of her Father for his wife. *Hengist* though inwardly unwilling, yet made show of an unwillingness, alledging that best of men was too mean for so great a Prince. But at last after much importunity he was contented: and for a reward or dowry to his daughter, he receiv'd in gift the whole Province of *Kent*. And this was suitable to the practice of the *German* Nation observ'd by *Tacitus*, among whom, faith he, it is the custom for the Husband to give a portion and dowry to purchase his wife, and not the wife to the husband.

Other *Historians* add that this Feast and marriage was celebrated at *Thing-castle* in *Lincolnshire*: and that the *Virgin* was instructed by her father to drink a health to *Portimer* after the *German* manner. However certain it is that besides the infinite damage to the *Island* by alienating to considerable a member as *Kent*, and so opportune to the *Saxons* for pouring in new forces, this marriage was in a high degree criminal, both because the *King* had already a lawful wife living, and likewise for that being a *Christian* he join'd himself to a *Pagan* *Mahomet*.

5. Presently after this unhappy marriage, to consummate which the *King* repudiated his former wife, happened the lending oversea of a *Wife* and her glorious Companions in *Paganism* and *Marytisme*: whose *Heroical* constancy related in the precedent Book, was sufficient to obliterate the stain which the *King's* lust and injustice had cast upon the *Nation*.

6. *Hengist* having thus prostituted his daughter to the *King*, who in recompence prostituted his country to *Hengist*, the *Saxon* began to entertain thoughts of ambition more vast than before, and knowing that generally the *Nation of Britany* highly disapproved their *King's* marriage, for which and other vices his subjects much diminished their affections and duty to him, he began to condemn them, and sought occasions of quarrels with them.

7. The *Archdeacon* of *Huntingdon* thus describes the first breach between the *Saxons* and *Britains*: *Hengist*, faith he, and his army seeking an occasion of war against the *Britains*, ordain'd by God as a punishment of their crimes, build'd required of his Son in Law *King Portimer* to supply them more plentifully with provisions: threatening that otherwise they would renounce the league between them, and lay waste the whole *Island*. Which threatnings were presently attended with dismal effect. For the *Saxons* entering into a new league with the *Picts*, gathered an

innumerable army which without any resistance they the whole country. Thus a flame kindled by the hands of those *Pagans*, consuming the *Britains*, took a swift revenge of the crimes of that Nation, which crimes were the least pardonable, because the people which committed them professed themselves to be the people of the true God. Thus flame rag'd like that which the *Chaldeans* kindled about *Jerusalem*, which utterly consumed all the walls and buildings of that City.

8. It was no wonder that the *Saxons* met not with any resistance from the *Britains*, because by occasion of the *King's* late marriage with an infidel Lady, his divorce from his lawful Queen, and delivering up to considerable a part of his Kingdom to strangers, high discontent was arose among his subjects against him. Whereupon by common consent persons were deputed to go to him and beseech him to take pity of his country now ready to sink into ruin. Or if he had no care of his Kingdom and subjects, yet that he should not neglect the Church of God and his faith in danger to be destroy'd by heathen *Miscreants*. Which if it should arrive by his fault, and that the *Publick* worship of God should prevail against God's true Religion, so horrid a crime would be punish'd both by his own and his peoples eternal misery.

9. But such remonstrances as these having made little or no impression in the mind of this sensual *King*: The *Bishops* and other address the like admonitions to him: Which likewise producing no effect, *King Portimer* was deserted generally by his subjects, and the *Episcopacy* by unanimous consent rais'd into the throne his son *Fortimer*, faith *Florilegus*.

10. There is not any of our *Ancient* *Historians* affirm that *Portimer* was deposed, but only deserted by his subjects, a Prince given up to his pleasures, and therefore incapable to resist the ambitious designs of *Hengist*, against whom they were resolv'd to join all their forces for the expelling him out of the Kingdom. Therefore *Malmesbury* celebrates this change in a more moderate stile, saying, *Portimer* was an earnest incourager of the war against the *Saxons*, whose ambition and boldness he was resolv'd to endure no longer. And for this reason many of the *Britains* follow'd him. And hence we may take notice of the seditions and truly *Calvinistical* spirit of a late *Historian*, *Bishop Parker*, who thus expresses this passage of the Story: That expiation and complaints which with great vehemence the *Britains* us'd to their *King Portimer* for his marriage with the daughter of *Hengist* a *Pagan*, was a great argument of their perfect faith in *Christ*. For which all of his Nobles were so incens'd, that having depriv'd *Portimer* of his Regal authority, they created his son *Fortimer* *King*.

11. But in what mannersoever this change was effected, it can not be doubted but that

it wrought great partialities and divisions in the kingdom. For *Portimer* having the space of sixteen years enjoy'd the quiet possession of it, could not want many adherents, who would disapprove the exalting of his son without his consent. So that the *Saxons* received great advantage by such disorders, which much facilitated the progress of their ambitious designs.

1. *King Portimer* fights doubtfully with the *Saxons*: in which battell *Harfa*, &c. are killed.
2. *King* Death of *Portimer*: his verities, &c.
3. A Battell between the *Britains* and *Saxons*, in which the *Britains* are overcome.

VORTIMER being thus exalted either to an association with his Father in the Throne, or to the office of General of the *British* forces, haltness to give a proof of the wisdom of his country men in their Election of him: For as *Malmesbury* writes, judging it unfit and dangerous any longer to defer the raising of the ambitious designs of the *Saxons*, and how by craft they had almost ruin'd the Kingdom, he bent his mind earnestly how to drive them out of the Nation, vehemently urging his Father to attempt the same. By his instigation therefore an army was rais'd &c. This faith he, happen'd in the seventh year after the first entrance of the *Saxons* into *Britany*.

1. Great preparations there were on both sides, and at last they came to a battell, which was fought, faith *Ethelward*, in the field of *Englesteppe*, now call'd *Alsfeld*, a town in *Kent* call'd by the River *Medway*. On the *Britains* side were three Chief Captains, who lead each a third part of the Army: *Ambrosius Aurelianus* lead the first division: *Portimer* the second; and *Carigan* a younger Brother of *Portimer* lead the third. The *Saxon* army was conducted by the two Brethren, *Hengist* and *Harfa*.

2. The order and success of this battell is thus describ'd by *Huntingdon*. In the seventh year after the arrival of the *Saxons* in *Britany*, a Battell was fought at *Alsfeld*. At the beginning whereof *Harfa* lay upon the army of *Carigan* with such figure, that it was difficult to distinguish before the wind, and *Carigan* the *King's* son was slain. But his Brother *Portimer* a Prince of admirable courage, falling in sideways into *Harfa's* squadrons, routed them, and kill'd *Harfa*, the most valiant of the *Saxons*, the remainder of his forces fled to *Hengist*, who then was fighting with invincible courage against *Ambrosius*. By this means the whole weight of the combat lay upon

Hengist who being afflicted and brought into great distress by the accession of *Portimer* first, after he had a good while sustain'd the impression of the whole British army, was at last overcome, and compell'd to fly, which he had never done before. For this victory call the Britains very dear, for great numbers of them were slain.

4. With this account given by *Historians* agrees likewise *Mathew Westminster*. For *Portimer* expressly affirms that *Hengist*, after the death of his Brother *Herla*, obtained the Victory. And with him *Ethelward* seems to agree.

Gaul. in contin.

5. *Herla's* body was buried in a place not much distant from that of the barrell, which to this day continues a Monument of his memory, being from him called *Herlad*. As for *Carigan* the Son of *Portimer*, his body is supposed to have been buried at *Aylesford*, by the Saxons call'd *Egleford*, by the Britains *Eglefre*, and by the Britains *Saifene*, because the Saxons were overcome there. To testify which victory there still remain four great stones standing upright, over which others are crosswise layd, after the manner of *Stone-heng* in *Wiltshire*, which from *Carigan* are vulgarly and imperfectly call'd *Kith-ery-heng*. Thus writes *Cædmon*.

6. *Herla* being dead, the Saxons exalted *Hengist* to the Title of King of Kent, faith *Mathew Westminster*. And the same year he is reported to have fought three battles against the Britains. But being unable to resist the valour of *Portimer*, he was forced to retire himself into the Isle of Thanet: where likewise he was daily assailed by the British ships. At last the Saxons leaving their wives and children in that Island, returned into Germany, to call in new and greater forces.

7. The year after *Hengist* return into Germany, dyed the glorious King *Portimer*, in the fourth year after he was assumed to a participation of the regall authority. Some Writers affirm that he dyed a natural death, by a discale. Others say he dyed by poison administered to him by the fraud of his late Mother-in-law *Ægina*: to which effect this writer *Sigebert* writes *Sigebert* with whom agree *Gregory of Monmouth*, *Mathew Westminster*, *Richard Whith*, &c. The Devil enjoying the goodness of *Portimer*, suggested to the mind of his Step-mother to cast poison in to given him by one of his servants. Which he having drunk, and perceiving that death approach'd, he divided his treasures among his soldiers, earnestly exhorting them to fight courageously for their country. Moreover he commended a Pyramid of brass to be made, and placed in the Heaven where the Saxons usually landed. Upon which Pyramid his body was to be layd, to the end that the Enemies seeing the Monument of so great and valiant a Prince, might be frighted back into their own country.

Sigebert.

8. But it is more probable that it was only his statue which he intended should be so

placed on the Pyramid. For being a Christian Prince, he was, no doubt, buried after the Christian manner with decent solemnity. Moreover the same *Sigebert* acknowledges that he was buried in the City of the Trinobantes, now called London. And with him, faith *Henry Huntingdon*, was buried the flower and glory of the British Nation.

9. Besides *Portimer's* courage, he is celebrated by ancient Writers for his Piety and other Virtues. *Chamberlain*, a Writer formerly cited by *Richard White*, affirms that *Portimer* the Saxon lay here in his coffin, the image of our Lord Jesus Christ, so which devotion of his we may impute his Victories. In like manner a few years after, the famous King *Arthur* yet more prosperously bore against the same Enemies the image of our blessed Lady. *Sigebert* likewise testifies of the same King *Portimer*, that he refused the Churches destroyed by the Saxons, and possession wrested by them from his subjects.

Rich. Whit. l. 1. c. 1. 1. 1.

Sigebert. l. 1. c. 1. 1. 1.

10. The same year after *Portimer's* death *Hengist* return'd out of Germany with greater forces, and took a firmer possession of his Kingdom of Kent: and for the better establishment of his family therein hejoyn'd in his regall power his son *Ætha*. To oppose him therein the Britains invaded the country with a great army, the success of which invasion is thus related by *Henry of Huntingdon*. *Hengist* and his son *Ætha*, having received auxiliary forces from their own country, and being more confident of victory by reason of the death of the Young Prince (*Portimer*) prepar'd themselves for war at *Coganford*. The Britains army consisted of four great Bodies conducted by four valiant Captains. But when the conflict was begun, they found themselves weak for the Saxons, whose numbers were much more increased than formerly. For those that came last were chosen robustest soldiers, who with their swords and battle-axes did horribly cleave asunder the bodies of the Britains. Yet did they not give ground till they saw their four Captains slain. But after that they were so incredibly terrified; that they fled from the field of battle as far as London: and from that time never did the courage to bring an army into Kent again. So that *Hengist* and his son *Ætha* quietly enjoy'd that Kingdom, having their Palace fix'd at *Canterbury*. Thus began this new Kingdom of Kent in the eighth year after the coming of the Saxons into Britany.

Hengist. l. 1. c. 1. 1. 1.

Hengist. l. 1. c. 1. 1. 1.

Rich. Whit. l. 1. c. 1. 1. 1.

1. 2. *Hengist* persecutes Christians.

4. *Æthel*. The Martyrdom of *Vodinus* Arch-bishop of London.

1. IT is not probable that when *Portimer* was rais'd to the throne of Britany, this was done by the deposition of his Father *Portimer*: for we find that when *Portimer* was dead, his Father afterward continued King for some years: and for a while gave proofs of his courage in endeavouring to repress the ambition and violence of his Father-in-law *Hengist*: though afterward he returned to his former slothfull licentious manner of living.

2. Now during the wars between the Britains and Saxons in the third year of *Portimer's* reign, our Ecclesiastical monuments doe record extreme cruelty exercis'd by *Hengist* in all places where his armies came, principally in Kent, against *Presbyters* and *Holy Virgins* especially, great numbers of which he caus'd to be murdered: *Alston* he profaned every where and demolish'd Churches.

3. But among the Victims of this barbarous Princes cruelty there only remains the memory of one illustrious Bishop, *Vodinus* Arch-bishop of London who dyed a glorious Martyr in this temple. The names of all the rest are only written in heaven.

4. Now concerning *Saint Vodinus* we read thus in our ancient English Martyrology: On the third of July, at London, at the commemoration of *Saint Vodinus* Martyr, Arch-bishop of London; who being a man of great sanctity reproved *Portimer* King of Britany for repudiating his lawful wife, and marrying an infidel. For which cause *Hengist* King of Kent, the father of *Portimer's* found legitimate wife, inspir'd with fury, commanded the said Holy Bishop, together with many other *Presbyters* and religious men to be slain. Whence may appear that all good men did execrate the King's last and adulterous marriage.

5. *Chamberlain* in the life of *Portimer* (as *Richard White* relates) affirms that *Saint Vodinus* his admission to King *Portimer*, had two heads: The first was his unparall'd dispossal of part of the patrimony and crown of the Kingdom without the consent of the Clergy, Nobility and people. The other was his marrying a Pagan wife, his own being yet alive, against whom he could alledge no cause which might justify a divorce. This double repre-

hension did *Hengist* revenge by the death of the holy Bishop. Now though both these grounds of reprehension were very iust, yet it was the latter, proceeding from a reverence to the sacrament of the Church visitated by the new Bride, which principally regarded a Bishop to censure, and which for to doing, and suffering for his duty, gave him a sufficient title to Martyrdom.

6. *Gildas* and *Saint Beda*, though they mention not by name this Martyrdom of *Saint Vodinus*, yet deliver general expressions of the cruel persecution rais'd by *Hengist* especially against Ecclesiastical persons, that they afford sufficient grounds to render it unquestionable.

For *Gildas* declares that great numbers of Bishops and *Presbyters* were massacred by that Saxon King. And *Saint Beda* relates the same in these words: The impious King after his victory, (almighty God the just Judge is disposing,) layd waste the Cities and provinces adjoining, and without any resistance consumed the flame from the Eastern to the Western sea, covering the whole surface of the miserable Island with ruin. Both publick and private buildings were demolish'd: And every where the Prelats of the Church together with the people, without any regard to their dignity, were consum'd with sword and fire: neither were there any who took care to bury their bodies after they were so cruelly slain.

Gild. introd. c. 1. l. 1. c. 1. 1. 1.

1. 2. *Æthel*. *Hengist* at a Feast perfidiously murders the British Nobles.

5. *Stone-henge*, a Monument of this.

6. 7. *Portimer* being a Prisoner, redeems himself with surrendering severall Provinces to the Saxons.

1. FOR two or three years we read of nothing memorable perform'd between the Britains and Saxons: but the year of Grace four hundred sixty one is noted with an act of most horrible perfidious cruelty done by *Hengist*. For he having a resolution by any means to enlarge his bounds in Britany, and finding that by exercise of the British courage increased, turn'd his thoughts to invent some stratagem by which without any hazard he might compass his end.

2. For this purpose insinuating himself into the minds of *Portimer* and the British Nobility, as if he were desirous

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They therefore being now of ripe age professed their journey attended with ships and armed soldiers.

4. Concerning this *Ambrosius*, sometimes call'd *Aurelius*, sometimes *Aurelianus*, and his extraction, *Gildas* and from him *S. Bede* speak briefly and in general terms, that he was a modest prince, and who alone of the Roman race had remained alive after the great remnant of wars and changes, in which his parents, who had won the *Royal Purple*, were slain. Now though in their parents he not extant, it may be probably affirm'd that he was the son of *Constantin*, who fifty years before had pretended to the *Roman Empire*, and in the attempt was slain in *Gaul*. For that *Constantin*, besides his Son *Constantin* also slain, had other children, appears by the expression of *S. James*, who calls the laid *Constantin*, firm'd also *Isidore*, the Elder Son of *Constantin*.

5. That he was born and bred up in *Brittany* seems to appear, because, as several Writers affirm, in the competition for the Crown when *Vortigern* was chosen, *Ambrosius* being a pretender, was compell'd to quit both his right and the country, and to retire himself into *Ireland*. For whence notwithstanding, during the reign of the generous *King Vortigern*, he return'd, and assisted him courageously against the *Saxons*, as hath been related; and it seems, after his death retir'd again to his former refuge.

6. The return of these two princes was more formidable to *Vortigern*, than any thing he could apprehend from the *Saxons*: who therefore fortified himself more carefully in his new *Castle*. I will not here trouble the reader with any large description of that prodigious ornament of two dragons, one red and other white, which issuing out of a lake whil'd *Vortigern* sat on the bank, began a terrible combat in which at last the white was conqueror. By which two dragons, according to *Merlin's* interpretation, were meant the *Brittains* and *Saxons*; and the success of their fight was the flight and destruction of the *Brittains*. These seem to be inventions of the old *Bards* easily compos'd after the event, and foolishly collected by *Geffrey of Monmouth*, to glorify the exploit of the *British Kingdom*.

7. *Hengist* being inform'd of the coming of *Aurelius Ambrosius* with considerable forces in aid of the *Brittains*, endeavour'd to come to a battell with him, before the uniting of their *Armies*: but was not able to effect his intention. So that a main battell was fought by the two Nations in *Kent* near the ancient famous port of *Richborn*, which is thus describ'd by *Henry of Huntingdon*: A while after that auxiliary force were come, King *Hengist* and his son *Eisa* gathered an invincible army, in the severest year

after the coming of the *Saxons* into *Brittany*, which was the year of *Grace* four hundred fifty five. On the other side the *Brittains* joining all their forces oppos'd them with an Army gallantly ranged into twelve *Battles*. The fight continued long, and with little advantage: but at last *Hengist* having slain the *British Leaders*, and cast down their *Standards*, forc'd the *Brittains* to fly. He himself likewise lost great numbers of his soldiers and principal Officers, and particularly a certain great Prince of his Nation call'd *Wipped*, in whose memory the place of the battell was call'd *Wipped-Bede*. So that this Victory was much bewail'd by the *Saxons* themselves; and therefore after that time neither did he take the confidence to enter into the *Brittains Borders*, nor the *Brittains* into *Kent*.

X. CHAP.

1. King *Vortigern* consumed by fire.
2. *A. Ambrosius*, King: his Character.
3. Death of *S. Patrick* and place of his buriall.

THE year following was free from an extern war against the *Saxons*: which gave *Aurelius Ambrosius* an opportunity to convert his arms against the principal Authors of all the miseries of *Brittany*, the unhappy *King Vortigern*. Therefore he march'd to the *Castle Genoverium*, which he besieged, but found him so strongly fortified there, that by no force or cunning he could expugn it: At last by fire, whether call'd by *Ambrosius*, or coming from heaven, is uncertain, both the *King* and his *Castle* were consumed by a faithful *Huntingdon*, his body never appear'd.

4. *Vortigern* being thus removed, the whole power and authority of the *Kingdom* was devolv'd on *Ambrosius*, not after a tumultuary manner, or by the factious suffrages of the Army: but by an unanimous election of the Clergy, Nobility and Commons of the Nation: For which purpose, faith *S. Hystiman*, a Council or Assembly was call'd in *Comberie*, about the Mountains of *Erin* in the Province of the *Ordovices*, or *Northwales*, in which he was exalted to the *Royal Dignity*. This he was done in the year four hundred fifty five, following the account of *Matthew of Westminster*: But other *Historians*, as *Stow*, *speed*, &c. more probably place this Election the year following, after the death of *Vortigern*.

5. How happy an exchange the *Brittains* made of their *King*, will appear from this Character given to *Aurelius Ambrosius* by *Matthew of Westminster*, far unlike that which all writers ascribe to *Vortigern*: *Ambrosius*, faith he, often as he was placed on the throne

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of *Brittany* employed himself to the utmost of his power in repairing Churches which had been ruin'd. He was a Prince magnanimous in his gifts, sedulous in the worship of God, modest, overflown with gravity, a valiant soldier on foot, yet more valiant on horse-back, and very skilful in conducting an army. For which virtues and endowments his fame was spread through far distant regions.

4. Being so worthy a Prince, it is not altogether unlikely that this is the same *Ambrosius* mention'd by *Eusebius* in the life of *S. Severin*, who writes thus: *Odacer King of the Arels* having subdued Italy wrote kind and familiar letters to *S. Severin*, desiring him to ask of him what favour he pleas'd. Thou he did in consideration that the same holy Bishop had serv'd him that he should raise an offer. The holy man encouraged with so kind an offer, requested him to free from banishment a certain person call'd *Ambrosius*, who had been thereto condemn'd by the said King. Which passage being cited by *Barnes*, he thus adds, As concerning this *Ambrosius*, my opinion is that he is the same who afterward going into *Brittany*, with great courage attempted, and in some degree effected the freeing of that Island from the oppression of the barbarous *Saxons*. Thus writes the learned *Cardinal*, though he erroneously places the beginning of *Odacer's* reign in Italy too late.

5. Several years pass'd, after the Election of *Ambrosius*, either in peace, or not considerable war between the *Brittains* and *Saxons*. The occurrences of which time is thus describ'd by *S. Bede*: The *Brittains*, under the conduct of *Ambrosius Aurelianus* a modest Prince, and the absent of the *Roman* race had remain'd after the slaughter made by the *Saxons*, in which his parents who had worn the *Royal Purple* were slain, provoking at last the *Pictish* Nation to combat, gave them an overthrow: And from that time now the *Brittains*, and now the *Saxons* got the better in small encounters, till at last new forces of strangers arriving the *Saxons* got possession of the whole Island.

6. During this lullie disturbed time it was that *S. Patrick*, many years before return'd out of *Ireland*, dy'd in his solitary retreat at *Glafengery*, as already hath been declared before the proper time, because we would not too distantly set down the date of that glorious *Apollitical* Saint. Concerning whom thus we read in the antiquities of *Glafengery*: In these days after the death of *Vortigern*, *Aurelius Ambrosius* reigned over the *Brittains*, and the *Saxons* grew strong, multiplying exceedingly. Then it is that *S. Patrick*, the *Apoll* of *Ireland*, and first *Abbot* in the *Isle* *Ardenia*, after he had sufficiently instructed the forlaid *Brittains* in *Regular Discipline*, and competently enrich'd that Monastery with possessions procured from Kings and Princes, at last yielded to nature in the thirty ninth year after his return to the said Island: And was buried in the old Church on the right hand of the Altar by

direction of an Angel, a great flame likewise in the sight of all breaking forth in the same place.

7. The Irish Writers eagerly contend against this and other *British* testimonies concerning *S. Patrick's* being buried in *Brittany*: confidently affirming that his Body reposes in the Church of *Dunpatrick* in *Ireland*: Whole assertion likewise seems to be confirm'd by *S. Bernard*, who in the life of *S. Malachias* a Holy Irish Bishop writes that *S. Patrick's* body rests in the See of *Armagh*: accompanied with those of *S. Columbanus* and *S. Brigid*. But this controversy may be commo diously enough compos'd, as many of the like nature have been, by replying, that some considerable Relicks of his sacred Body have been requested by the Irish from the *Brittains* and deposited at *Dorn*: Which Relicks have after by mistake been reputed his entire Body: a world of examples of the like error being extant in *Ecclesiastical History*.

XI. CHAP.

1. Hengist's victory.
2. *S. Eisa* a *Saxon* invades *Suffex*: where he erects the Kingdom of the South-Saxons.
6. *King Ambrosius* marches Northward against *Hengist*: His piety now: and Victory.
10. *King Ambrosius* a Prisoner: sentenced to death by the cruel sentence of a Bishop.
13. Hengist's son *Eisa* succeeds in the Kingdom of *Kent*.

AFTER some years cessation, or at least slight incursions occasionally exercis'd between the *Brittains* and *Saxons*, in the year four hundred seventy three *Hengist* obtain'd an important Victory against the *Brittains*, for thus we read in *Etichelward's* *North Saxon Writer*: The *Brittains* were being compell'd (after the Battell at *Wipped-Bede*) *Hengist* together with his son *Eisa* took up arms against the *Brittains* once more: whose army they discomforted, and carried away immensely spoils. This Victory is not expressly mention'd by any other *Historians*: but may be conceiv'd to be in general words intended by *Gildas* and *S. Bede* in this expression, *From that time* (sometimes the *Brittains*, and sometimes the *Enemies* had the Victory, till the year wherein the Mountain of *Bath* (*Mons Badonicus*) was besieged: which was ten years after this combat.

2. In the year of *Christ* four hundred seventy seven, *Hengist* perceiving that with his pious forces he could make no progress

against

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places which had been consecrated by the blood and Martyrdom of the two Princes of the Angles.

3. At his being there *S. Felix*, or his Pseudo-decessor *S. simplicius* late in the Angles, Chieftain: By whom he was consecrated Bishop of Beneventum. Which he he governed with prudence and Moderation, till at last he was slain by an impious Pagan whilst he was at the holy Altar celebrating the Mystery of our Redemption.

4. This saint *Sophia*, was by another name call'd *Cadoc*, being the same who gave advice to *Saint Ilmor* to forsake a secular life, as hath been already declared. And he is to be distinguish'd from another *Saint Cadoc*, who was an Abbot: concerning whom we shall treat in the year of Grace five hundred.

29p. l. c.

XIV. CH.

XIV. CHAP.

1. 2. *Of Saint Keyna daughter of Braganm Prince of Brecknock: and of her Brothers and Sisters.*

4. *Of the Gifts of S. Keyna.*

1. NO less famous at the same time *Keyna*, was the Holy British Virgin Saint *Keyna*, whose death in our Martyrology is likewise placed in the same year four hundred and Ninety. *Ilithium* the was for her Birth, being the Daughter of Braganm Prince of that Province in Wales which from him was afterward called *Brecknockshire*: but more illustrious for her zeal to preserve her Chastity, for which reason she was call'd in the British language *Keynawyr*, that is, *Keyna the Virgin*.

Ani. Glafin.

2. This Prince Braganm, or Bracham, the Father of Saint *Keyna* & sister had twelve sons and twelve daughters by his Lady call'd *Marcella*, daughter of Theodoric son of Teithphall Prince of Garmathin, the same region call'd afterward *Brecknock*. Their first born son was *Saint Canoc*, of whom we shall speak ere long. And their eldest daughter was *Gladus* who was mother of the Southern Britons. Gunley a Holy King of the Southern Britons. The second daughter was *Malaria* the Mother of the Holy Arch-Bishop *Saint David*. Thus writes *Cappgrave*, neither doth he mention any other of their children besides *S. Keyna*.

Girald. Camb. b. 1. c. 10. p. 10. in Annot. ad Girald.

3. But in *Giraldus Cambrensis* another daughter is commemorated call'd *Saint Almedha*, of whom more will be said presently. And *David Powel* makes mention of a sixth named *Ydora*, who was the wife of an Earl named *Cadel* Prince of Powis-land, and mother of *Brecheim* surnamed *Scithree*, who was afterward King of the Northmen.

4. Concerning the Holy Virgin *Keyna* we find this Narration in the Author of her life extant in *Cappgrave*: The name of Royal blood being daughter of Braganm Prince of Brecknockshire. When she came to ripe years, many Noble persons sought her in marriage, but she utterly refused that state, having consecrated her virginity to our Lord by a perpetual vow. For which cause she was afterward by the Britons call'd *Keyn-wyr*, that is, *Keyna the Virgin*.

5. At length she determined to forsake her country, and find out some desert place where she might attend to Contemplation. Therefore directing her journey beyond Severn, and there meeting with certain woody places, she made her request to the Prince of that country that she might be permitted to serve God in that solitude. His answer was that he was very willing to grant her request: but that the place did so swarm with serpents, that neither man nor beast could inhabit in it. But she constantly replied, that her firm trust was in the name and assistance of Almighty God, to drive all that poisonous brood out of that region.

6. Hereupon the place was granted to the Holy Virgin: who perfectly profaning her self in fervent prayer to God, obtained of him to change all the serpents and vipers there into flowers. And in this day the flowers in that Region doe resemble the windings of serpents through all the fields and villages, as if they had been fanned so by the hand of the engraver.

7. Our learned *Camden* in his diligent search after Antiquities seems to have visited this country, being a part of *Merisethire*, though he is willing to distinguish the miracle: His words are, On the western bank of *Avon* is seen the town of *Cantham*. Some are of opinion that it was named so from *Keyna* a most holy British Virgin who according to the credulous persuasion of former ages is believed to have turned serpents into flowers: because such like miracles of flowing nature are there sometimes found in the Quarries. I may self saw a fine fountain from thence representing a serpent called up into a spire: The head of it stuck out in the outward surface, and the end of the tail terminated in the Center.

8. But let us prosecute the life of this Holy Virgin. Many years being spent by her in this solitary place, and the fame of her Sanctity every where divulg'd, and many Oratories built by her, her Nephew *Saint Cadoc* performing a pilgrimage to the Mount of *Saint Michael*, met there with his blessed Aunt *Saint Keyna*: at whose sight he was replenish'd with great joy. And being desirous to bring her back to her own country, the inhabitants of that region would not permit him. But afterward he returned to the place of her Nativity: where on the top of a hill

Camden's words.

Capgrave's words.

hill

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X V. CHAP.

1. 2. *Of S. Almedha sister to S. Keyna: and strange things hapning on her solemnity.*
3. *Of her Brother Saint Canoc: and his death.*
4. *Of Saint Clitane King of Brecknock: and Martyr.*

TO the Gifts of this Holy Virgin *Keyna* we will here adjoin what remains in ancient Monuments concerning her sister *Saint Almedha*, and her Brother *Saint Canoc*. There are, saith *Giraldus Cambrensis*, dispersed through several Provinces of *Cambria* many Churches illustrated by the names of the Children of *Braganm*, of these there is none feared on the top of a certain hill in the region of *Brecknock*, not far distant from the principal Castle of *Aberbradys*; which is called the Church of *Saint Almedha*: who retelling the marriage of an Earthly Prince, and espousing her self to the Eternal King consummated her life by a triumphant Martyrdom. The day of her solemnity is every year celebrated in the same place the first of August: whereas great numbers of devout people from far & near parts use to assemble, and by the merits of that Holy Virgin receive their desired health from divers infirmities.

Girald. Camb. b. 1. c. 10. p. 10.

1. One speciall thing usually hapning on the solemnity of this Blessed Virgin, seems to me very remarkable. For you may oftentimes see these young men and maids sometimes in the Church, sometimes in the Church-yard, and sometimes whilst they are dancing in an even ground encompassing it, to fall down on a sudden to the ground as if they lay quiet, as if they were capt in an Extasy: but presently after they will leap up, as if possid'd with a frenzy, and both with their hands and feet before the people they will represent whatsoever terrible works they unlawfully performed upon themselves in the Church. One will walk as if he was holding the phorcuncle, as if he were driving the Ocean with a gad, and both of them in the mean time singing some rude tune, as if to ease their restless will all the trade of a tlosmaker, another of a tanner, a third of one that were spinning, there you may see a mayd busily weaving, and expressing all the posture usual in that work. After all which being brought with Offerings unto the Altar, you would be astonish'd to see how suddenly they will return to their senses again. Hereby through Gods mercy, who respects rather in the conversion then destruction of Sinners, it is certain that very many have been corrected and induced to observe the Holy Festivals great devotion.

3. As touching that Brother *Saint Canoc*, the fame of his Sanctity was most eminent among the *Welsh*. His name is signifi- cant in our English Martyrology on the eleventh o

August. Feb.

bullock seated at the foot of a high mountain she made a little habitation for her self: and by her prayers to God obtained a spring there to flow out of the earth: which by the merits of the Holy Virgin afforded health to divers infirmities.

9. But when the time of her consummation approached, one night she by the revelation of the holy Ghost saw in a vision, as it were a fiery pillar, the base whereof was fixed on her bed: Now her bed was the pavement strew'd over with a Angels' apparel: And in this Vision two branches of roses, her one of which approaching respectfully to her, seem'd to take off the sack cloth with which she was covered, and instead thereof to put on her a smock of fine linnen, and over that a tunic of purple, and last of all a mantell all woven with gold. Which having done, he thus said to her. Prepare yourself to come with us, that we may lead you into your heavenly Father's Kingdom. Hereupon she went with exulting joy, and endeavouring to follow the Angels, she awak'd, and found her body inflamed with a fever, so that she perceiv'd her end was near.

10. Therefore sending for her Nephew *Saint Cadoc*, she said to him: This is the place above all others beloved by me: Here my memory shall be perpetuated. This place I will often visit in hopes of it may be permitted me. And I am assur'd it shall be permitted me, because our Lord has granted me this place as a certain inheritance. The time will come when the place shall be inhabited by a sinful people, which notwithstanding I will violently run out of this flat. My Tomb shall lye a long time unknown: till the coming of other people whom by my prayers I shall bring hither: them will I protect and defend, and in this place shall the name of our Lord be blessed for ever.

11. After this, her soul being ready to depart out of her body, she saw standing before her a troop of heavenly Angels, ready joyfully to receive her soul, and to transport it without any fear or danger from her spiritual Enemies. Which having said to those who stood by, her blessed soul was freed from the prison of her body on the eighth day before the feast of *Michael*. In her disposition her face smiled, and was all of a rosy colour: and so sweet a fragrance proceeded from her Sacred Virgin-body, that those who were present thought themselves in the way of Paradise. *S. Cadoc* buried her in her own Oratory, where for many years she had lead a most holy mortified life, very acceptable to God,



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Son Olla attended with a mighty army of Saxons and invaded the Northern Provinces of Britanny, and defied all the Munitions of the Army and the strength of the country. At last when they attempted the siege of a City called *Alidun*, *Vther-pendragon* came upon them with all the strength of the country, and entered battell against them. The Saxons manfully resisted, and in the end compell'd the Britains to fly as far as to a mountain called *Pen*, which they fell upon, as a place of refuge, being so dismay'd, that they scarce knew what they did. But at last they resolv'd upon a prodigious exploit, which was to first courageously upon the enemies by night. Thund'ring they executed preposterously, for the Saxons being thus unexpectedly invaded, scarce renderd any combat at all, but were venterly routed: and Olla and Eika were taken prisoners, whom the King carried with him to London, where he caus'd them to be kept safe.

7. That which follows in *Florisgog* touching King *Vther* love to *Irena* wife to *Gaula* Duke of *Cornwall*, on whom he is sayd to have begot *Arthur*, being with many other Fables repugnant to all order of time, are not worth the scribbling: In the narration of the Gifts of *Arthur* we shall follow *William* of *Malmsbury*, a far more authentick Guide then *Geffrey* of *Monmouth*. By him we are informed that *Arthur* at this time was of a full ripe age, and by his assistance King *Ambrosius* had repress'd the Saxons.

XXI. CHAP.

1. 2. Of *S. Gunlew*, a British Prince and Hermit: and of his Son *S. Cadoc*, and his Tutor *S. Talbal*.

9. Of *S. Dogmael*, and *S. Bernach*, British Saints.

10. Of *S. Fingar*, an Irish Saint in *Cornwall*.

1. THE year of Grace five hundred is in our Ecclesiastical monuments mark'd with the death of *S. Cadoc*, not the History firnamed *sophia*, but the holy *Abbot*, Son of *Gunlew* Prince of the Southern Britains, and of *Gladwin*, or *Gundlaw* a daughter of *Brachan*, who gave the name to the Province of *Bracknach*, of whom we have already treated.

congru. in
vol. 2. folio.

2. His Father *Gunlew* by divine vocation, growing weary of the world, built a Church, faith *Cappgrave*, where he began to live in great abstinence and purity of conversation. His clothing was sack-cloth, his dyet barley bread mingled with ashes, and he abate carnall desires, call himself into cold water. He received nothing from any, but sustained himself with the labour of his hands.

3. This retirement of his Father begun during the child-hood of *S. Cadoc*: who

when he came to years of understanding, chose rather to imitate his Fathers devotion, then enjoying his Principality to be expos'd to the renations and vicissitudes of the world.

4. He had for his Master and director in the way of Piety a learned and holy man, famous in that age, called *Tathai*, who liv'd a solitary life in all austerity among the mountains in *Southwales*, till he was invited by *Caradoc* Prince of that Province to live coenobitically, and to institute young men in learning and piety, at a City call'd *Penca Silarum* in the Province of *Monmouth*: which *Regan*, faith *Camden*, from that City *Penca* was by the Britains call'd *Gwent*: And since was by the Britains call'd *British Saint*, it was in an Academy, dedicated to the studies of literature, over which was President the said *Tathai*, invited from his solitude to that employment by King *Caradoc* the son of *Inimur*. This Office *Tathai* executed with great commendation, and there built a Church.

5. Under so worthy a Master *S. Cadoc* made wonderful progress in virtue and piety: and himself became a Guide in a spiritual life and Father of many. For which purpose he also built a Monastery, which was call'd *Lancaster*, from an admirable accident in the building of it, in which (faith *Harpstead*) he employ'd wild Hares, which became familiar, obedient and serviceable to him.

6. Thus both the Father and son contemning the world, liv'd in it to God only, and dyed happily. And as touching the death of *S. Gunlew* the end of his days approach'd, he sent to *S. Dubricius* who had been Bishop of *Lundey*, (but now had translated the Bishoprick to another place) and to his Son *Cadoc*, desiring the charity of a visit from them. Who came and comforted him: and after he had receiv'd the Holy Communion for a Viaticum and defence of his soul, he departed to our Lord the fourth day before the Calends of April. He was honourably buried: and at his sepulcher Angels were often seen. Sick persons of all infirmities coming thither, and imploring his intercession, were healed, and glorified God in his Saint. The day of his consummation is celebrated in our Martyrology on the twenty ninth of March.

7. Concerning his Son *S. Cadoc*, it is further related there, that he daily sustain'd a hundred Ecclesiastical persons, as many Widows, and as many other poor people, besides strangers which frequently visited him. For though he was an *Abbot*, and had many Monks under his Government, yet he reserv'd a portion of his Fathers Principality, to be charitably distributed to such as had need. Now we are not to judge that hereby this Holy *Abbot* transgress'd a Monastick Profession, which forbids Property in temporal goods: for in the distribution of them he only exercised a pious *Procurator*, as he did in other Goods of his Monastery.

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XXIII. CHAP.

1. *Elia* King of *Kent*, escapes out of prison
2. *New* forces arrive from Germany to *Cerdic* at *Parismania*.
3. The Scotsb Kingdom of *Albania* etc.

1. AS the Son of *Hengist* who had been taken prisoner by *Vther-pendragon*, was confin'd at *London*: Who yet shortly after escap'd out of prison, and return'd to his kingdom of *Kent*: Where being not like his Father, of a stirring spirit, he contented himself with what his Father had conquer'd, enjoying quietly the fruits of his labours.

2. As for *Cerdic* who landed in *Northfolk*, after some years stay in those parts, he in the year five hundred fought a more commodious Sea in the Western parts of *Britannia*. And being with his present forces unable to establish a kingdom there, he sent into

Germany for new supplies: so the year following there arriv'd a German captain call'd *Zet*, with his two sons *Blada* and *Macla* in two great ships furnish'd with soldiers who landed at a haven from him call'd *Portsmouth*, though *Ptolemy* affirms that the ancient Name of it, was (*Alisul upai*) the Great haven or port. Thus writes *Mathew of Westminster*. And Henry of *Huntingdall* adds, that this happen'd in the twelfth year after *Cerdic* his first coming. Moreover that upon his landing, a great clamour fill'd the whole Province: Inasmuch as the British Government and the whole multitude, with great balance, but with order set upon the Saxons, and were presently dispers'd by them.

3. This year likewise whilst the Saxons daily made a progresse in the Southern and more fertile Provinces of Britanny, the Scots in the North layd a foundation of their New Kingdom at the foot of the Mountain *Grampus*, which was call'd the Kingdom of *Albany*. For to proceed in the *Annals of Tigernach* and *Walter*, writ by *Sam* of *Adre*, where it is sayd, that *Ergu* the Son of *Eric*, with a Nation call'd *Delandini* possid'd themselves of a part of Britanny. And *Camden* likewise writes, that *Ergu* the Son of *Eric* of the seed of *Cinere* was the first who took to him the Title of King of *Albany* from *Brin Alban* to the Irish Sea. And the following Kings of this seed of *Ergu* to *Alpin* the Son of *Eubhal* reign'd in *Brin Alban*. This Nation, faith *S. Bede*, were call'd *Delandini*, from *Reuda*, under whose conduct they first came out of *Ireland*.

XXIV. CHAP.

XXIV. C.

1. Of *S. Petroc*: His Gifts: And of *S. Cormegon*.
2. Transfession of the Relicks of *S. Petroc* of *S. Meven*.

1. AS from *Ireland* many Holy men sought a retreat for their devotions in Britanny: so there were not wanting some who from the same motives were induced, especially in these tumultuous times, to retire out of Britanny into *Ireland*, among which Bishop *Vther* exemplifies in *S. Petroc*, who being a stranger born in Britanny liv'd in *Ireland*, where there was recommended to his care and intrust'd to a youth of few years old call'd *Cormegon* or *Keggon*: to be by him educated in learning and piety. Which *Cormegon* was afterward *Abbot* of *Glindalee*.

2. *S. Petroc* was by Nation a *Cambrian* (not a *Cambrian*, as by mistake is set down in the Gallican Martyrology.) He was born of *Prinzel*, parentage in *Wales*: and faith the author of his life in *Cappgrave*, from his infancy he did as well imitate the Faith and virtues of *Peter* the Prince of the *Apolliter*, that his name

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may seem to have been given him by Divine inspiration, as if God had defin'd him also to be a Reik (Pere) upon which Truth would build the Church of Britanny. When the Prince his Father was dead, the Nobles of the Country with the consent of the whole people were desirous he should succeed in the Royalty. But he neglecting worldly pomp, assum'd with his sixty companions and with them entered into a Monastery, there undertaking a Monastical Profession. After some years spent there, he went into Ireland, where for the space of twenty years he addit'd himself to the studies of literature and the holy Scriptures (There and then it was that the forefathers of the Bretons were recommended by his parents to be instructed by him.)

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3. Having in this space, faith Leland, heap'd a great treasure of learning under the most perfect Teachers of that Island, he return'd into Britanny, and in the Province of Cornu, or Cornuall intended to employ for the benefit of others all that treasure. And to show that he had not all this while forgotten, much less defected his Religion, he built there a Monastery, not many miles distant from the seaven there near a town in those days call'd Loderic, and Lefnanc, and afterwards from his name Pernerslow, at this day more contracted Paderlow.

A. D. 537

4. At this time the Saxons under Cerdd had possess'd themselves of that Province: And hence it is that the Narration of his getts follows that in Capgrave. When as S. Perre with his Disciples had left their ship and were landed there, certain Rogers then at work spoke rudely and bitterly to them: and among other contemptuous speeches requir'd them that their consuetudo S. Perre should for the affraying of their theft cause a spring of fresh water to issue out of a rock there adjoining. Whereby said either in derision of them being strangers, or for a tryall whether their faculties was answerable to their profession. Herupon S. Perre, who never refused his prayers to our Merciful Lord, and with his staffs smiting the rock, immediately there grew'd forth a spring of clear sweet water, which fount there to this day.

5. These barbarous Pagans, utterly ignorant of Christian Religion, were astonish'd at this Miracle. And when the Holy servants of God ask'd them whether there were in that Province any one who profess'd the Christian Faith, they directed him to a certain Holy man call'd Samson, concerning whom they acquainted him, that he lead a solitary life, and exercis'd himself in corporal labours, and that he fasted, watching and Prayers: and that he sustain'd life with no other thing but a small portion daily of barley bread. This that Samson who first succeeded S. David in the See of Menevia, and afterward was Bishop of Dol in Lefter Britanny: concerning whom we shall treat in due place.

A. D. 540

6. After thirty years abode in this solitude, in which he is said to have instructed Cerdas, Medan and Dathan three of his principal Dis-

ciples with them for their learning and piety, he left his Monastery of Loderic, and undertook a foreign pilgrimage, visiting Rome, and after that Hierusalem: From whence he is said to have proceeded as far as India, and to have spent seven years in the exercises of a contemplative life in a certain unknown Island of the Eastern Ocean. From which tedious voyage he at last return'd home: and with twelve companions retir'd himself into adry and barren solitude. The Prince of that part of Cornuall was call'd Tendur, a man of a fierce and savage nature.

7. His death in our Ecclesiastical monuments is refer'd to the year of Grace five hundred sixty four: And he was buried in the place now call'd Pernerslow or Paderlow. In which down anciently was placed an Episcopall See: which was afterward transferr'd to another town call'd Badmin. The reason whereof seems to have been because the body of S. Perre which had first been simply and merely buried at Paderlow, was afterward transfer'd and honourably depos'd at Badmin.

To which purpose we find this pullage in Matthew of Westminister, The Bishop of Cornuall had their See at S. Perre's, or Badmin (apud Saxellum Perennum de Badmini) for so the words are to be corrected, faith Bishop Fisher. And the same place was meant by Harpfield thus writing: The Monument of S. Perre in the City Bawenna, the most noted town of Merchandise (Emporium) of Cornuall.

8. But the Relicks of S. Perre did not always rest at Badmin: for from thence they were tholln, convey'd over sea into Lefter Britanny, and reverently plac'd in the Monastery of Meven: but in the time of King Henry the second rector'd. Thus writes Roger Hoveden: Martin a Canon Regular of the Church of Badmin by stealth took away the Body of S. Perre, and fled with it into Britanny to the Abbey of Meven. Which they having been discover'd, Roger Priour of that Cathedral Church with the more ancient Canons of the Chapter address'd themselves to King Henry the Father. (For at that time he had made his son likewise King:) And from him they obtained a strict command to the Abbot and Convent of Saine Meven that without delay they should restore to Roger Priour of Badmin the said Body of S. Perre: Which if they refus'd, the King gave order to Richard Dinant the Governour of Britanny to take away the sacred Body by force, and give it to the said Abbey of Meven bound of these things, to prevent any damage to their Church, they restor'd the said Body entire and without any diminution to the first said Priour swearing withal upon the Holy Gospels and upon the Relicks of certain Saints there, that it was the very same Body, unchanged and unimpair'd.

9. The reason why the Convent of S. Meven in Lefter Britanny were so desirous of the Relicks of S. Perre, was because S. Meven himself the Patron of that Monastery was

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A. D. 538

born in our Britanny, as many other Saints besides from hence had fled thither, and were with great veneration honour'd in the territory of S. Mals. Where likewise Iudicall Prince of the Armorica (or Lefter Britanny) who was defcended from our Britanny, built the said Monastery.

XXV. CH. A.

1. 2. The battell between the Saxons and Britains: and death of King Fisher-pendragon, or Natanleod.

A. D. 538

THE five hundred and eighth year of our Lord was fatal to the Britains by the death of their valiant King, slain in a battell against the West-Saxons. For thus writes the Noble Historian Ethelwerd, In the seventh year after their arrivall, Cerdd and his son Cerddus, Natan-leod King of the Britains, and with him five thousand of his soldiers.

2. Matthew of Westminister relates the same somewhat more exprecly, and withall signifies who this Natan-leod was: for thus he writes, In the year of Grace five hundred and eight Cerdd and Cerddus provok'd the Britains to a battell. At that time Fisher King of the Britains was sick in such extremity that he could not turn himself from one side to another in his bed. Wherefore he ordain'd Natanleod to be General of the British Army. Hence we may observe that Natanleod whom Ethelwerd calls King of the Britains (and Henry of Huntingden the great King (maximum Regem) is by Matthew of Westminister fill'd a General only, in the present exigency fell over the Army.

3. In this uncertainty it seems most reasonable to prefer the authority of Ethelwerd, a more ancient Historian, who liv'd near these times, before that of Matthew of Westminister, grounded probably on the partiality of former British Writers, who were loath that posterity should know that their valiant King was slain by the Saxons, and therefore make him to overlive this battel eight years, and then to have dyed by poison.

4. The Censure therefore of the learned Bishop Fisher deserves to be subscrib'd unto, who conceives this Natanleod to be no other then Fisher-pendragon: For thus he frames his discourse upon this subject: If in clearing the perplex'd accounts of these ancient times, it may be permitted us to give our conjecture, since the Natanleod is by Ethelwerd, Ethelwerd, Plorintum of Worcester, and all the Saxon Annals, fill'd a King, it deserves to be considered whether any other can be meant here besides the then King of the Britains Fisher, whose proper British name

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was Natanleod, but afterward for his valiant exploits obtain'd the surname Fisher, which is the British tongue signifies terrible or admirable. In like manner in the Annals add'd to Nennius we read concerning his son and Successor Arthur that he was call'd Iddu-Fisher, which signifies the son of the terrible Prince, because from his childhood he was fierce and cruel. And the same Arthur being out of the British language interpreted, importeth a terrible Bear, or, an iron mail, the which breaks the Lyons scales.

5. And herewithall we agree the narration given by Henry of Huntingden of this great battell, which he thus describes: I am now to relate the battell fought by Natanleod (so he calls Natanleod) the greatest King of the Britains against Cerdd and Cerddus his son, in the sixth year after the first coming of the Saxons. Natanleod was a Prince of great fame, and withal of great pride: from whom that Province was call'd Natanleod: which afterward had the name of Cerddus-ford. Natanleod then gathered an Army out of Britanny: and Cerddus with his son to enable themselves to encounter him had in a great danger obtain'd aid from Eissa King of Kent, and Eisa the parent King of the South-Saxons, as likewise from Port and his son lately arriv'd: all which forces they divided into two main batties, one of which was lead by Cerddus, and the other by his son Cerddus.

6. When the Armies were join'd in battell, King Natanleod perceiving that the right wing of the Enemies army conducted by Cerddus was much stronger then the other, he turn'd all his forces against it, conceiving it safest to defy that which was strongest. He set upon them therefore with such violence, that he broke quite through them, threw down their Ensigns, forc'd Cerddus to fly, and made a great slaughter of his army: all which was done in a very short time. But Cerddus who conducted the left wing, seeing his Father army routed, rushed valiantly on the back of the Britains whilst they pursued their enemies flying. By this means the combat became furrow, inasmuch as King Natanleod was slain, and the Britains forc'd to fly, of whom there fell five thousand: the rest saving themselves with their fugitives. Then the Saxons obtain'd a great victory: so that for some years they were not disturb'd by the Britains. And moreover great multitudes of valiant fugitives came out of Germany to join with them.

7. This famous battell, as it were by agreement, fought between the entire forces of all the Saxons and Britains for the Mastery, had utterly ruin'd the British state, had Natanleod or Fisher-pendragon left behind him a Successor of a courage like himself. But then his Son the famous King Arthur was whose glorious Exploits we shall successively relate. The place of this combat was in the Province of the Belgas, now call'd Hampshire.

A. D. 538



THE
ELEAVENTH BOOK
OF THE
CHVRCHHISTORY
OF
BRITTANY
UNDER
BRITTISH KINGS.

I. CHAPTER.

1. 2. *Of the Brittainish fables of K. Arthur.*



BEING to treat of the Successour of *Nantaleod*, or *Ptherpendragon*, such mists are raised by the *Writers* of those times, such diversity of conjectures are found in succeeding *Historians* concerning not the *Origins* only, but even the person of *King Arthur*, that I find my self unable to deliver any thing touching him which may satisfy my self, much lesse an intelligent and wary *Reader*. Now this difficulty and perplexity proceeds not for want, but excess of matter recorded of him, but recorded by *Writers* so impudently addicted to lying, and moved thereto out of a desire to perpetuate his fame, that they have almost extinguish'd his memory, and obliged posterity to consider him as a meer phantome, created by the brainlick imaginations of ignorant *Brittainish Bards*, who endeavoured to recreate the minds of their miserable countrymen with singing the exploits of their famous

Ancestours, not considering that those very songs cast a lasting blot upon the *Heavens*, shewing the *Brittains* of those times to have been ot to mean and loit spirits, that being conducted by such *Heresies*, they were yet unable to resist their *Enemies*.

2. That there was such a *Prince* as *Arthur*, cannot reasonably be questioned, as neither that in defence of his country he became illustrious by many victories against the *Saxons*: But as touching his *Exploits* pretended to be perform'd by him out of *Brittany*, his conquering of *Provinces* and *Kingdoms* abroad, his *Round Table*, and assigned *Knights* belonging to it, these and the like impossible fables we leave to the dreaming *Bards* the inventours, and their credulous believers the ignorant *Brittains*.

3. But that this *Arthur* was not successful of *Yther*, a learned *French Antiquary Malbranc* confidently enough affirms, and from a wrong transcribed passage of *Gildas*, will needs confound him with *Ambrosius*, whose father, not *Brutus*, according to him was *Yther-pendragon*.

4. Notwithstanding the consent of our ancient *Historians*, and those the most

Malbranc, in
Moria. l. 2.
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K. AR-
THUR.

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prudent and faithful in their Narrations puts it out of question that *Arthur* was the Son of *Fisher* and Nephew of *Ambrifus*, and that after the death of his Father slain by the *Picts*, he succeeded his Father in the Throne of *Britany*.

5. As touching his Birth and descent, some Writers report that his Father *Fisher* falling in love with the Wife of *Carlus Duke of Cornwall* call'd *Ierna*, and by her desires and subtilty having gain'd her affection, for say they, by Merlin's Magical Skill he was transform'd into the shape of her husband, of her he begot *Arthur*. But his virtues, piety and courage, wonderfully prosper'd by Almighty God, are strong proofs that his birth was not so infamous.

6. A more sober account is given of him in the *Antiquities of Gloucestre* written by *Iohn a Monk*, and *Adam of Damerham*, where we read this passage: *Fisher* the dragon the Brother of *Ambrifus* dying by poison in the tenth year after the coming of *Cerdic the West-Saxon*, his son *Arthur*, about fifteen years began to rule over the Britons. His Mother's name was *Ierna*, and he was born in a Castle of Cornwall call'd *Tintrevel*. In which Narration we find no aspersion cast on his Birth: Though it be not very credible: which follows in the same *Antiquities* that by his Mother he was defended from a Nephew of *Saint Euph of Armatha* call'd *Stevanus*. And whereas he is said to be no more than fifteen years of age when his Father dyed, that suits not with what was before related from *Malmibourienfis*, That *Ambrifus* repress'd the influence of the Saxons by the courageous exploits of Warlike Prince *Arthur*. So that he could be no less than twenty years old at the year of *Grace* four hundred ninety three: By which account since generally our Writers assign twenty six years to his Reign, and agree that he dyed in the year five hundred forty two, his death will happen when he was seventy years old.

II. CHAP.

II. CHAP.

1. 2. 3. Prince *Arthur* fights against the *Picts* and kills *Huel*.

4. *Arthur* was not present in the Army when his Father *Fisher* was slain. For at the same time the best employment enough to oppose the intrusions of the *Picts* in the Northern parts of *Britany*. And for this reason probably it is that in the *Annals of the Saxons* there is no mention of him: the design of which *Annals* being to relate the encounters between them and the *Britons*, and their own almost uninterrupted conquests, they neglected the affairs interve-

ning between the *Britons* and *Picts*.

2. Now at that time liv'd a King of the *Picts*, by some Writers call'd *Namus*, by others *Can*, happy in a fruitful offspring, for he had four and twenty children. Of which the Eldest was call'd *Huel* or *Huel*, a Prince of invincible courage, who would by no means acknowledge any subjection to *Britany* into which action he drew all the rest of his Brethren, excepting only *S. Gildas* firm'd *Albanus*, who was one of them, and bore a particular affection to Prince *Arthur*.

3. The layd *Huel* being of a restless spirit, made frequent inroads into *Britany*, as we read in the life of *S. Gildas*, written by *Caradoc* a considerable *British Historian*. And to which action he drew all the rest of his Brethren King *fest Prince Arthur* with a numerous Army, who began a most furious war against the bold young man: And after many defeats given him, he never left pursuing him till at last compelling him to fight in a certain *Island* call'd *Mydon*, he slew him.

III. CHAP.

1. 2. 3. Of *S. Gildas Albanus* and his Wills.

7. 8. *Melwas* a British Prince steals away *K. Arthur's* wife.

1. HAVING upon occasion of *King Arthur's* war against the *Picts* made mention of *S. Gildas Albanus*, it will be seasonable in this place to relate briefly his Gift, as we find them sprinkled in several ancient Monuments. We have already signified that he is to be distinguished from another of that name, call'd *Gildas Sapiens*, and *Gildas Historicus*, who was younger then he, though contemporary to him, of whom we shall treat hereafter. Yet their agreement in the same name, and in several good qualities hath been the cause that in some Writers they are confounded together, and the titles of *Sapiens* and *Historicus* have been attributed also to this elder *Saint Gildas*, who likewise by the testimony of *Pete* did write the life and Gifts of *S. German* and *S. Lupin*, and also a History of the *British King*, and other *British* histories, which are now lost.

2. This Elder *S. Gildas*, as we read in his life composed by *Cyprinus*, was the Son of *Can* King of *Albania*. In his childhood being of an excellent disposition, he was carefully instructed in literature, wherein he profited wonderfully. Afterward he was sent into *Gaul*, that there having greater advantages for extending in knowledge, he might attain to higher perfection. There he abode seven years, after which he returned into *Britany*, furnished not only with

K. AR-
THUR.

A.D. 510.

Caradoc
in 1015.

III. CHAP.

Cyprinus
in 1015.

learning,

K. AR-
THUR.

A.D. 510.

under British Kings. XI. Book. 229

learning, but abundance of *Books* also, and rare treasure in his rude country. And the report of his eminent learning being spread abroad, many flock'd to him from all quarters, to be instructed by him.

3. But he was more diligent to enrich himself with virtue and piety, then knowledge: So that none could be found in all those regions comparable to him, in all devout prayers, mortifications, fasting and wearing sack-cloth. He wholly abstain'd from flesh, contenting himself with barley bread and herbs, with which he mix'd ashes to abate the pleasure which his fast might take in his food: and his drink was pure water: at midnight plunge himself in the river for mortification, and spend the rest of the night in Prayer. By these austerities he became so lean, that he look'd as if he had been in a leaver. Whatsoever was bestowed on him by rich men, he presently distributed to the poor.

4. Being thus qualified his *Charity* drew him out of his own country into *Ireland*, where the Gospel of *Christ* was not so well settled. There he spent many years in instructing that Nation. But being informed that in the more Northern parts of his own country *Cornwall* was generally profest, and those few *Christians* which lived there were payson'd with many Heresies, he return'd thither. And being thoroughly furnished with the spiritual Armour of God, he demonstrated to the *pagans* that the unpoll'd *Deities* worshipp'd by them were nothing but the inventions of impious men: and to the Heretics, that what they believ'd was contrary to *Divine Truth* revealed to *God's Church*. By these means he brought the *pagans* to destroy their Idols and prophane Temples, to receive Baptism, and erect Churches to the Honour of the true God: and the Heretics he reduced into the bosom of the Catholic Church. Now to make his preaching more effectual, our Lord gave him a plentiful Grace to heal the sick, to give light to the blind, to cure the deaf, to cleanse the leprous and such as were possess'd by the Devil, and to make the lame to walk, &c. Thus by his preaching confirmed with frequent miracles the true Faith was spread through all those Provinces, to the unspeakable joy of *S. Gildas*, who ceased not to give thanks to our Lord for his infinite mercies to those poor people.

5. The Author of his life in *Cyprinus* relates how after this he travelled to *Rome*. But such a journey not suiting with his old age it is more probable that it was undertaken in his younger years when he lived in *Gaul*. Others write more reasonably that after this employment he was invited by the Holy Abbot *Saint Cadogan* to take care and preside over the Studies of many young Scholars in the Academy of *Lancaster*,

where he continued only one year, leaving there, saith Bishop *Fisher*, a Book of the four Evangelists transcrib'd by himself.

6. *Saint Gildas* having ended the year of his *trident-ship*, when his scholars also received from their Studies, withdrew himself into a certain *Island* call'd the Holy *Island*, *Cadogan* likewise did into another: the *Islands* names were *Aguech* and *Edmyn*. Whilst *Saint Gildas* there attended to Prayer and Mortification, certain Pirates from the Isles of *Orkney* rob'd him of his *vestments*, and carried captive away those which attended him. For which cause in great affliction he pass'd over to *Gloucestre*.

7. At this time *Melwas* a British Prince reigned in the Province of *Strathclyde* (in *Albion* regions) call'd by the *Britons* *Gladas* or *Gad*. This *Melwas* had stolen away *Ganueva*, wife to *King Arthur*, concealing her in the Isle of *Gloucestre*, oftentimes most secure, both for the tenny situation and Religion also of the place. Hereupon *King Arthur* assembled a mighty army out of *Cornwall* and *Devonshire* (Dibunium) and encompass'd the *Island*. The two Kings being ready to a battle, the Abbot of *Gloucestre*, attended by *S. Gildas* and all the clergy came between the two Armies, and by persuasions induced *Melwas* to release *Queen Ganueva* to her husband. Which being performed, peace ensued, and both the Kings bestowed great immunities and possessions on the *Monasteries*.

8. After this *Saint Gildas*, with the Abbot's permission, retired again to an *Eremitical* solitude on the bank of the River *Assa*, near *Gloucestre*, where he built a Church, consecrating it to the Blessed Trinity, and there spent his time in Prayer, Fasting and other austerities. Whose sanctity was so exemplary, that many came from the farthest parts of *Britany* to visit him, and take spiritual counsel from him.

9. Two years being thus devoutly employed, he fell into a sickness (saith *Iohn of Timouthy*) and knowing that his death approached, he called to him the Abbot of *Gloucestre*, and requested of him that his body might be buried in the Church of his *Monastery*. To which the Abbot readily consented, and so his body was bury'd on the fourth day before the Calends of February, many saw an Angelical splendour about his sacred Body, which yielded a most pleasant odour. And after a solemn recommendation of his soul with many tears of the Religion, his sacred body was carried with great honour to the Church, and there buried in the midst of the pavement of the ancient Church, in the year of *Grace* five hundred and twelfth.

10. What is here related, agrees to the Ancient Monuments also of *Gloucestre*, where he is stiled *Historicus* neque in *Anglia* neque in *Britany*, for the causes before declared. And most of these particulars of his life are confirm'd by a large Character given

K. AR-
THUR.

A.D. 512.

Chronol.
in 1015.

A.D. 509.

12. 13.

Chronol.
in 1015.

A.D. 510.

A.D. 510.
A.D. 510.

of

K. ARTHUR.
A. D. 516.

VI. CHAP.

VI. CHAP.

1. King Arthur crowned.
2. 3. Of the Isle of Berdesfy.
4. 5. Of Twelve Victories gained by K. Arthur.

1. THE continuall troubles caused by the Saxons through all the quarters of Britanny, would not allow King Arthur to solemnize his Coronation till eight years after his Fathers death. Which Ceremony was magnificently performed in the year of Graces five hundred and sixteen in a general Assembly of the Bishops and Nobles at the City Caerleon. And S. Dubricius Bishop of that City let the Cross on his head.

2. After this the said Iſle Biſhop being very aged retired into a certain Iſland in North-wales call'd by Prymly, Edry, by Plany, Adras, by the Britains, Eubly, and by the English, Berdesfy. Which Iſland, ſaith Camden, was inhabited by ſo many Saxons, that before the Britains and Iſterns the Caldeuans ſuffered then twenty thousand holy men were buried there, as ancient Records inform us.

3. Concerning this Iſland we read in the Life of Elgar, ſaith Biſhop Peter, that it was call'd by the Britains the Home of Britanny for the diſtance of it, the difficulty of the paſſage, likewise the ſanctity and ſecurity of it. The ſanctity ſince twenty thousand bodies of Saints are there venerated as Martyrs. And the ſecurity being on all ſides compaſſ'd with the Sea. Whence appears the efficacy that the Britains had then of Rome, which argues that between them there was an agreement in Religion.

4. The Exploits of King Arthur after his Coronation are thus recorded by Floriſius: At that time, ſaith he, the Saxons invaded more of these Coast-ways out of Germany: And under the Conduct of Celgyn they ſubdued all that part of Britanny which from Homber (as Marc Cantuſſius ſays) to the Sea of Caſtles, were ſo ſen as King Arthur was inform'd he march'd with an Army toward York, which was then held by the Saxons. Celgyn aſſen as he heard of King Arthurs approach met him with a great multitude near the River Duſſen (as Lancashire) and coming to a battell, Celgyn was put to flight, and was purſued by King Arthur to York. Now Baldolph the Brother of King Arthur at the ſame time lay with ſome forces toward the Sea, expecting the coming of the Saxons. He intended to make an irruption by night upon King Arthurs Army. But the King being adviſed hereof by ſpies, ſent Cador Duke of Cornwall with fix hundred hoſts and three thousand ſail to intercept the Saxons: Who ſitting on them unexpectedly, kill'd a great number of them, and compell'd the reſt to fly.

Camden de Iſubia Brit. in Berdesfy.

Pſſſſſ in Tit. mod. ſ. 157.

Floriſius ad. d. 116.

5. While King Arthur diligently purſued the ſiege of York, there arriv'd the next year in the Northern parts a famous German Captain call'd Cheldric with ſeven hundred hoſts, who landed in Almania. The Britains therefore were afraid to encounter ſuch great multitudes. Whereupon King Arthur was compell'd to leave the Siege of York, and retired with his army to London. Where taking conſail of his friends, he ſent meſſengers into Leſſer Britanny to King Hucl to inform him of the calamity of this Iſland. Now Hucl was Nephew of King Arthur by his ſiſter. Therefore hearing of his Nephews danger, he commanded a great Army to be gathered, and with fifteen thousand men, having a propitious wind, he landed ſafely in the haven of Hamon: where with great honour and joy he was receiv'd by King Arthur.

6. With theſe new forces encourag'd he gain'd the next year two famous victories againſt the Saxons. The former, ſaith Huntingdon, near the River call'd Baſſon: The latter in the wood of Cheldin. Both theſe battells were fought in Lincolnſhire, near to the cheit City whereof Ninus places the wood call'd Caribous Caldon. And Matthew of Weſt-minſter writing of this ſecond victory ſaith that the Britains made near Lincoln a great ſlaughter of the Saxons, of whom no fewer then ſix thousand were ſlain: And the remainder flying to the ſurrey of Caldon were purſued by King Arthur, who commanded the trees to be beat down, and layd about to hinder their eſcape: by which means the Saxons being encloſed, and reduced to extreme famine, begg'd leave to depart the Kingdom, leaving all their ſpoiles behind them. By this Exploit of King Arthur the Saxons were expell'd out of the middle Provinces of Britanny: Whereas in the Weſtern parts they grew more powerful, inſomuch as the year following Cerdicus ſtam'd there an eſtabliſh'd Kingdom.

7. Thoſe Hiſtorians who relate the Heroicall Deeds of King Arthur, to equall him with Hercules, mention principally twelve great Battells fought, and as many victories gained by him upon the Saxons: Of which theſe two laſt are accounted the fixth and ſeventh. It ſuffices as to my preſent deſign, though I be not curiouſly exact in adding to that computation, and aſſigning the proper time and manner of each in order.

8. Another Hiſtory, call'd by Huntingdon the eighth, though the year be not mention'd, was gain'd againſt thoſe barbarous Enemies near the Caſtle call'd Gwinnion. In that battell King Arthur caried upon his ſhoulders the Image of the Bleſſed Virgin-Mother of God: and all that day by the virtue and power of our Lord Jeſus Chriſt and S. Mary his Mother the Saxons were compell'd to fly, and perſh'd with a great ſlaughter. The ſucceeding exploits of this famous King ſhall briefly follow in their due place.

K. ARTHUR.
A. D. 518
Id. m. d.
4. B. m.

Huntingdon.

Westmin.

Huntingdon.

K. ARTHUR.
A. D. 516.

VII. CH.

VII. CHAP.

1. 2. Of Saints in wales: of S. Daniel Bishop of Bangor.

1. While most of the Provinces of that part of Britanny afterward call'd Eng-land, were thus miserably disquieted, the Welsh parts, since call'd Wales, enjoy'd great repose, and were illustrated by far more glorious Exploits of great numbers of Saints who flourish'd there: Such were S. Dubricius, S. Sampſon, S. David, S. Thelſus, S. Kened, S. Paternus, S. Daniel, S. Iuſtinian, &c. Some of theſe have been already mention'd, and more of their Deeds will follow.

2. As touching S. Daniel he is reported by Biſhop Peter from Bale to have ſuffered a Calledge or Monastery of the Apoſtolic order for the ſaved Exerciſes of learned and pious men. The place where this Calledge was founded was in Armania the country of the Penedati, not far from the ſtreit where men paſſe into the Iſle of Angleſey out of Wales: which Calledge he call'd the Port or Haven. And the time of this new Briton was the year of our Lord five hundred and ſixteen. In the ſame place not long after Malgo Conan built a City, which for the beauty of its ſituation he call'd Bangor, or Bangor, where likewise was the ſeat of a Biſhop, in which this S. Daniel was the firſt who ſate. So that it is a miſtake in B. Godwin affirming that before the times of the Normans there had been no Biſhop there.

3. This City of Bangor was a place diſtinct from the famous Monastery of that name, though Malmsburiensis confounds them together. True it is that in both places there was a Monastery: But this was ſeated in the Province call'd Armania, now Caernarvon upon the River Idnes dividing it from Angleſey: Whereas the other was in Fluviore. Again this Monastery was firſt erected by S. Daniel: whereas the other was extant even in the infancy of Chriſtianity under King Lucius, as hath been ſhewn. In both of them there lived Monks, call'd by Bale (Apoſtolicus ordinis viri) men of the Order Apoſtolic, becauſe in imitation of the Apoſtles they practis'd ſelf-abnegation and a renouncing of temporal poſſeſſions.

4. This Iſle man Daniel, ſaith Peter from Iſeland, was joynd with S. Dubricius and David in conſulting and condemning the Pagan Herſy, for which purpoſe he was preſent at the Synod of Breva. He dyed in the ſame year of Grace five hundred forty four in which the holy Biſhop S. David dyed. And he was buried in the Iſle of Berdesfy, call'd the Rome of Britanny, for the multitude of Saints there living and buried in which regard, ſaith B. Pſſſſ in Tit. mod. ſ. 157. He is commemorated in our ancient Martyrology on the tenth of De-

Pſſſſ in Tit. mod. ſ. 157.

Henri. Aug. 10. mod.

ember. Who ſucceeded him in that Biſhoprick it does not appear.

VIII. CHAP.

1. 2. Of S. Iuſtinian: his Deeds.

1. There were at this time two other Saints, which though by birth ſtrangers, yet challenge a place in this Hiſtory, becauſe they illuſtrated Britanny with their miracles and Sanctity: thoſe were S. Iuſtinian, and S. Patern.

2. As touching S. Iuſtinian, John of Tynmouth who wrote his life extant in Capgrave, relates that he took his Original from a Noble family in Leſſer Britanny, where having ſpent his youth in the ſtudy of Learning, he received the Order of Preſbithood: and by a divine Oracle was commanded to forſake his country. Whereupon taking with him certain companions they adventured to ſea in a boat ſteered by him beſide, praying earneſtly to God that he would ſo direct their courſe that they might come to a ſalutary commodious for the Exerciſes of a Spiritual life. At length they landed in a Province call'd Carnar: Where they abode a certain time, during which many began to repair to the Holy man, deſirous to partake of his Inſtructions. Not long after he received a ſpecial command from God to relinquish that place. Whereupon entering his boat and committing himſelf to the Sea and wind, he landed in an Iſland then call'd Lemeny, in which Honorius a devout ſon of King Theſſianus then lived a mortified holy life, having preſer'd poverty, and a free attendance on God before all worldly contentments. By him S. Iuſtinian was received with great benevolence, who ſeeing the fervour of his piety, offered the ſame manſion to him, to the end he might without any diſturbance be vigilant in gaining ſoules to our Lord. But this offer S. Iuſtinian would not accept, but upon this condition that S. Honorius his ſiſter, and a maid attending on her might no longer abide in the ſame Iſland. This propoſition of the holy man was deſired by certain devout ſervants, but S. Honorius to enjoy his devout inſtructions and converſation compell'd with his deſire, and ſent his ſiſter away into a remote region.

3. After this very many repaired to him to be inſtructed in the Chriſtian Faith and piety, who returned ſufficiently enlighten'd both to find the way of ſalvation themſelves, and to teach it to others. Now when the ſame of ſo great a Saint came to the knowledge of S. David, he ſent Meſſengers to him, earneſtly and humbly entreating him to come to him. To whom he conſented without delay, and was with great honour receiv'd by him. Being come S. David choſt him for his Conſignor, and under God the chief director of his ſoule: and withall granted to him and the devout Brethren who lived with him the manſion which he had choſen both in the Iſland and adjoining continent.

4. In conſequence hereto the Author of his life relates at large the envy and malice

Capgrave in Iuſtinianus.

VIII. CH.

K. A. R. THUR.
A. D. 516

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with which the enemy of mankind impugn'd the devout and mortall life of this holy man seeking to interrupt it by several and frequent illusions; & by suggesting scandalous lies concerning him. But in conclusion, faith he, when the Devil saw himself every way vanquish'd by the Holy man, and that neither by violent assaults, nor malicious suggestions he could overthrow him from the service of God: he attempted other arts and guileful machinations: for he insu'd the poison of his malice into the hearts of three of the Holy mans servants. Inasmuch as they having been reprovd by him for their idleness and mispending the time, they were flandr'd with fury against him, & inasmuch as he lay upon him they threw himes the ground, and most cruelly cut off his head. But in the place where the sacred self to the ground a stream of pure water presently flow'd by drinking of which in following times many were miraculously reliev'd to health.

5. But his relics grew then the more immediately wroth'd his death. For the body of the blessed Martyr presently rose, & taking the head between two arms, went down to the sea shore, and walking thence to the sea pass'd over to the part call'd by his name, and being arriv'd in the place where a Church was now built to his Memory, it fell down, & was there buried by Saint David with spiritual hymns and Canticles. In which Church our Lord wondrously frequently to attest the sanctity of his servant by many miracles. His Commemoration is on the three and twentieth of August.

6. The island in this Narration call'd *Lenemy* in the same, faith Camden, which Henry call'd *Silvanum*, and *Prisomy* Lenni: and which in English hath obtain'd a new Name being call'd *Kemfy*. It lies opposite and in sight of Menavia the Episcopall seat of Saint David: and it was in former ages famous by the death of a Holy man call'd *Lusiman*, who arriving there from *Lesser Britanny* in this age assuming with Saints, lived many years solitary continually united to God: but was last murder'd by his servants, and interrd in the Catalogue of Martyrs.

IX. CH.

IX. CHAP.

A. D. 516.

1. for in Ind Church ap. arceus in S. Patern.

1. 2. *Ec. Of Saint Paternum, Abbot and Bishop.*

1. THE sanctity of *S. Dubricius* and *S. David*, &c. drew into Britanny from foreign parts also Saint Paternum a devout young man in the year of Grace five hundred and sixteen, faith *B. Pher*, together with eight hundred twenty seven Monks, which accompanied him: They first themselves in a place call'd *Mauritania*: and there S. Patern built a Church and Monastery, in

which he placed the Monks under an Oecumenum, a Provost and a Deane: Thus we read in the life of *S. Paternum* extant in Capgrave.

2. But in what part of Britanny may we find a place call'd *Mauritania*? In all probability that name proceeds from the *Writers* mistake, being put for that Church which in the Province of the *Dumet*, or *Off* *Wales* was dedicated to the honour of Saint Paternum, and is call'd *Plan Patern Paur*, or *Plan Patern*, in whose pronunciation it, *Plan Patern*, from which last word seems to be deriv'd the Name *Mauritania*.

3. The Monastery planted there by *S. Paternum* seems to have sent abroad many Colonies of Religious men into the Province: for we read in Capgrave that *S. Paternum* built Monasteries and Churches through all the Region call'd *Ceretic*, now *Cardigan-shire*. As for the Church here call'd *Mauritania*, it was also an Episcopall See, in which *S. Paternum* himself first sit, as we find in the life of *S. Sulgan* born there, and describ'd in verse, cited by *B. Pher*. *Veneramus Fortunatus* likewise a famous Patron of this age celebrates the memory of *S. Paternum* in both qualities, both as an Abbot and a Bishop.

4. After one and twenty years spent by *S. Paternum* in governing the See erected by himself, and from him named *Paternensis*, he was by *Prince Canadec* recall'd into his own Native country of *Lesser Britanny*, where he was made Bishop of the Church of *Palenes*, having left his Succellour in his former Bishoprick one named *Kene*. There was also another Saint Paternum Bishop of *Auranches* in France (Abrincæ Ecclesie); many of whose works are by our Historians ascribed to this *S. Paternum*. The Memory the former is celebrated in the *Gallican Martyrologe* on the sixteenth of May: whereas that of our present Saint is commemorated the day preceding. Some doubt may be made whether this were the same Paternum who subscribed the Synod of *Pau* assembled in the year of Grace five hundred fifty nine.

X. CHAP.

1. *Ec. Of S. Doreca Sister to S. Patrick: And her children S. Riob, S. Menno, S. Sechnal, and S. Auxilius.*

1. THE Irish Historians refer to the year of Grace five hundred and eighteen the death of *S. Doreca* sister of *S. Patrick*, and born likewise in Britanny, from whence she repaired to her Brother in Ireland. She was by another name call'd *Meynon*, and erroneously confounded by some Writers with *S. Madennia* a Holy Virgin, of whom hereafter.

S. S. Doreca

K. A. R. THUR.
A. D. 518

Id.

4. V. Pher. 1. Pher. 1. Pher. 1. Pher. 1.

1. Pher. 1. Pher. 1. Pher. 1.

X. CHAP.

A. D. 518.

1. Pher. 1. Pher. 1. Pher. 1.

K. A. R. THUR.
A. D. 518

1. Pher. 1. Pher. 1. Pher. 1.

1. Pher. 1. Pher. 1. Pher. 1.

Id.

4. V. Pher. 1. Pher. 1. Pher. 1. Pher. 1.

1. Pher. 1. Pher. 1. Pher. 1.

XI. CHAP.

1. Pher. 1. Pher. 1. Pher. 1.

1. Pher. 1. Pher. 1. Pher. 1.

1. Pher. 1. Pher. 1. Pher. 1.

under British Kings. XI. Book.

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A. D. 519.

1. *S. Doreca* was a married woman, and by two husbands enrich'd the Church with a numerous and holy offspring. By her husband named *Con* she is said to have brought forth three children, *Mel*, *Ruen* and *Mentac*. all which accompanied *S. Patrick* in his journeys: and in several places were exalted to the Episcopall function.

2. Concerning *S. Riob* we read in *Frederic*, that he was by *S. Patrick* a Britanny near him sent to the Holy Bishop *S. Patrick*, that he was a Deacon (when he attended *S. Patrick* into Ireland) and that in letters and commands of body he excell'd all others of that Nation. But the beauty of his soul was much more valuable. He seems to have been ordain'd Bishop by *S. Patrick*, and to have fixed his seat in a small island, which according to *S. Beda's* description is situated at some good distance from the Western coasts of Ireland, and in the Scotch (that is, Irish) tongue is call'd *Insulande*, or the Isle of the White Calf. In this Island a Colony of men in succeeding times by *S. Patrick* inhabited in common both by English and Scots: and vainly fought for in modern Scotland by Demphy.

3. In the Ecclesiastical Annals of Ireland many things are related touching other Sons of *S. Doreca* famous for their Sanctity. But in this place we will only take notice of two more illustrious than the rest. The former is vulgarly call'd *Sechnal*, in Latin *secundinus*. And he it was who wrote the Alphabetical Hymn in praise of *S. Patrick*. The others name was *Auxilius*, who was by *S. Patrick* ordain'd Bishop of the Province of *Leinster* (*Laginenium*): and who (as we read in the Tripartite Work quoted by *B. Pher*) after many miracles wrought by him, ended his holy life in his own City, call'd *Caul*, situated in the plains of *Leinster*.

XI. CHAP.

1. 2. *Ec. A Welsh Synod: to which S. David is brought: who preaches.*
3. *Ec. S. David's Monasteries: his Apostolical Institutions.*

1. IN the year of Grace five hundred and nineteen there was assembled a Welsh Synod, the occasion and order whereof is thus describ'd by Giraldus Cambrensis in the life of Saint David: The dreadful Heresy of the *Wyclans* which by *S. Germanus* Bishop of *Auxerre* and Saint Lupus Bishop of *Troyes* had been extinguish'd, now again being revived to the tune of the Catholic Faith, gave occasion for collecting a general Synod of all Cambrians. An Assembly therefore being gathered at the Province of *Cardigan* (in *Ceretic* Region) of Bishops, Abbots, and other Religious men of several Orders, at which were pre-

sent likewise diverse Noote men and other Lay persons out of the whole country, many Exhortations and Sermons were made by several persons in the public audience, to comfort the same there. But the people were deeply and unwisely prejudiced against them with that narrow and perfections could reduce them to the right path of Catholic Faith. At length therefore *Paulin* a Bishop, with whom *S. David* had in his youth studied the Law, & Sermons, earnestly perswaded the Fathers there present that some men should be first chosen of the Synod to the task, and *David* himself was choos'd. By his the Fathers, a Lay, discreet, and eloquent man, to exhort him to avoid the pride and ambition in Gods Church, but in due order to be corrected by Heretics. He upon *Monasteries* were put at order by once and again: but could not prevail thereupon to come. For the Holy man was so much taken up with Contemplation, that he could not attend to external or secular matters, unless some very urgent necessity compell'd him. At last therefore there were sent to him two Irish men of great authority, to wit, *Paulus* and *Dulcius*.

2. By the entreaties or command of the two Holy Bishops *S. David* was at last brought to the Synod. And what follow'd is thus related by Capgrave. When all the Fathers assembled enjoyed *S. David* in person, he commanded a child which attended him and had lately been refus'd to rest by him, & a freckled Chaplain under his feet: And standing upon it, he began to expound the Gospel and the Law to the Auditors. All the while that his oration continued, a shower of fire descended from heaven fast upon his shoulders: and moreover the earth on which he stood rais'd it self under him, till it became a hill, from whence when he was taken up, he was clearly heard and worshipp'd by all, east, west, and far off. On the top of which a Cathedral was afterwards built, which remains to this day.

3. Now what effect his sermons, accompanied with these Miracles, highly thus declared by the forementioned Giraldus Cambrensis upon the Sermon was finish'd, is thus told in the Divine Grace expounding, that it is said *Heret's* presence was abolish'd, and was extirpated. And the Holy Bishop David by the grace of the Holy Spirit and the acclamation both of the Clergy and people was exalted to be the Archbishop of all Cambria.

4. It is much to be lamented that by reason of the many errors and confusions of those times the Deceit of that and other Synods are lost: for by them we might have been more perfectly informed of the then State of the Church in Britanny. By reason of which defect the (unnamed) what may be justly call'd of that age is contain'd in these general words of the Author of *S. David's* life in Capgrave. Here's being thus expell'd all the Churches of Britanny receiv'd their order and rule from the authority of the Roman Church. Whence appears how great the Error of some late Protestant Writers is, who will needs affirm that

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2. When S. Dubricius was translated from the See of Landaff to the Metropolitan Church of Caerleon, S. Eborac succeeded him in that of Landaff, which he held very many years, and it is the authority of the English Martyrology that he died not till the coming of S. Augustin the Monk into Britanny, by whom his succellor S. Oudecum was consecrated.

3. When a certain plague call'd the Yellow plague infected Britanny, raging both against men and beasts, by a divine administration he departed into a far remote country accompanied with many Disciples, where he abode till by the same ministry he was recalled. Neither did he cease his daily prayers and fasting to pacify Gods wrath. At last, getting together all his devout companions he rewarded, and all his life after exercised in one jurisdiction over all the Churches of Western Britanny. At last S. Theban being replenish'd with all virtues died a good old age on the fifth day before the Ides of February. Thus wrote the Author of his life. Therefore it is difficult to find out the grounds upon which in our Martyrology he is commemorated on the twenty sixth of November by the title of a Martyr, murdered by a certain Briton named Gurdian: since all our Authors, Pater, Lapsfield, Cappelere, & Godefrid &c. there make no mention that he died a violent death.

4. Many Miracles are recorded as done by him both before and after his death: which I willingly omit. Once one, which S. Theban thought good not to palle over in silence. At his death he related, and the rather because he has no mention of it in the Prayer offered in the Liturgy of his Feast: which was this: After he was dead the inhabitants of three several places contended earnestly which of them should enjoy his Body: those of Denon where his Ancestors had been buried chose of Lantello-saur, where he died, and those of Landaff among whom he had been Bishop. When therefore no agreement could be made among them, there appeared presently three Balds (I like to use another, that three eyes could not more perfectly resemble. So each of these prelatess one of them, and by that means the controversy ended. Thus writes that Author, and in conclusion for his own Church of Landaff he adds, that by frequent miracles at his Tomb it appear'd that the inhabitants of Landaff possess'd the true Body.

5. No where whereas both in the life of S. Theban there is mention of Paulinus, said to be his Father, and likewise in the Acts on the death of Theban, Paulinus was the man by whose exhortation Missioners were decreed by the Synod to call thither S. David: it may deserve our inquiry who this Paulinus was, who was a Bishop before S. David, considering that in the Catalogue of our Bishops none is found of that name before the time of the 11th Monk, &c. Augustin. Most probable therefore it is that this is the same

which in the life of S. David is said to have been a Disciple of Saint Germain Bishop of Auxerre, and is sometimes said to have been S. Davids Teacher, and elsewhere to have studied together with him, and whose true name seems to have been Paulus.

6. Concerning this Paulus we find this passage related by the Author of S. Davids life in Cappelere: S. David as soon as he was promoted to Freisburgh went to Paulus a Disciple of S. Germain, who in a certain Island lead a holy life acceptable to God. With him S. David lived many years, and in his practice fulfill'd the instructions which he met with in reading. Now it fell out that his Master Paulus with extreme pains falling on his eyes left the use of them. Hereupon calling his Disciples together he desired that one after another they would look upon his eyes, and say a prayer or benediction on them. When they had done thus, and that he receiv'd no ease or remedy, David said thus to him: Father, I pray you, do not command me to look you in the face for ten years are pass'd since I find'd the scripture with you, and in all that time I never had the boldness to look you in the face. Paulus admiring his humility, said, since it is so, it will suffice if by touching my eyes thou pronounce a benediction on them. Presently therefore as soon as he touch'd them, sight was restored to them.

XIV. CHAP.

1. 2. The Westsaxon Kingdom founded.
3. 4. Privileges given to Cornwall &c.
5. 6. A second combat at Mons. Badonium.
7. 8. Fables of King Arthurs conquests.

THE same year in which the Synod of Bury was celebrated, Cerdic began the Kingdom of the West-Saxons, to wit, faith Huntingdon, in the seventh year after the first coming of the Saxons, and in the reign of the Emperor Justin the Elder of that name. With him agrees Ethelwerd, Malmibury and others. And Thomas Rudburn in his greater Chronicle adds, that he was crowned with Pagan Ceremonies at Winchester, in the place which since had been the Church of the true God, but which thence barbarous heathens had changed into a Temple of Dagon, having slain all the Monks who dwelt there.

2. The raising of this New Kingdom sufficiently disproves the Fables of Geoffrey of Monmouth, who reports great and frequent Victories of King Arthurs in these days. Whereas Huntingdon expressly declares that this year a terrible battell was fought between Cerdic and the Britains, and that on both sides the Captains fought magnanimously till even, but then the Saxons got the victory which would

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Huntingdon

have

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A.D. 9.

John 1. 1.

John 1. 1.

A.D. 9.

Rudburn, 1. 1.

Huntingdon

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A.D. 9.

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have been more bloody to the Britains, had not the darlings hindered the pursuit. After this the same of Cerdic and his son Inric was largely spread through the whole land. For from that day began the Kingdom of the West-Saxons, which remains to our times, having followed all the other Principallities. And the Kingdom of Elgye relates how often many battells fought between King Arthurs and Cerdic, wherein some one, some times the other had the better, as last King Arthurs grew weary, and contenting himself with an oath of fidelity received from Cerdic, he gave to him the Provinces of Hampshire and Somerset.

3. But Thomas Rudburn, taking no notice of any Oath of Fidelity, declares that King Arthurs growing weary of renewing war against Cerdic, oblig'd himself to the inhabitants of Cornwall, to permit them, paying an annual tribute, to enjoy the exercise of Christian Religion. And that such a speciall indulgence was allow'd to that Province, appears by the great numbers of Saints which in thence and the following times flourished there, whereas scarce any were to be found in other parts of Britanny subject to the Saxons. Now the ground of this Privilege afforded particularly to them of Cornwall no doubt was, because great multitudes of Britains flying from the Saxons into those most distant and more defensible parts, as likewise into Wales, rendred them more capable to resist new Masters, who therefore were forced to give them better conditions.

4. Notwithstanding we are not to suppose that the two Provinces of Hampshire and Somerset, mentioned by Rudburn, and Cornwall by Rudburn, were all the Provinces which made up the new Kingdom of the West-Saxons: for besides these Cerdic had subdued the Damnonii in Devonshire, the Deiroctes in Dorsetshire, the Atrebatii in Berkshire, and the Belgae in Wiltshire. And to these shortly after was added the Isle of Wight, which he bestowed on his late arriv'd kinsmen Sissa and Whiggar, who, faith Camden, utterly destroy'd the British inhabitants there at Whiggar-burg, from Whiggar's call'd, but now more contractedly Carelwarg.

5. Whilst Cerdic was busily establishing his new Kingdom, fresh enemies to the Britains arriv'd: For as Mather of Westminster relates, in the year five hundred and seventy the Saxon Captains Colgrim, Baldulf and Cheldric, lately subdued by King Arthurs at York, and forced to abjure the Island, repented themselves of the Overtures made, and returning took land at Tetemes: from whence passing through Cerdic's dominions, they came to the City of Bath, which they besieged. The same whereof coming to King Arthurs, he caus'd the hostages left by them to be hang'd. And gathering a mighty army came to resist the joys. Where the armies being joyn'd, he calling in the name of the blessed Virgin Mary, whilst his men were over his armour, he flew

great numbers of them, and among the rest Colgrim and his Brother Baldulf, which (saith Camden) King fled, and by the Kings command was pursued by Colgrim Duke of Cornwall, who resist not till he overtook them in the Isle of Thanet, where he slew Cheldric, and forced the rest to yield.

6. Though some particulars in this Narration may be excepted against, is the place, which is said to have been the City of Bath, near which is the Mountain called Badonium, where Arthurs before he was King is said to have defeated the Saxons, long before the time mentioned by this Historian. Besides, Bath being a part of Cerdic's new Kingdom, how come the new arriv'd Saxons to besiege it? Notwithstanding it may probably be answered, that there might have been, and comparing our Writers, it is likely there were two Battels fought by Arthurs at this Mount Badon. And again the City of Bath being located in the utmost extremity westward of Cerdic's Principality, it might perhaps at this time have been in the possession of the Britains.

7. As touching King Arthurs invoking our blessed Lady's assistance in the fight, it was a devotion generally practis'd by the Church in this age: for two years before this there having been assembled two Councils in the East, one at Jerusalem and another at Constantinople: the Synod of Jerusalem thus wrote to the Bishops of the other Council, I most holy Bishops, we beseech you to pray with us to our Lord for these same things: for the necessities of all Gods People ought to be common. Make your supplications likewise together with us to the most holy and glorious Virgin Mary Mother of God, that she would intercede for the peace of the holy Church, and for the safety and life of our most pious and most Excellent Emperor. The like practice we find elsewhere, of which many Examples may be given.

8. The year following King Arthurs was called into the Northern parts to assist Prince Havel, who three years before was come out of Leger Branny to his aid, and was not long after by the King and Scots in the City called Ardwil, in which he lay sick. Upon King Arthurs approach, (saith Mather of Westminster, the Enemies retired to a place call'd Murest, whether he pursued them. But they escaping by night fled to a Lake named Lumbury, whereupon Arthurs gathering many ships together, encompassed the Island, and in fifteen days brought them to such extreme famine, that many thousands of them peris'd. In that utmost danger the Bishops of that Region came bare-foot to the King, with tears beseeching him to take pity of that miserable people, and to give them some small portion of that country to inhabit, under the Tack of perpetual servitude. The King misdeed with the tears of these Bishops, both pardon'd his Enemies, and granted their request.

9. Here it is that some of our British and Saxon Writers ground the subjection of Scot-

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A. D. 511.
Walfridus
paganus
Historia
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land to the *Crown of Britanny*. Particularly *Walsingham* relates how *King Arthur* having *judicial Scotland* placed over it as *King* a certain *person* named *Angulph*, who as a *publick* *feal* in *Cair-leen* carried *King Arthurs sword* before him, and did homage to him for his Kingdom. And that successively all the *Kings of Scotland* were *subject* to the *Crown of Britanny*. But it seems very improbable that *King Arthur*, at a time when his own country was peccameale renting from him, should be at leisure to conquer foreign Nations. And however, if the *Saxons* were indeed now subdued, certain it is that they shortly shook off that yoke.

XV. Ch.

XV. CHAP.

1. 2. 3. Of the Holy Bishop Nennion: And of S. Finanus.

1. Whereas in the last recited exploit of *King Arthur* it is said, that certain *Prish* or *Scottish Bishops* were suppliants to him in behalf of their distressed countrymen: our inquiry must be what *Bishops* those probably were. That the Province of the *Falls* where the *City of Acluid* was seated, had many years since received the *Christian Faith* by the preaching of *S. Ninnian*, hath been already demonstrated. But who were his Successors till this time, we can be assured by conjecture. In the *Annals of Ireland* there is mention of a certain *Bishop* called *Nennion*, who is said to have flourished in *Britanny* about the year five hundred and twenty, and to have had his seat in a place called the *great Monastery*. This man probably was the Successor of *S. Ninnian*, and this *great Monastery* the same with *Candida Castra*, where was the Monument of that *Apollinick Bishop*, which by reason of frequent miracles wrought there invited great numbers of devout men to embrace a *Contemplative Life*, as hath been shewed from *Alcuinus*. Of this *Bishop Nennion* we read in the life of *S. Finanus* this passage, That the said *S. Finanus* having in his childhood been instructed by *S. Colman* a *Bishop*, was afterwards recommended to the care of *Nennion*. The words of *Finanus* extant in *Captivity* are these: Behold certain ships out of *Britanny* entered the said haven in *Ireland*, in which ships was the Holy *Bishop Nennion* and several others accompanying him. These men being received with great joy and honour, *Colman Abbot of Nendrum* (as *Isidore* writes, of *Edurn*) very diligently recommended young *Finanus* to the Venerable *Bishop*. Thereupon *Finanus* presently after returned with him into his country, and for several years learned from him the rules of a *Monastick Life* as he has called the *great Monastery*. Moreover with great proficiency he studied the *Holy Scriptures*: and by the King the name of *Christ*, wrought many Miracles.

A. D. 510.

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in S. Finanus.

2. Concerning the same *Finanus* it is further added, Having been more than ordinarily instructed in *Monastick instructions* and *holy Scripture* by *S. Nennion*, *Finanus* determined to take a journey to the *See Apollinick*, to the end he might there supply whatsoever was defective in saving knowledge. At Rome therefore he continued the space of seven years, daily studying and advancing in sacred science. And after that he ascended to the degree of *Presbiter*.

3. Thus much by the way concerning the holy *Bishop Nennion*, who probably was one of those who interceded with *King Arthur* in behalf of their country. And it was about this time that *S. Finanus* lived under his Discipline: For thus *B. Peter* in his *Chronological Index* writes in the year five hundred and twenty; *Nennion Bishop of the See called the great Monastery flourished at this time in Britanny*.

XVI. CHAP.

1. 2. Fables concerning King Arthurs conquests.

1. IN the year of *Grace* five hundred twenty three *King Arthur* after the death of his wife *Gwenivere*, married a Noble Lady called *Gurnemura*: By occasion of which marriage his fame was spread through all countryreys. This is thus declared by *Florus*: In the forenamed year, saith he, *King Arthur* having reduced the Isle of *Britanny* to its former state, married a wife named *Gurnemura* descended from the Noble stock of the *Romans*. She had been brought up in the Court of the Duke of *Comwall*, and in beauty excelled all the women of *Britanny*. To this marriage he invited all Princes and Noble persons in the Regions adjacent, and during the celebration of it such sports, and such magnificence both in feasting and military exploits were shewn by him, that Nations far removed did admire and emulate him. By this means from some transmarine Kings he gained love, and in others he imprinted a fear and terror.

2. Within little more than a year after this marriage he is said to have passed into *Ireland*, and there to have taken *Prisinius* the King of *Gallum* and his Nobles, and subdued the whole Island. From thence to have sailed into *Heland*, *Great Land* and the Isles of *Orkney*, all which Regions he brought under Tribute.

3. Such Fables as these, invented by idle and ignorant Bards, and with addition published in a Latin stile by *Geoffrey of Monmouth*, have passed for true Stories not only among the Britains in succeeding times, who might be pardoned if in their poverty and mistries they recreated their minds with the imagined past glory of their Ancestors: but they have imposed on forain

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XVI. Ch.

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Writers, and some of them otherwise not unlearned. Hence it is that *Malbranque* a diligent French Antiquary has been induced to acknowledge that *King Arthur* after having forced *Britanny* from the *Saxons*, subdued afterwards that part of *France* which was inhabited by his own countrymen the *Britons*.

4. Neither hath the *British Fables* ended here: They have sent *King Arthur* into *Norway* and his exploits there are thus recorded by *Mathew of Westminster*: In the year of *Grace* five hundred thirty three *King Arthur* having a design to subdue all Europe, passed with a Navy into *Norway*. Where being arrived he found such a King of that country dead, who had bequeathed that Kingdom to *Loth* fifteen son to *King Arthur* a Prince of great virtue and magnificence. The said *Loth* had at that time a son called *Walwan*, a youth twelve years old, who was recommended to *Pope Vigilius* to be by him brought up: from whom likewise he received the Order of *Knight hood*. In the end *King Arthur* having conquered the *Norwegians*, placed his *Nephew Loth* in the throne, and then with a returned into *Britanny*.

5. All of Chivalry yet more prodigious have been in a seeming sober manner recounted especially by *Geoffrey of Monmouth*, which in a general manner shall be here set down in the expression, and with the Consensus of *Ranulphus of Chester*. At reaching the *King Arthur*, saith he, among all Historians only thus extolled by *Geoffrey of Monmouth*, many do wonder how any one can believe those things to be true which are reported of him. For if there were any probability that he conquered thirty Kingdoms, if he subdued the King of the *Franks*, if he flew *Lucius* the Emperor's Governour in *Italy*, how comes it to pass that all Historians, *Romans*, *French*, *Saxons*: should make no mention at all of such Heroicall Exploits of so great a Prince, whereas they have related far less acts of persons much inferior? *Geoffrey* tells us that his *Arthur* conquered *Erlois* King of the *Franks*: whereas among the *French Writers* such a Name as *Erlois* cannot be found. He says likewise that during the reign of the Emperor *Leo* *King Arthur* held *Lucius* an *Italian* General of the Emperor, and yet according to all the *Roman Historians* there was no *Lucius* Governour in *Italy*. Neither did *King Arthur* reign, nor was so much as born in the time of *Leo*, but of *Iustinian* the fifth Emperor after *Leo*. To conclude, *Geoffrey* says he much wonders that *Gildas* and *S. Beda* should make no mention of *King Arthur* in their Writings: whereas we may much rather wonder that they *Geoffrey* should so highly extoll a man whose actions have scarce been mentioned by any ancient Historians of high esteem for their truth and sincerity. But proving this to be the custom of *envy* to exalt some one of their Princes with excessive praises: as the *Greeks* have enormously magnified their *Alexander*, the *Romans* their *Octavian*, the *English* their *Richard*, the *French* their *Charles*: and in like manner the

Britains their *Arthur*. This often happens, saith *Isidore*, either for the beautifying of their Histories, or the delighting their Readers, or extolling their own blood.

6. That there was such a King of the *Britains* as *Arthur*, and that he was a Prince of a most magnanimous and Heroical Spirit we are assured by Monuments of such unquestioned authority, that *Geoffrey* lyes cannot dispute them. And had it not been that *Almighty God* had given up the *Britains* to destruction, no hand could have been more proper & able to rescue them than *King Arthur*: and no doubt it was to his valour that we ought to ascribe the security of the remainings of them among the *Mountains of Wales*. But as for his conquering so many Kingdoms, and driving the *Saxons* out of his own, there are inventions so impudently fillic, that in the very same years to which these Victories are assigned, our unquestioned Historians inform us that the *Saxons* made some notable progresse in their conquests, and some new Kingdom of theirs became established.

7. It may notwithstanding be allowed to *Malbranque*, since he will needs entitle a King *Arthur* to the subduing his *Arms*, that being weary of contending in vain with the *Saxons*, and a success of arms being agreed between them, *King Arthur* to avoid idleness might transport some forces over Sea into that Province of France, and there settle in the Principality his kinfolk *Leodegarius*, flowing on him the Strong City of *Boulton* (*Boulton* with the territory adjoining, with this condition that he and his Successors should hold it with acknowledgement and dependence of the Blessed Virgin, to whom he have been before that *King Arthur* bore so particular devotion. All which, saith that *Arthur*, is extracted out of the ancient Archives of that City.

8. Thus much may be judged expedient to be said concerning *King Arthur*, of whom nothing will remain more to be related for the space of many years till we come to treat of his death: The intercurrent time being to be supplied by a few passages touching Ecclesiastical Affairs occurring in *Britanny*.

A. D. 517.

Malbran.
ubi supra.

XVII. Ch.

XVII. CHAP.

1. 2. 3. The Kingdoms of the East Angles, and East Saxons erected.

4. The Isle of wight conquered: whence the Name.

1. ABOUT the year of *Grace* five hundred twenty seven two new Kingdoms were erected in *Britanny* without any disturbance from *King Arthur*. The first of them was in the Eastern parts of the Island. The Province of the *Itern*, containing *Norfolk*, *Suffolk* and *Cambridgeshire*, was possessed by

A. D. 517.

A. D. 59

XXII. C.

XXII. C H A P.

1. *Of S. Iohn a British Saint, in France.*

2. *Of S. Mochia a British Saint in Ireland.*

IN our ancient English Martyrology the death of a *Holy British Priest* is assigned to the year five hundred thirty seven. His name was *Iohn*: and his fame was more celebrated in foreign Nations than his own. The great commotions of Britanny and barbarous cruelty of the Saxons compelled great numbers to seek means of serving God abroad, which they could not find at home. Among whom this *Holy Priest Iohn* was one who retir'd himself into France, and there spent his life in solitude and prayer in the Province of *Tours*; yet it provid'd by a miracle after his death to make known his sanctity. Which Miracle should scarce have mention'd in this History, were it not that I find it related by a famous Bishop *S. Gregory O. Tours*, in whose Province this *Holy Priest* liv'd, and who might his life have been an eye-witness of it. The relation given by him is as followeth:

Greg. Turon.
de gl. et ca.
Suj. c. c.

1. Not far from the Church of *Caen* rests the sacred body of a certain Priest named *Iohn*. He was by Nation a Brittain, and living here with great devotion and piety, our Lord was pleas'd by him miraculously to restore health to many. He the better to attend to divine leave, avoided the sight of men, confining himself to a little Cell and solitary over against the Church of *Caen*. There is a little Orchard cultivated by himself he had planted a few Laurel-trees, which now are so increased, that the boughs of them being drawn together arch-wise doe afford a very pleasing shade. Under this Laurel's his custom was to sit, reading or writing, as he thought fit. After his death among the said trees, why's wide-spreading branches made a very commodious shade, there was one which through age was quite withered. Then he to whom the care of the place was committed dig'd up the roots of the said dry tree, and of the body of it heaved out a seat or bench upon which when he was weary, or would seriously meditate on business, he was us'd to sit. After he had made such use of the said seat the space of two years or more, a thought of remorse came into his heart, therefore by divine inspiration, which furnished him to say, *Alas*. Since that I am, why doe I use mine own convenience make use of a seat fram'd of the tree which I holy a Priest planted with his own hand. Having said thus he presently took a spade and digging a deep hole in the ground presently, he put the seat into it after he had cut off the tree which supported it: and then cover'd it with earth. Now behold a great wonder!

The very next spring this dry bench, thus buried as hath been said, sprouted forth into green branches, as the other trees did: which prodig' is so well that at this day there are proceeded from it severall young trees five or six feet high, and some higher, which every year by our Lords blessing doe more and more flourish.

3. The Centurians of *Magdeburg* take notice of this Saint and of the Orchard planted by him, but conceal this wonder. He is likewise commemorated in the *Golden Martyrology* on the seven and twentieth of June.

4. And as the French Church doth celebrate the memory of this holy British Priest *Iohn*, so doth the Irish that of *S. Molua*, who by *B. Pher* supputation dyed also this year. He in the beginning of the Saxons troubles forsook his country, and pass'd over into Ireland: And according to the narration of *Isidore*, coming to a certain place near the sea call'd *Lough* (or *Lough*) very pleasant and delicious: there he resolv'd to repose himself. In the same place *S. Patrick* had formerly had a resolution to build a Church; but was commanded by an *Angel* to congregate that place to a certain Brittain named *Molua*, or *Mochua*, who would shortly come thither and end his days with great sanctity: which he accordingly did. He was oftentimes visited by *S. Patrick*, while *Disciple* he became and withall took the care of twelve lepers recommended to him by *S. Patrick*. He persecuted the *Holy man Columba*. And was afterward consecrated Bishop of *Leath* by *S. Patrick*. As touching the censures inflicted on him by *S. Patrick*, that because he waver'd in his Faith touching the long lives attributed to the ancient Patriarchs in *Genesis*, he himself should live three hundred years: so long a delay of his happiness being to be his punishment: this is deliverably rectified by the learned Bishop *Pher*: As likewise, that *S. Patrick* before his death recommended to him the care of his see of *Armagh*. For regard of good authority doe leave out of doubt that *S. Brigid* was design'd by *S. Patrick* in his lifetime his Successor in that see. The memory of *S. Molua* is celebrated in the *Annals of Piffer* on the thirteenth day before the Calends of September.



XXIII. CHAP.

A. D. 539.

XXIII. C.

XXIII. C H A P.

1. *Of S. Kenigern made Bishop, being only five and twenty years old.*

2. *Of S. Certain defects in his Ordination: Dispensed with by S. Gregory the Great.*

A. D. 539.

IN the year five hundred thirty nine *S. Kenigern* being then not more than five and twenty years old, was consecrated Bishop of *Gloucester*. Concerning his birth in the year of Grace five hundred and fourteen, and how his Mother in his conception was deluded by some unknown person, inasmuch as he was vulgarly esteem'd to have been the Son of a Virgin, as likewise how great severity was us'd to her by her Father when she was known to be with child, how she was first cast headlong from a high Mountain, and miraculously escaping that danger, was expos'd to the sea alone in a boat without Oars, and by a wonderful Providence landed safely in the Northern parts among the Scots, and there immediately delivered of her child, and lastly how both the Mother and Infante were nourish'd by a Holy man call'd *Servanus*, hath already been declared.

1. When he was capable of learning, the same *S. Servanus* took great care to instruct him in knowledge and piety, wherein he profited exceedingly, so that he was beloved by his Master beyond all his companions: who then order gave him the surname of *Manfion*, which signifies *dearly beloved*: By which name the Scots vulgarly call him to this day, faith *B. Pher*.

2. How he came afterward to be elected Bishop, *Iohn of Zimmonth* thus relates: When he was come to an age wherein he might dispose his own affairs, the man of God *Kenigern* went from his Master to a place call'd *Alastou*, where he liv'd alone in great abstinence, until the King and Clergy of that Region, call'd then *Cumbria* (now *Galloway*) together with the other Christians, who were but few that for their Piety, Flow and holiness, notwithstanding the utmost violence he could make. And finding for one single Bishop out of Ireland they caus'd him to be consecrated after the then usual custom among the Britains and Scots: For at that time a practice had got footing to use no other Ceremony in the consecration of a Bishop, but only the infusion of Sacred Chrism on their heads with invocation of the Holy Spirit, benediction and imposition of hands. For this Island, and as it were out of the world, by means of their continual infusions by Pagans, were become ignorant in the Ecclesiastical Canons. For which reason the Law of the Church was extended to them, and admitted an excuse in

the regard, so that Ecclesiastical censures did not touch them. Notwithstanding *S. Kenigern*, as we shall declare presently, did make full satisfaction for the defect and error committed in his consecration.

3. His Diocese extended it self according to the limits of the Kingdom of *Cumbria*, from that famous Wall from sea to sea which had formerly been built to hinder the Enemies incursions into the Provinces of the Brittain, as far as to the *River Ford*, or *Scotish Sea*. Northerly, it was to the five and twentieth year of his age that he was consecrated Bishop.

4. In this Episcopall consecration there were more than one defect, and transgression of the Canons: 1. First his age, that he was made Bishop being not more than five and twenty years old; whereas in the Council of *Agde* (Agathon) it was decreed that not above three and thirty years before this time, and in which probably severall British Bishops were present, a Decree was made, that no Metropolitan should presume to ordain any one Bishop before he was arrived to thirty years, that is, the age of a perfect manhood; but by reason of his youth he should, as at sometimes happens, incur some fault and error.

2. Again the Fathers of the first Nicene Council order'd: That if any one were made a Bishop without the judgment and consent of the Metropolitan, he was forbidden to exercise his Episcopall jurisdiction. Now in this Ordination of *S. Kenigern* there was no consent of any Metropolitan, not to much as concurrence of any Bishop of the neighbouring Diocese. 3. Thirdly the first Canon of the Apostles, confirm'd by many Councils, enjoin'd that every Bishop should be ordain'd by at least two or three Bishops: Whereas *S. Kenigern* was consecrated by one single Bishop, and him a stranger of a foreign Nation. 4. Fourthly in the consecration of Bishops the Ancient Fathers for the dignity of that Degree ordained many Rites to be observed, besides such as belong'd to the essence of that Sacrament: as announcing the Head Christ, Chrism with invocation of the Holy Spirit, signing the person with the sign of the Cross, imposition of hands, together with several other Rites adjointed for the adorning the house of God, a defect whereof did not vitiate the Sacrament, but person only.

5. Now in all these points some defects there were in the ordination of *S. Kenigern*, which defects when afterward he call'd them to mind, caus'd great unequities and remorse in him. But whereas the fore-said *Author* says, that by a custom introduced among the Britains this Sacrament of Ordination of Bishops was practis'd thus imperfectly: it appears that such a deficiency was crept in among them, and this only once the Saxons entering caus'd so great disturbances in the Island, that the Ecclesiastical Canons were either forgotten, or if remembered, could hardly be practis'd. Either there were no Metropolitans, or they were so far distant, that in those dangerous times, no accesse could be had to them:

Concil Agath.

encl. 2. c. 10.

C. 1. 1. 1.

them: Most places wanted *Bishops*, and even inhabitants: so that it was a wonder that even the *Holy Chrism* could be supplied, which no doubt was furnish'd out of Ireland.

7. Hence it is manifest that these disorders and neglect of Ecclesiastical Canons were an Error venial, because unavoidable: that in former peaceable times the practice was otherwise, and the Canons were duly observed: So that the purity of the *Brittain Faith* was hereby nothing prejudiced. Therefore some *Prebendary Controversies* do unquestionably collect from hence that the *Brittain* before *S. Gregory's* time did not in their Ordinances conform themselves to the *Roman Church*, but received their *Rites* from I know not which *Eastern Churches*: Whereas no *Eastern Churches* can be found which neglected any of these Ceremonies: and as for the *Roman*, it is evident by what hath been formerly declared, that the *Brittains* in their Discipline establish'd by Councils demanded a confirmation from the *See Apostolic*.

8. But a more Authentick proof of the respect and dependence which the *British Churches* had of the *Roman*, cannot be imagin'd, than the behaviour of *S. Kenigern* himself. For being afterwards afflicted in mind for the forfeit defects in his Ordination, he did not seek for Counsel or remedy from any *Metropolitans* in *Brittain*, *Ireland* or *France*, but only from *Rome* and the *Supreme Bishop thereof*, to whom the *Custody of Ecclesiastical Canons* was by the Church committed, and who had authority to enjoy the observation of them, to punish the transgression, and to supply or dispense with the defects either by negligence or necessity occurring in the execution of them.

Ap. Cap. xxv. in S. Kenigern.

9. This is expressly declar'd by the fore-said John of *Tinmouth* in his prosecution of the Life of *S. Kenigern*, where he tells us, that the *Man of God* went seven severall times to *Rome*, where he simply and particularly layd open his whole life, his Election, Consecration and all the accidents which had befalln him to *S. Gregory* the *second* *Apostle* of the *English*. Upon which the *Holy Pope* perceiving that he was a sincere man of God and full of the Grace of God's holy spirit, confirm'd his Consecration, and having done this, he dismiss'd him to the work of the Ministry which was assign'd him by the *Holy Ghost*.

10. Hence appears that in the Ordination of *S. Kenigern* nothing was omitted that was of any necessity, since it was only upon his importunity and for satisfaction of his Scrupulosity that *S. Gregory* supplied the omissions of certain *Rites* required by the Canons. The greatest fault that the *Holy Bishop* could impute to himself was his being consecrated by one only *Irish Bishop*, against

the *Expresse Canon* of a *General Council*. But considering the unquietness and danger of the times, and the want of *Bishop*, though there was a transgression of the words of the Canon, yet there was none of the mind of it, which certainly does not oblige to impossibilities. And this was the resolution of the sense of it which the same *S. Gregory* gave to *S. Augustin*, answering the like difficulty, in these words: In the Church of the *Angles*, whereas at present thou art the only *Bishop*, thou canst not ordain any other *Bishop*, but thy self alone without the concurrence of other *Bishops*.

Greg. M.

XXIV. CHAP.

1. 2. S. Kenigern Vertues.

1. HOW *S. Kenigern* behav'd himself in discharge of his Episcopall Office is thus further declar'd by the same Author: After his Consecration, during the whole course of his life his custom was to eat only three things, Milk, cheese and butter. For he used not bread, flesh and wine, nor any other drink which could distemper. Next his skin he wore a very rough hay-cloth, and over that a garment made of goat-skins together with a chaste Girdle: and his uppermost clothing was a white Albe. He always wore a Stole: and carried a pastoral Staffe or Crozier, not shew'd, nor gold and feet with precious stones, but of simple wood, bearing back at the top, and in his hand he ever held a book. Thus he was always in a readines to exercise his function, whensoever necessity or reason requir'd. He lay in a stone-chest made hollow like a Bier: under his head lay a flint: and under his body were cast cinders and a Cliffe of hay: in which posture he wish some would have admitted a short rest, after which he would plunge himself in cold water, and so would neither sleep nor eat did interrupt nor any thing but sickness or journeying: and then he would redeem a discommodation of these austerities with some spiritual exercise. Thus does that Author describe *S. Kenigern's* private life, by many other arguments shewing him to be a man absolutely perfect in all vertues.

Id. ibid.

2. Consequently he relates other actions of his in order to the discharge of his Episcopall office, saying, He fix'd his Episcopall See in the City of *Glasgow* where likewise he ordain'd a great Congregation (of Religious men) who liv'd according to the form of the Primitive Church, in community of all things. The Infidels in his Diocess he converted to the Faith. Apostates and Hereticks he by his sound doctrine call'd to the bosom of our Holy Mother the Church. He every where threw down Idols and Images of Devils, and built some Churches. He distinguish'd

guish'd

guish'd Parishes by their certain bounds. He was always travelling to gain souls to God, never riding on horse-back, but in imitation of the Apostles always going a foot. And because he would not eat his bread in idleness, his custom was to labour with his hands in agriculture. His other Gifts we shall relate hereafter.

XXV. CHAP.

1. S. G. Mordred King Arthurs Nephew rebels: He is pursued by King Arthur: and both slain.
2. S. King Arthur dyed, and was buried at Glasbury.
3. His appearing again long expected by the Welsh.
4. S. G. His Monument discovered in after ages.

Id. ibid.

ABOUT this time it was that our famous King Arthur found at last repose in his grave, which he could never enjoy during life. The manner how he was brought to his end is thus related by our Historians.

1. In an expedition which upon some unknown occasion he made abroad he left the administration of his Kingdom to a Nephew by his sister, and son of Laik King of the *Isle* called *Mordred*. Who taking advantage of his Uncles absence, invaded the throne upon a pretence that King Arthur, was a bastard, as being born not in lawful marriage. And to this treason he added the crime of incest, violently taking his Uncles wife *Queen Guenevieve*. Moreover to strengthen him self, he enter'd into a Confederacy with the King of the *West-Saxons*, to whom he quietly yielded several Provinces.

Id. ibid.

2. These infamous crimes being come to the ears of King Arthur, he presently returned into *Brittain*, inflamed with a rage and hatred unquenchable against his abominable kinsman. *Mordred* was prepared to hinder his landing at which time a cruel battell was fought between them, in which *Angus* King of *Albania*, and *Walaw* another Nephew of King Arthur were slain. Notwithstanding at last with infinite difficulty he landed: And renewing the fight he made a great slaughter of his enemies, and compelled *Mordred* to fly to *Winchester*. Whither he was with great fury pursued by King Arthur: where in a second battell after much blood shed *Mordred* was again put to flight, which he directed towards *Convent*. But King Arthur not ceasing to follow, at last overtook him near the River *Cambrian*: in which place the controversy between them was ended, but fatally to both.

3. For *Mordred* having ranged his army, in a desperate fury rushed among his enemies, resolv'd rather to dye then come to

shew his back to them. In this combat, which continued almost a whole day, after horrible blood-shed on both sides, King Arthur with the courage and fury of a Lyon rushed into the troop where he knew *Mordred* was: and making way with his sword at last with horrible slaughter disperd his enemies. There fell the Traytor *Mordred*, and with him several *Saxon Commanders*, *Cheldris*, *Elaphius*, *Egbrich* and *Bruning*, and many thousands with them.

4. But this Victory cost King Arthur his life also: For in the combat he received a mortal wound: Whereupon he was convey'd into the *Isle Avalonia* (now *Glasbury*) by the charity of a kinswoman of his, a noble Matron called *Morganu*. This gave the foolish *British Bards* occasion to invent the story of a Fairy Goddess called *Morganu* which carried the Body of King Arthur by Magical skill into *Avalonia*, with a promise that she would cure his wounds, and that he should return with his former courage and strength to govern his *Brittain*: And for this reason during many years, yeas agoes, his return was expected by them as foolishly as the coming of the *Magist* is by the *Jews*.

5. When *Queen Guenevieve* heard of the return of her husband, and his war with his Nephew, she fled in great hate to the City *Cair-leon*, where she took the Habit of Religion among the *Nuns* in the Monastery of *S. Julius* the Martyr.

6. The true reason why King Arthur would be carried to the Monastery of *Glasbury* doubtless was partly to prepare himself more perfectly for death in the company and by the assistance of the *Holy Men* living there: and likewise that after his death he might be buried among such a world of Saints as repos'd there from the beginning of Christianity: The like design we read of in *Constantin*, for he ordain'd his buriall in like manner, to the end he might be partaker of the Suffrages of so many Saints, &c. of the prayers of such as in succeeding times should come to visit their Monuments.

7. King Arthur before his death gave unto the said Monastery *Brent-march* and *Paiden* with other lands beside: Which the *Pagan Angli* took away, but afterward being converted to the Faith restor'd with advantage. He appointed likewise for his Successor a kinsman of his called *Constantin*: and having recommended himself to the Prayers of the *Martyr*, he dyed happily, and after a Christian manner, was buried with a Cross.

8. His conveyance to *Glasbury* was, it seems by own order, done with great secrecy: and by the same order his death and place of buriall was studiously conceal'd. The reason is given by *Matthew of Westminster* in these words: The dying King was desirous to be hidden, lest his enemies should insult, and his friends be mov'd for so great a calamity. And hence it is that since our Historians do relate nothing of his death,

Id. ibid. Hist. Brit. l. 4. c. 60.

Anigri. Glasbur.

A. D. 141.

W. Rous. hic.

A.D. 542.

Malsbury.
de Regib. l. 3.
c. 115.

death and buriall, the Britiſh Nation owe of their great affection to him, doe conſent that he ſtill alive. And on this occaſion was invented the Prophecy fathered on Merlin the Magician, that he ſhould appear and reign once more. Laſtly Malmſburienſis affirms that in his time (who died in the year of Grace one thouſand one hundred forty two) the ſepulcher of King Arthur could no where be found: whereas the Monument of ſhis Heretical Nephew Walſtan Prince of a Territory called Walſwerth, had lately been found in the time of King William near the Sea coaſt, and that it was fourteen foot long

10. Notwithstanding a little while after in the reign of *King Henry the Second*, by the pious industry of certain devout persons, *King Arthurs Monument* was at last found, and the expectation of his return utterly vaniſhed among the *Welſh Nation*. The manner how it was found together with the deſcription of it, we have in ſeveral of our *Hiſtorians*, as *Matthew Paris*, and *Giraldus Cambrenſis*, who affirms that the *Abbot* who found it ſhewed him the *Croſſe* which lay over *King Arthurs* body, the characters whereof are curiouſly read, &c.

11 But the most *authentick* account her

of we may receive from the Great Table
Glastonbury framed on purpose to contin
the memory of the said Invention, a co
whereof is preserved by B. Fisher, in this t

XXVI. CHAP.

D. 542.

1. 2. Folly of those who deny that ever there
had been such a King as Arthur.

3. The Cross a proof of his being a Christian.

1. **T**HE foresaid testimonies and irrefragable *Monuments* doe evidently declare the unreasonableness of some late *Writers* assertion, that *King Arthur* was neither a *King* nor a *Christian*, yea that there never was any such man, but that his actions and euen his being were merely the creations and fictions of idle dreaming *Bards*.

[illegible]

3. It cannot therefore be denyed that
a Prince governed the Brittaines, as King
Arthur, that his reign continued the space
about three and thirty years: that in the
ventieth year of his age he died, and was
buried in the Christian manner was

ciently testified by the *Cross* over his *Tomb*.
Which *Cross* was from the beginning
esteemed through the whole Church an
allured badge of *Christianity*, but in the
beginning of this late change, called a
reformation of Christianity, the *Cross* which
testified of *Christ's* *death* was a *Christian*, was
by a person of quality a *Protestant* thrown
down to testify that another sort of *Christi-
an* was then to arise. The first degree of
Apolly declared by the *Emperour Julian* was
that he began away the *sign* of the *Cross*, which
faith *S. Cyril*, is the prime and immovable
foundation of the *Faith* professed by a *Chri-
stian*, and which, according to the testimony
of *S. Athanasius*, hath in every age triumphed
over all *Superstition* and *Idolatry*.
Whereas of late the *Cross* it self is accounted
to be itself to be *superstition*, and our *Pen-
tation* of it, *Idolatry*.

under British Kings, XI. Book. 251

К. АЖ-
ТНЦВ.

A. D. 529

Pitt in S.
Hunt..
Ap. Cap grav
ibid.
Ditt. ibid.

Magdeburg.
Sept. 6. c. 15

have been a Disciple of S. German of Auxerre : Afterward he had recourse to S. Dubricius then Bishop of Landaff, who gave him the Tonsure and Crown, badges of a Religious Profession, and so dismiss'd him to his place.

A. Thus, Gith Pits, with the consent of his wife he used perpetual Chastity, which was by her wife abused. This his figural act in contempt of sensual pleasures, and in imitation of the example of Magdalene, who although in the beginning of their Marriage run touching his actions they had given him this Character of him, That he was above that I've in his Nation most eminently called for the Scriptures of the Old and New Testament, and divine Philosophy : moreover that he was adorned by Almighty God with the spirit of Prophecy, and knowledge of future things; In answer to which she may mention this *Pure Chastity*, they not only contradiet the former Character, but invent a most blasphemous lye, adding these words, *Illustre was interposed with the Spirit of Anti-Christ*: in testimony out of contempt of marriage, and in opposition to the Apostles Doctrine, he repudiated his wife, and moreover pluck'd out her eyes.

B. The more impudent ye speak, the more libellous will you be thought. If your husband were so proud of chastity, has not the least ground shown our ancient Records touching his Geills.

5. The Memory of his learning and piety is to this day preserv'd in *Glan-genshire*, where there is a town and church call'd *Llan-lwys*, contractedly from *Llan-lwys* (not far from *Llan-caran* the habitatio*n* s. *Cadocum*) where *s. Ilustus* diligently taught God's word, and moreover instituted College of *Schollars*, whom he instructed in learning and piety. Among whom the illustrious was *s. Sampson*, of whom I shall treat presently, and who by his *M* directions embraced likewise a Religious *Life*.

[illegible]

XXVII. CHAP.

XXVII.C

1, 2. &c. Of *S. liliatus*.

4. His Vow of Chastity : blasphemed by the Centurions, &c.

1. **B**efore we apply our selves to the narrative of the degenerate Succellours of *King Arthur*, it will be expedient to celebrate the virtues and Sanctity of two *Holy British Saints*, famous in that age, *S. Iltutus* and *S. Sampson*: the former, heretofore mention'd, dyed during that *Heroical Kings* reign; but in what year is uncertain: the other flourish'd then, though his life was continu'd several years after.

2. s. *flourum* (in the Galician Martyrology called s. *flidorum*, by others s. *eleusum*) was the son of a noble soldier nam'd Rigen. His mother was call'd Rinequindula, daughter to the Prince of Laffer Britanny. In his childhood he was by his parents care instructed in learning: he being arrived to more years he applied himself to Martial affairs. And hearing the report of the magnificence of his kinsmen King Arthur, resolved to visit him, by whom he was with great honour receiv'd. Afterward he went to the Parts of the Province, now call'd Glamorgan, by whom he became so highly esteem'd, that he was advanced to the highest condition in that State, next under him groined the Court.

next wherby him Governour the
by S. Cadogan, surnamed Sophias, to forsake
secular habie and profession, and to consecrate
the remainder of his life to the service of
that so he might more assuredly attain to eter
happines and rewards. Wherupon yeild
his assent and submission to the words of the
man, relinquish'd the world, and retiring he
self to a commodious mansion liv'd there
time a glirious devout life. He is sayd by Pu

1875

Ap. capgras
ibid.

*Martyrology
Gallican 7
November*

li ij xxvii

a common assembly came, and drawing him by force out of his solitude, he left him for their pasture and inviting the neighbouring Bishops, they placed him in the Pontifical chair of the City of Aleth, and partly by entreaties, partly by force they compell'd him to be their Bishop and Ecclesiastical Governor.

6. S. Machutus being thus exalted to this dignity shed forth abundantly the beams of that Divine Grace with which he was replenish'd, illustrating mens souls with his true knowledge of God, influencing them with his Love, and offering both admonitions and examples of all virtues: to which likewise he added a great efficacy by wonderful operations and miracles. Inasmuch as since the Apostles time we read not of any one who wrought greater wonders in the name of Christ, than he: For with his word he calmed tempests, three dead persons he restor'd to life; to the blind he gave sight; by the sprinkling of his water he expell'd Devils; and quench'd the poison of serpents.

Neither was it in regard of Miracles only that this Holy Bishop was like unto those Princes of our Faith, but resembled them likewise in his patience which was often put to the tryal: for he was assaulted by certain impious persons, and suffered many calamities for justice and Religion, inasmuch as in the end he was violently thrust out of his Episcopall Throne and Diocess, together with seven other devout persons whom he had chosen for his official companions, and who imitated him in purity of living: yet this so heavy a Cross he bore after our Lord with a courageous mind, as the Apostles heretofore did.

8. Attended with these holy men Saint Machutus fled into Aquitaine: and in the City of Xaintes (sanctum) he was most kindly entertained, and faithfully assisted by saint Leontius Arch-bishop of Bourdeaux, and Metropolitan of that City: who there accommodated him with a convenient habitation for serving God. For the Holy Arch-bishop Leontius bore a most tender affection to him, admiring and reverencing the Divine Graces which he observ'd in him, whom he esteem'd as sent from heaven to assist him in his Pastoral charge. For which reason in all regions of his Diocess and Province he took him for his companion, earnestly beseeching him to be his assistant by his wholesome counsels, by his Prayers acceptable to God, and by the examples of his holy Life.

9. Moreover this Man of God, although so disgracefully and uningly exil'd, was not unmindfull of his flock: but forgetting all injuries, he daily invoc'd our Lords clemency for the conversion of those stubborn people. The Divine Majesty at last condescended to his Prayers, and by an Angel acquainted him that his flock was now penitent, and earnestly desir'd the return and favour of their Pastor: and that it was Gods will that he should repair to them, and restore to health that Regim which was grievously afflicted with the scourges of Divine severity; that he should restore plenty to the barren earth, and

bless his benediction on the inhabitants: And lastly having done this, that he should again return to Xaintes, where he was to be deserv'd of his corruptible flesh, that his soul might freely ascend to partake eternal felicity. All these things the Holy Bishop perform'd according to Gods commandment: And when he came back from Britanny S. Leontius receiv'd him with greater joy, and express'd more respectfull Offices and kindness to him than formerly.

10. Shortly after this S. Machutus (or S. Maclovius) dyed, full of dayes and sanctity, and was buried by Leontius in Aquitaine. And though the inhabitants of Aleth were deprived of the sacred Relicks of their prime Prelat, whom they had lov'd, so inwardly: yet the Name of Blessed Maclovius remains, never to be blotted out: which to this day both adorns and defends that City with his glorious protection and celestiall benefits. Notwithstanding the Episcopall See does not now remain at Aleth, but is remov'd to an Island two miles distant from thence, anciently call'd Xaons, where a City new built, is in memory of their Holy Prelat and Patron call'd S. Male (Vobis Maclovianis.)

11. To this large relation in the Gallican Martyrrolge, John of Tinmouth adds: That S. Machutus with his seven Disciples in devotion visited Rome, where he redeem'd many infidel Captives, and having instructed them in the true Faith, baptiz'd them. Moreover that after forty years government having been unjustly and violently driven from his See at Aleth, he was exil'd and excommunicated the people, and then retired to an Island in Aquitaine call'd Agenn, from whence he repair'd to Leontius a Bishop there. Which relation contradicts the Gallican Martyrrolge, according to which S. Maclovius was so far from cursing his flock, that he pray'd daily for it. However the Centuriators of Magdeburg charitably remember only his cursing and not his prayers: and most unskillfully write, that he flourish'd under Leontius Bishop of the sacred (mistaking season for sanctum;) and that he cur'd the Britains, his own countrymen, from whom he never receiv'd any injury. How long he liv'd appears not: but his death is in our Martyrrolge assign'd to the year of Grace five hundred sixty four.

Magdeburg. cent. 6. 179

XXX. CHAP.

1. Of S. Brendan.
2. Of S. Dags, and S. Canic.

1. Saint Brendan the spiritual Father and Instructor of S. Maclovius, though by birth no Brittain, is not denied a place in this History: Concerning whom we read in S. Peter that he came out of Ireland to visit the Holy man S. Gildas Albanus in Britanny: where he built a Monastery and a Church. He was also superiour in the Monastery of Lancelan, where he baptiz'd S. Maclovius. After that he returned into Ireland, where he was Abbot of a Monastery call'd Birra, and in the year of Grace five hundred seventy one most happily ended his holy Life. Of whose glory and Beatitude revealed to S. Columba, the Authour of that Sainrs life call'd Adomnans thus writes, where he introduces S. Columba thus discoursing with his Minister Diarmidius: Columba. Give and quickly provide all things necessary for celebrating the Holy Eulogies: for this is the day of the blessed death of S. Brendanus. Diarmidius. Why doe you command that we should prepare so solemnly for Masse so day, since no Messenger from Ireland (scit.) has yet broughte tidings of the death of that Holy

man. Columba. However get, and saile not to doe as I have commanded: for this last night I saw heaven as a sudden opened, and quires of Angels descending to meet S. Brendans soule, by whose incomparable splendour the whole world was that hour enlighten'd.

2. S. Brendan thus call'd to heaven, enjoy'd on earth also an eternal Monument of his name and Sanctity for in the Isles of Orkeny a town and Church were built, and were call'd from his Name. The reason of which honour and devotion was because his Sacred body was thither translated. The day of his death is celebrated in our Martyrrolge on the sixteenth of May: and his Translation on the fourteenth of June.

3. We will here conclude with the Memory of a Holy British Abbot call'd S. Dags, who flourish'd in this Age. Of whom the Irish Annals thus write in the life of Saint Canic (from whom the Province of Kilkenny took its appellation, importing the Church of Canic: When S. Canic was grown to an age capable of knowledge, he was desirous of instruction, and therefore pass'd over the Sea into Britanny, to a Religious wise man named Dag: and under him he studied diligently, and was taught both learning and piety. This S. Dag was one of the three Holy Britains from whom the Irish leard the form and Rites of celebrating Masse, as hath already been shew'd: the other two were S. David and S. Gildas.

Martyr. Ange. 16. Maij. 14. Jun.

Ap. P. f. in Primord. f. 231.





THE
TWELTH BOOK
OF THE
CHVRCH HISTORY
OF
BRITTANY.

I. CHAPTER.

*1. 2. Crc. Conftantin fucceeds King Arthur.
His Cruelty: Penance, and undertaking
a Religious life.*

IT seems the Britains at the beginning had no fuch conceit of King Arthur's returning, for furely they would have expected awhile and not immediately have filled his Throne with a fucceffion of ftrange Princes. The Bards had not yet contrived their fantastical Stories, which could find none in thefe times to hearken to them.
3. Therefore after King Arthur's death Conftantin, according to his designation, fucceeded him in the Government of Brittain. He was the Son of Cedar Duke of Cornwall, and kinfman to King Arthur. His fufficiency to difcharge that employment for the benefit of his country was enough approv'd by his glorious Predecessors choice. But Almighty God having fix'd a period to the Brittain Monarchy, permitted many factions to arife, and many pretendants to the Principality, the oppofing of whom hinder'd Conftantin from advancing the common profit and fafety of the Kingdom.

3. Yea moreover ambition and revenge had fuch power over him that they invited

him to commit crimes, which haftned the ruine of his country. Hence it is that Gildas calls him the Tyrant of Damnonia: Tyrant by reason of his cruelty, and Tyrant of one onely Province, becaufe feveral others at the fame time had invaded each one their feveral Principalties: and for the maintaining of their unjuftly ufurp'd power fill'd the whole nation with all manner of crimes and impiety.

4. This gave occafion to the fame Gildas to write and publifh a paffionate Inveftive againft the vices of the whole Brittain Nation, which had univerfally deprav'd the inhabitants of all ftates and conditions excepting a few, exceeding few, who being deftrudtion unavoyably coming on the Nation, fequestred themselves from publick affaires, and in folitude deplo'r'd the fins of others, and by great austerities and penances procur'd indulgence to their own foules.

5. In former times, fith he, our Kings, publick Officers, private perfons, Bishops and other Ecclesiasticks, every one kept their order and perform'd the duties belonging to them. But when they were dead (Such as Ambrofix, Vherpenderagon, Arthur; and likewife Dubricius, David, &c.) there fucceeded a generation utterly ignorant of the former Vertues, among whom all the rules of Truth and Juftice were fo shaken and fubverted, that no four fteps, nor fo much as the leaft monument of thofe vertues appear'd in any

of the foreaid orders and conditions, &c.
6. Constanus at his first ascending into his Throne bound himself by a solemn Oath to govern justly, and to use his utmost endeavours to defend his Subjects from injuries and oppressions, and the common wealth from the violence of his enemies. This appears, because the year following we find him accused of perjury and violating his Faith given, for his barbarous cruelty, and sacrilegious profanation of Gods house.

7. Potentius son of Merdred, fifth Mother of Westminster, rose in arms against Constanus, being desirous to revenge their Fathers death (slain by King Arthur, as hath been said) Thence issuing in a confederacy with the Saxons, fought many battles with him. But at last being compelled to flye, Constanus pursued them: and he flew before the Altar of S. Amphibalus one his Church in Winchester: And the other who had hid himself in a certain Cavern of Monks, he condemned to a cruel death at London.

8. For this sacrilegious inhumanity Gildas in his too free stile calls Constanus the tyrannical whelp of the Lynxer of Damonia, an insinger of the dreadful sacrament of an Oath by which he bound himself before God and all his Saints to abstain from all impurity and treachery to his Subjects: notwithstanding which, he was very unjust both to his carnal Mother, and the common Spiritual Father of the Church, and were unto the most holy Altar he had, turn the bowels of our Royal Teachers, though covered with the vestments of a holy Abbot (sancti Abbatis amplexu) whilst they stretched forth their hands, not armed with swords to resist, but to implore help from God and his Altar: notwithstanding all which, he most barbarously shed their blood, which with a purple dye stained the seat of the Ecclesiastical sacrifice and the sacred place which covered it. By which expression of Gildas it seems that these two children, Sons of Merdred, had not been guilty of raising war against Constanus: but without any offence done by them had been murdered contrary to his oath.

9. In consequence to which Injustice the same Author adjoyns most pressing exhortations to Constanus, that he would doe suitable penance for these horrible crimes, & implore the Divine Mercy, that if possible, he might avoid the dark inevitable torments of eternal fire, in which otherwise he must for ever be raked and roasted.

10. It is probable that this Zealous Writer, who thought at this time, did personally use the like exhortations to him; which he after recorded in his Book: and that they wrought a good effect on him. For though some of our Historians write that he was slain by Conan who succeeded in the Kingdom Yet Hollar Britton relates how Constanus after a short reign having been deprived of his wife and children, grew weary of his Kingdom, and privately fleeing from his friends, went into Ireland: And that there for the love of Christ he

laboured unknown like a poor servant in a Mill. But afterwards by perswasion of a Monk, (whom he had discovered his condition,) he was induced to shew his head and consecrate himself to a religious life in a Monastery, where he lived with such piety and devotion that he became a pattern of all virtues to the rest of the Monks. That at last he was by the Prelat of that place sent in addition to the Saints to instruct that nation in the duty of Christ, where he suffered Martyrdom by the hands of certain impious persons. After some Ages he was venerated as a Saint, and by the authority of succeeding Bishops Temples were dedicated to his honour, which yet remain in that Nation.

11. What is thus related by Britton, receives a strong confirmation from the Author of David's life in Captivity, where we read, That when the same of S. David's holiness was spread abroad, several Princes forsaking their Kingdom, retired to his Monastery. Likewise Constanus King of the Cornubians (which is the same Title with Rex Damonia in Gildas) forsaking his Throne, became a Monk, and after some time spent in the devout service of God, he at last went into a far distant country, where he built a Monastery.

II. CHAP.

1. A. D. 543. S. Kenigern forced to flye into Wales: where he found a Monastery, and Episcopall See: of Malgo, a Prince who opposed him.

Before we proceed to the Acts of Conan Succellour to Constanus in the Kingdom of Britany, it will be requisite that we relate a great affliction and Ely Bishop Kenigern in the second year of the reign of the said Constanus. His Birth, Education & consecration to the Bishoprick of Glasfa, with the deeds attending it, have been already declared.

2. Now in pursuance of his succeeding Office, John of Timmuth thus writes: Certain sons of beliall knifmen to King Marke refused the same, cursing his death, whereupon being admonished by Divine revelation, he departed directing his journey to Mercia, where the holy Bishop David flourished with all vertues. Near Caer-leon he covered many to the Faith and built a Church, being come to S. David, he abode with him some time, and received from the Prince of that Region, Caerwallan a place commodious for a Monastery: which having erected at Egle (Alry) he fixed there an Episcopall See. Near that place there was a certain Noble man, which often threatened and spitefully endeavoured to expell him from thence, whom God therefore made more with blindnes: But upon the holy Bishops prayers

his light was restored: for which he became ever after his helper and protectour.

3. There were assembled in that Monastery near then nine hundred sixty five Brethren, who all lived under Monastickall Discipline, serving God with great abstinence. Of which number three hundred who were literate, & were appointed to ruling of the ground and guard of the Catted, was of the Monastery. Other three hundred he assigned for preparing nourishment and performing other necessary works within the Monastery. And three hundred sixty five who were learned, he deputed to the celebrating Divine offices daily: Not any of which without great necessity would be permitted to goe out of the Monastery, but ordained them to attend there continually as in Gods Sanctuary.

4. And this part of the Covenant he divided fit into troops and companies, that when one had finished the service of God in the Church, another presently entered and begun is againe: which being ended, a third without any delay entered. By this means Prayers were offered in that Church without any intermission, and the praises of God were always in their mouths.

5. Among these there was one, named Asaph, more especially illustrious for his defense and firm, whom from his childhood shone brightly both with vertues and miracles, and daily endeavoured to imitate his Master in all sanctity and abstinence. To him the Man of God was ever after a particular affection, and committed the care of the Monastery to his prudence, and in conclusion appointed him his Successor in the Bishoprick.

6. As touching the forementioned Noble man who opposed this holy Bishop, S. Godwin thus writes in his Catalogue: Saine Kenigern at first built a Church of wood and lime: but afterward he removed it of stone, although he was then more than hundred and ninety years of age. Prince named Malgo or Maglaun, who dwelling was six miles from thence at De-guery. But afterward being asswaged, he permitted him to place there an Episcopall See: in which he bestowed both ample possessions and privileges: Doing the same likewise to the Monastery. The See is by some called Egly, or Llam-dry, named from the River Ely near which it was seated. And of that Church Saine Kenigern was the first Bishop. But in succeeding times it was called Saine Asaphs, from his name who fate there Bishop next after.

7. As touching this Prince Maglaunus or Malgo, Conanus he is mentioned by Gildas, but deeply accused by him to have been though an expeller of many Tyrants, yet without as he was greater then many in power, & likewise in malice. Of him more hereafter.



1. A. D. 543. S. Kenigern wonderfully recalled to Glasfa: where he despoyses Idolary among the Pits.

2. P. S. Columba Visits him. Twenty Irish Saints called Columba.

1. Saine Kenigern's life was prolonged till after S. Augustin the Monks coming into Britany, for his death is by the best Historians assigned to the year of our Lord six hundred and one. Yet because his following actions are normid, nor have any considerable influence on the general affairs touching the British Churches, we will in this place sum up the remainder of his life.

2. During S. Kenigern's abode in Cambria hapned the blessed death of the holy Bishop S. David, whose glory was discovered to Saine Kenigern by revelation as hath been shewd. In that country he remained the space of fourteen years, exercising most perfectly the functions both of an Abbot, and afterward a Bishop at Ely, till in the end he was recalled to his first Bishoprick at Glasfa: the admirable manner whereof we find related by John of Timmuth to this effect:

3. After that all the enemies of S. Kenigern in the Kingdom of the Cornubians had been consumed by divers calamities and diseases, the inhabitants of that region, by reason of the absence of Saine Kenigern who had been so many years exiled from thence, had forsaken the way of our Lord taught by him, and were returned to Idolary, like dogs unto their vomit. Which Asaph of theirs God punished with a grievous famine, the earth, sea and all the elements refusing their accustomed aid and comfort to them.

4. But at length our Lord was pleased to raise up in that Region a good King named Redegret, who had been baptized by some of the Disciples of S. Patrick, and who was very desirous to restore the Faith of Christ in his Kingdom. For which purpose he desired Messengers with letters to S. Kenigern, in which having acquainted him that the men who fought his life were dead, he most earnestly beseeched, and in the name of our Lord assured him that he would no longer be absent from his flock, for which he was obliged even to sacrifice his own life.

5. S. Kenigern having received this Message, without delay prepared for his return: and having by admission from an Angel appointed Saine Asaph his Succellour in the Bishoprick of Ely, he being attended with six hundred and sixty of his Brethren took his journey back to the Region of the Cornubians: at his entrance wherein he was met by the devout King, and very great numbers of the people, giving thanks to God for his presence: Upon whom the holy man pronounced a solemn benediction.

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6. After that he cryed with a loud voyce, in the name of our Lord Iesus Christ I command all those who doe enjoy the salvation of men, and rejoyce the preaching of Gods word to depart presently from hence, that they be no hindrance to those who shall believe. Having said this immediately in the sight of all an innumerable multitude of wicked spirits, horrible to behold both for their stature and shapes, fled away from the company: which caused a wonderful fear and trembling in them. But the holy Man encouraged and comforted them, saying they for us only who they feared them, letting them see visibly who they had been induced to adore dumb Idols, or the Elements, which were creatures appointed by God for their use and service. And as for Woden whom (by the seduction of the Saxons) they esteemed their Principall God, and to whose honour they consecrated the fourth day of the Week, he showed that he was no better then a mortal man who had been King of the Saxons, and according to several nations: that his Body was thrown into the dust, and his soul tormented in hell-fire forever.

7. When he had said thus, adding also many other speeches to explain the Christian Faith, the ground on which he sat in a plain field called *Steldeliv*, fired up under him in the sight of them all, so that it grew to a reasonable high hill, and so remains to this day. And all the people seeing these wonders, after they were instructed in the Faith, received Baptism. Thus by his doctrine he freed the Nation of the Picts from Idolatry and sterility. He converted likewise the country of *Albania*: building many Churches and founding several Monasteries. By which it appears that they were Picts, not Saxons to whom he preached: and that they were such as had forsaken Christianity formerly profess'd by them: but in his absence were returned to their Idolatry, and in imitation of their Saxon neighbours had adored the worship also of their idols and false Gods.

8. Whilst S. Kenigern liv'd among the Picts, S. Columba (called by the English, Columbkil) hearing at his Monastery in the Island of Ite the fame of this holy Bishop, came with a great troop of his Disciples to visit him: and was met by him with a like multitude, which they divided on both sides into three companies, the first of young men, the second of men of perfect age, and the third of venerable old men: all which in the way towards one another sang psittall songs. And when S. Columba came in sight of the Bishop, turning himself to his Disciples he said, I see a pillar of fire as it were a golden crown in the third choir descending upon the Bishop and casting a celestial splendour about him. Then the two Holy men approaching to one another with great fervour of affection gave and received mutual kisses and embraces.

9. After this seems to signify that King of the Picts was present at this meeting: And that afterward S. Columba going to a Monastery lying to the East of Caledonia built by Conallan, there instructed in the Faith the Caledo-

nians, the Horefi and other neighbouring Nations: Likewise that in the same place was afterward erected a Church dedicated to S. Columba, and plentifully enrich'd by the following Kings of the Scots: Which Church being an Episcopall see was vulgarly call'd *Dunkeld*. But that *Anthony* seems in this relation to mixe and confound the actions of two different Saints, both call'd *Columba*: for certain it is that *Columba* was first Bishop at *Dunkeld* four hundred almost a hundred years after this time: for to him *Saint Guthbert* being then a child was recommended. Which mistake is very pardonable, because, as B. Fisher observes there were in Ireland almost twenty severall men famous for virtue and piety, all which had the same Name, *Columba*.

IV. CHAP.

1. 2. C. S. Kenigerns journey to Rome: And the Great Controversy concerning the *Tria Capitula*.

IN the year of Grace five hundred ninety three S. Kenigern was of Brittany, and a Bishop call'd *Callan* out of Ireland went to Rome to visit Pope Gregory the Great, faith S. Fisher from ancient Records. What special business might move them to undertake that journey besides their devotion to the Monuments of the Apostles there, does not appear in our Historians. Yet it may probably be guess'd at from a consideration of the state of the Church in those times.

A great Controversy was then agitated: the occasion whereof was this. The famous Council of Chalcedon having condemn'd Eutychus and his doctrine, which confounded the two natures in Christ, was reled by a faction of the Eutychians, call'd *Accephals*, upon this pretence, because it seem'd to them to favour the contrary Heresy formerly condemn'd, of the Nestorians who acknowledged not only two natures, but two Persons in our Lord. The grounds on which the *Accephals* charged the Council of Chalcedon with this imputation was, first because it seem'd to approve an Epistle of the Bishop of Edessa, and also the Writings of Theodorus Bishop of Maphestia full of blasphemous passages favouring of Nestorianism, and thirdly had received into Communion Theodorus Bishop of Cyrrhus who had written sharply against the *reveler* Capita of S. Cyril. Whereupon the Emperor Justinian being desirous to repress the *Accephals* who had rais'd great commotions in Egypt and the East, by the advice of Theodorus Bishop of Cefaria in Cappadocia a secret favourer of the *Accephals*, publish'd a large Edict, call'd *Tria Capitula*, in which he professed the sayd *Hereticks* and Theodorus, procuring likewise a condemnation of them

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and their writings as Heretical from the Bishops of the East. Notwithstanding *Menas* Bishop of Constantinople in his subscription to the Emperours Decree added this condition, if these things were approved by the Bishop of Rome.

Justinian therefore perceiving that without the sentence of the Pope his attempts would be ineffectual, call'd *Vigilius* then Bishop of Rome from thence to Constantinople: Who at his departure was seriously admonished by the Churches of Rome, Africa, Sardinia, Greece and Illyricum that he should by no means consent to any novelty, nor suffer any prejudice to be cast on the Council of Chalcedon. In compliance with whom by Letters written in his journey to *Menas* Patriarch of Constantinople he freely reprehended their condemnation of the Three Bishops, desiring Justinian to recall his Decree. And when he was come to Constantinople he suspended from his Communion the Bishops who had subscrib'd to the said condemnation: for he judg'd that not any of the *Gifts* of the General Council of Chalcedon ought to be retract'd, or call'd into dispute.

Notwithstanding five months afterward at the request of the Emperess Theodora he re-ord'd them to his Communion: and moreover though he would not subscribe to the Emperours Decree, yet by his consent the said Cause was discuss'd in a Synod of seventy Bishops at Constantinople: and when the suffrages of the Bishops were brought to him, he wrote a Decree which he sent to *Menas*, in which he also expressly confirm'd the *Tria Capitula*.

But this condescendence of *Vigilius* to avoid a rent of the Eastern Churches, was ill taken in the West, inasmuch as the Bishops of Africa, Illyricum and Dalmatia withdrew themselves from his Communion, and *Facundus* who defended their cause, call'd him a *Praviscator*. Whereupon *Vigilius* endeavoured to persuade the Emperor in the presence of *Menas* and the other Eastern Bishops that whatsoever had pass'd on either side should be rescind'd, and that a Synod should be assembled, to which particularly the African and Illyrian Bishops, who had been scandalized, should be call'd. But they being unwilling to obey, *Vigilius* was content the will that in case the Western Bishops would not comply, he joining with the Greek, should condemn the three Bishops. Which he utterly refusing, the Emperours Decree was notwithstanding publish'd. And when *Vigilius*, together with *Decius* Bishop of Milan, threatned the Grecian Bishops with Excommunication, in case they consented to the Decree, the Emperor was so incensed that *Vigilius* was forced to fly for refuge into S. Peters Church: from which *Stasiburg* when the Emperor Olfert endeavoured to draw him, he was repell'd by a tumult of the people. But many injuries being still offer'd to *Vigilius*, he fled by night to

Chalcedon into the Church of *Saint Euphemius*.

6. This constancy of Pope *Vigilius* procured this effect, that laying aside the Imperial Edicts, the discussion of the whole cause should be refer'd to a Synod: which the Pope desir'd to have celebrated in Italy: But the Grecians refusing, it was agreed that an equal number of Western Bishops should be summon'd to Constantinople. Which agreement notwithstanding, the Emperor summon'd all the rest of the Eastern Patriarchs. Thus a Council of Eastern Bishops only met on the fourth day before the *Kenes* of May: at which *Vigilius* refused to be present, not esteeming it Canonical, by reason of the absence of the Western Bishops, who were most interested in the affair.

7. However after twenty dayes respite obtain'd, *Vigilius* sent a Writing to the Emperor, which he call'd a *Constitutum*, wherein he at large gave his judgment of the *Tria Capitula*, telling him that as touching the blasphemies of Theodorus, he did abhorre them: but in imitation of the Council of Ephesus would spare his name. Again that it would be superfluous to cast any infamy on the Writings of Theodorus against S. Cyril, since S. Cyril himselfe, and the Council of Chalcedon had requir'd no other satisfaction from him but only to pronounce *Anathemas* against Nestorism: which he did. And as touching the Epistle of *Idas*, no discussion should be made of it after the Council of Chalcedon.

8. This *Constitutum* the Emperor contrary to his promise refer'd to himself: but withall acquainting the Synod with *Vigilius* his mind touching the *Tria Capitula*, which he had oftentimes both by words and writing express'd, the Synod proceeded to a condemnation of them, withall complaining that the Pope would not afford his presence among them.

9. After this Definition of the Bishops in the Council, the Pope being in extreme anguish because he saw how the Western Bishops would be offended, and that this scandal would be the greater by reason that the Emperor had not sent his *Constitutum* to the Council, utterly refus'd this consent and approbation of their Definition. For which refusal, he was by the Emperor sent into banishment with several other Bishops.

10. His banishment did not continue long, for six months after the Synods Definition, *Vigilius* sent a Decretal Epistle to Eutychius the Successor of *Menas*, in which he condemn'd the *Tria Capitula*, and protest'd Communion with all those who embracing the Four Councils of the Church, had condemn'd the same (meaning hereby the last Council, which he would not name). This Decree of *Vigilius* was by the Grecians reject among the Acts of the Council, by virtue whereof it became acknowledged a lawful Oecumenical Council.

The Church-History of Britanny

A. D. 545.

Greg. M. 12.
Epist. 16. 1m
dij. 10.H. L. O. P. P.
Indic. 4.

V. CHAP.

11. This end being given to this unnecessary Controversy, all the Western Churches, excepting only the Bishops of Africa, Venice and Liguria, consented to it. But these Churches being under the dominion of the Longobards, broke into an open Schism, which continued till the time of Gregory the Great. And besides them we do not find any other Churches unsatisfied excepting Ireland only: to the Bishops whereof S. Gregory, in the year before S. Kentigern's journey to Rome, wrote an Epistle in answer to one of theirs which had charged the Roman See for condemning the Council of Chalcedon by condemning them that this Controversy did not at all touch the Faith of the Church, but only the persons of two or three Bishops: That the authority of the Council of Chalcedon was entire both with those who opposed it, and those who defended the *Tri-Capitula*; and therefore none could have just cause to make a rent in the Church upon justifying a quarrel. Which answer of the Holy Pope it seems gave satisfaction to the Irish Pope: for we read following Epistles from him to them as to unanimous Brethren, instructing them touching *Rites* in Baptism and whether it was to be administered to such as returned from the *Nestorian* Heresy, &c.

12. The state of this Controversy hath been thus largely set down, because at this very time it was hotly agitated when S. Kentigern went to Rome, and probably was a principal motive of his journey. Which is the more likely because an Irish Bishop called Albanus went thither at the same time likewise. And though the British Churches are no where mention'd as partaking with those who were divided from the Roman See, yet it might well become the zeale of so holy a Bishop as S. Kentigern to inform himself truly of the state of the present controversy, that so he might prevent a future breach.

V. CHAP.

1. S. Kentigern's death.
2. The manner of it.
3. His preparation there.
4. Of his Miracles.

S. Kentigern eight years after this Sins voyage to Rome by a mature and happy death rested from his labours, to wit, in the year of our Lord six hundred and one, being then four score and five years old, according to the true computation of Bishop Fisher: though others mislead by Cyprian, add a hundred years more to his age.

2. The manner of his death is thus

related by John of Tinnmouth: The man of God Saint Kentigern being worn away with age, had his nerves so dissolved that he was forced to sustain his sames by tying a linen rubean about his head, which came under his Chin: so the end he might be enabled with little difficulty to pronounce his words. This dissolution of his sinews may be ascribed to a premature illness before his death made him by an Angel. Who told him, Since thy whole life in this world has been a continual Martyrdom, it hath pleas'd our Lord to grant thee a milder and easier end of thy life, then other men ordinarily find.

3. And as touching his preparation to his death, it thus follows in the same Author: At length calling together his Disciples, he earnestly exhorteth them to a continuance in observing the duties of their holy Religion, to annual charity, peace, hospitality and diligence in reading and Prayer. Moreover he gave and bequeath'd to them earnest and efficacious precepts firmly to obey the Decrees of the Holy Fathers, and Constitutions of the Holy Roman Church. After which Exhortation given, he departed to our Lord on the day of January, in the sixth year after he was first consecrated Bishop.

4. After his death the fame of his sanctity was every where spread by a world of miracle; the particulars may be read in Cyprian, to whom the Reader is refer'd. Concerning him thus writes Johannes Major, S. Kentigernus contemporary and a singular friend of S. Columba, He was illustrious for many miracles: and his Body reposes at Glasgow: to whose honour a Church was erected in that City, second to none in Scotland for its ornaments and rich endowments of Counties. His Memory is celebrated in our English Martyrology on the thirteenth of January.

VI. CHAP.

1. S. Chr. The Kingdom of the Northumbrians erected.
2. K. Canan dyes: and Forster succeeds.
3. After whom Malgo Canan reigns.
4. Battels between the Britains and Saxons.

1. Confessing the kinman, and Successor of King Arthur being dead, or removed, Aurelius Cananus his nephew, a young man of extraordinary worth and well deserving the Crown, faith Wellmonasterius, succeeded him: his only fault was that he was a lover of civil contentions. He cast him into prison his Uncle, to whom the Crown in right belonged: and married two of his Sons, who stood in his way to the Kingdom.

Which

Gildas

A. D. 547.

H. L. O. P. P.
Indic. 4.In Memor
Gild. h. 1. c. 7.May-July
12. 12m.

VI. CHAP.

A. D. 547.
Gild. h. 1.

under British Kings. XII. Book.

A. D. 556.

A. D. 548.
Gild. h. 1. c. 10.A. D. 551.
Gild. h. 1. c. 11.A. D. 552.
Gild. h. 1. c. 12.A. D. 556.
Hunting. 12.

VII. CHAP.

Which ambition and cruelty was probably a cause inducing some of our Historians to charge him with the murdure of Cananus his predecessor.

2. Gildas gives a Character of him much less favourable than Matthew of Westminster: for he accuses him of many pericides, adulteries, fornications, inslaving his country with civil wars, and other crimes: for which without respect he denounces to him a short reign, and after it eternal miseries. And accordingly it fell out, for though Matthew of Westminster allows him thirty years rule: Yet it more suits with Chronology to assign only four to his reign.

3. In the third year whereof, whilst the British Provinces consumed themselves with civil contentions, a new and powerful Kingdom of the Saxons was established in the Northern parts, call'd the Kingdom of the Northumbrians: the manner and degrees by which they arriv'd to such power is delineated by Malmonasterius, to this effect.

4. Oswy at the beginning of his reign in the Kingdom of Kent first into those Northern parts, then of great courage, experience and Nobility. For they deriv'd their descent from Woden one of the German Deities: Which Woden had three Sons, Eldeg, Frithleg, and Haldag: From the eldest son descended the Kings of Kent: from the second the Kings of the Merions: and from the third the Kings of the West-Saxons and Northumbrians: whole first King Ida reckoned himself the tenth from Woden.

5. Now Oswy and Ethusa the first Saxons which brought an army into those Northern parts fought many battles with the British inhabitants, and having conquered those who resisted them, received the rest into their protection, suffering them to live in their subjection. They and their successors also notwithstanding contented themselves with the title of Governors or Rulers, acknowledging a dependance and subjection to the Kings of Kent. But in the year ninety nine after their first arrival, they assum'd the Title and Dignity of Kings: Of which the first was call'd Ida, whether assuming that supereminence by election or invasion, is not manifest in story.

6. Other Writers affirm that the whole Region call'd by these Northumbrians was divided into two parts: Of which that which lay more Northern, extending it self from the Bay of Edensburgh to the Pitt-wall was inhabited by the Britons: and the other part, from the Pitt-wall to the River of Tyne, was held by the Deiri: So that the Kingdom of the Northumbrians anciently consisted of the Provinces of the Pitt-wall, Tyne, and the River of Tyne, which will appear the more evident, if the Impulse of the Northumbrians.

The same Authors add that the said Division of the Kingdom was made by Ida, who leaving his son to govern the Deiri, himself fix'd his habitation among the Britons beyond the Pitt-wall.

7. Aurelius Cananus dying in the fourth year of his Reign, Forster Prince of the Deimez succeeded him: who is by Gildas call'd a Tyrant: who in his old age ascended the throne by civil discords, being a wicked son of a good Prince, defiled by many pericides and adulteries, who having rid himself of his lawless wife, was left in last with her impudens daughter. Whereupon he exhorts him by a timely repentance to avert Gods judgments from him.

8. His reign likewise lasting only four years, the throne was invaded by Malgo Cananus, or Maglocanus: a Prince no less vicious than his Predecessor: For in the same Gildas his description he is said to have murdered his Uncle (Prince of Mercia call'd Catwallan) together with the greatest part of his Nobility. (This is the same Maglocanus who afforded to S. Kentigern a place for a Church and Monastery. And afterwards being tormented with remorse for his pericides, he relinquish'd the world, and retir'd into a Monastery where he under took a Monasticall Profession. But the sparks of ambition thus cover'd, broke forth again into a flame, so that quitting his solitude, he return'd to all his former crimes, and became an insatiable Dragon, despoiling other Tyrants, and by strengthening himself with their power becoming a far greater Tyrant himself.)

9. In the second year of his Reign a great battell was fought between the Britains and Kentic King of the West Saxons: The place of the Combat was near *Sorbidunum*, call'd afterward *Salisbury*. In which combat after much blood shed the Britains were at last overcome and forc'd to fly.

10. And four years after, the Britains thithering to avenge them selves of their former defeat, gathered together all their best forces: against whom Kentic with his son *Canalus* march'd. The armies mett in the province of the *Debsint* (Oxfordshire) at *Wormsbury* (Wormsbury) the Britains divided their Army into Nine Bodes, three of which they plac'd in the front, three in the middle, and three in the rear. The Saxons though inferior in numbers, yet much succeeded them in stature and strength: and they fought all in one Body. The combat was bloody, continuing till night: and it was doubtful which side had the better. After this many other battells pass'd between them: but for the most part the victory fell to the West Saxons.

IX. CHAP.

1. &c. Several velis Synods, and the occasions of them.
6. S. Oudecum his death.

THE Complaint of Gildas touching the Princes living in his time was very just, that Brittany had Kings, but those Kings were bloody Tyrants, often times swearing, and as oft swearing, ready enough to make oaths and promises, but presently breaking those promises, sanguinary, proud, parricidal, &c. For besides the fore-cited Synod, the same S. Oudecum was obliged upon the very like causes to collect two more, which are extant also in Sir H. Spelman. Which, to avoid tediousness, shall not here be set down at length, being both of them parallel to the former. It will suffice therefore briefly and summarily to set down the occasions of collecting the, & the proceedings in them.

1. The occasion of the former of them was this. King Morcar, and his Vnkle Eric in the presence of S. Oudecum Bishop and the three forenamed Abbots at the (podium) Church of S. Ildun took their oaths at the Holy Altar on which were placed the Relicks of Saints, that they would observe peace and amity together without any guile: adding this convention, That if either of them should kill or commit treachery against the other, he should not redeem his crime by money or lands, but should be obliged to quit his kingdom, and spend his whole life in pilgrimage in foreign countries. A good while after which Covenant made, King Morcar by the Devils instigation slew his Vnkle. After which crime committed, he came to the Holy Bishop Oudecum to Landeff, humbly desiring pardon of those his two crimes of Homicide and perjury. The Bishop thereupon assembled a Synod at the Monastery of the Vale of Carhan, whereto came all the Clergy and forenamed Abbots: as likewise King Morcar attended with the principal persons of Morcanne (or Glamorganshire).

3. The Synod being assembled and consulting on this affair, gave their judgment that to avoid the depraving the land of the protection of its natural Lord, the King should be permitted to redeem a pilgrimage, by fasting, prayers and Alms. Which Penance the King laying his hand on the four Gospels and the Relicks of Saints undertook to perform, promising moreover that for ever after he would in all things mercifully execute justice. Which Penance being finished accordingly, and Christiana Communion restored to him, he proclaimed it the Churches of Car, Ildun and Paganus free from all Regal service discharging likewise the Church of S. Ildun of a bogy of Honey, and an iron-caldron which formerly were to be presented to the King.

4. The Third Synod, which for affinity of

the matter shall be adjoyn'd here, though it was celebrated probably many years after, was assembled on this occasion: A certain British Prince named Guiderbert in a contention for the Principality slew his Brother Merchies: For which he was excommunicated by S. Oudecum in a full Synod: in testimony of which Excommunication the Crozier were taken down and layd on the ground, and the Cimbals were turned. Thus he remained excluded from Christian Communion the space of three years. At the end of which demanding pardon, he was sent into Lesser Brittain to S. Sampson, Arch-bishop of Dol, from him to receive judgment and suitable penance. This was done, partly because of the great amity between those Bishops, but chiefly because the same language being spoken in both countries he could more freely discover his faults, and require indulgence from the said Arch-bishop. This voyage was undertaken by Guiderbert who having obtained abolition he returned with Letters, sealed by S. Sampson before the year was ended. But because he had not according to the injunction given him, remained a whole year in Exile, the Bishop would not take off his Excommunication. Presently after S. Oudecum dyed, to whom Berne, son succeeded in the Bishoprick of Landeff. To him King Morcar and Guiderbert made an earnest request to take off the Excommunication from Guiderbert, and to raise again from the earth the Crozier and Cimbals with the Holy Relicks. Whereupon after a promise made by him to make satisfaction for his crime by fasting, prayers and alms, he was at last with great devotion, and many tears shed by him absolved by the Bishop. After which the said Guiderbert to testify his gratitude gave to the Church of Landeff these Lands, Lens, Cargul and Tyre, with all the woods, Sea-coasts, and liberties, &c. Witnesseth whereof were these Clergy, &c.

5. S. Gudwin affirms that this third Synod was celebrated not by S. Oudecum but by a Bishop of Landeff call'd Grecielus the seventh from S. Oudecum, to whom Bertheguin succeeded, and that the forsworn Guiderbert is then his grandson, and the forsworn Bishop and his Successor, of his free liberty Landcavalader, now call'd Bishop or Bishopdom: which, saith he, is the only Monaster now left to that See.

6. As touching S. Oudecum, the Authour of his life in Capgrave relates that he quitted his Pastoral Cure, and built a Monastery near the River Wye (Waga), where assembling a great multitude of Brethren he spent the remainder of his life, which lasted many years in wonderful affluence and Sanctity. Whereby it is manifest that the forecited third Synod was not celebrated in his days: since it is scarce possible that he being the third Bishop of that See, should live till the fourteenth, which was Bertheguin. He is celebrated in our Martyr's life on the sixth day before Nones of July.

X. CHAP.

1. &c. The Gifts of the younger S. Gildas: in Ireland: and Brittain: Of Saint Columba: Of S. Brendan.

WE have often had occasion in this History to cite testimonies from our famous Historian Gildas, surnamed Badonicus, and sapiens, call'd also the Younger Gildas to distinguish him from S. Gildas Albanus whose Gifts have bene formerly related. Now because we are come beyond the times of those British Princes which have bene mention'd, and in their foule colours painted by him, it will be requisite to afford him a place here also, and briefly to collect what we find in other Authours concerning him.

1. By his own Testimony he was born in the year when the great battell was fought at the Mountain call'd Albanion between the Brittain and Saxons in the time of King Aurelius Ambrosius: to which Mountains the Saxons retreating were besieg'd by the Brittain, and afterward in a battell discomfited. This happened in the year of Grace four hundred ninety three, being the forty fourth year after the first entrance of the Saxons into Brittain.

3. The Authour of his Life extant in the Monastery of Fleury in France, from whence several Extracts are afforded us by B. Fisher, though in some passages thereof he mingle the Gifts of the Ancient S. Gildas call'd Albanus with those of this Gildas, yet in this which follows he reflects only on our present Gildas Badonicus surnamed sapiens, whom he affirms to have bene a Disciple of S. Helmut, and after he had left him to have gone into Ireland: The words are these. Gildas being remained some years under the discipline of S. Ildunus, by whom he was instructed perfectly, and as far as God had enabled him to instruct him, as well in secular learning, as much of it as was expedient, as in the knowledge of Divine Scriptures; at length taking leave of his pious Master, and much revered fellow-disciples he went into Ireland (then peopled there more exactly to learn the opinions and doctrine of those famous Schollars both in Philosophy and Divine learning. Having therefore taught through the schools of many learned Teachers, and like a diligent Bee collected the sweets of diverse flowers, he layd it up carefully in the hive of our Mother the Church, to the end he might in opportune season pour forth the mellifluous words of the Gospel on his own countrymen, and thereby draw them out of misery to eternal joy, and like a good fervent rector unto his Lord with advantage the Talent entrusted to him. This, which

was his first journey into Ireland, was in the year of Grace five hundred and forty.

4. Here this Authour calls Ireland by the ancient true name given by Diadem Scythia, by whom it is called Tre, and the inhabitants Tri and Treneis. In which Islands, saith Bishop Fisher, there flourish'd in this age the scholars of Armagh, wherein the Elder Gildas had presided, when he laboured piously in cultivating the minds of the Irish. In which employment probably the younger Gildas also succeeded him. However certain it is that in that country, he like a busy and careful Bee did not only collect sweet juice, but a sharp sting likewise, which he afterward darted forth against the vices of his own country. But with the inhabitants of Ireland he dealt more mildly, for as the forecited Authour testifies, he resorted to discipline in the Ecclesiastical Order, he gathered many congregations of Monks, and liberally mercifully delivered them from the slavery of Paganus many captives.

5. How long his abode in Ireland continued, doth not appear in ancient Records: but certain it is that he return'd into Brittain, where, as we may judge by his writings, he found small comfort and encouragement to pursue forth the honey which he had gather'd in Ireland, such were the calamities, and confusions reigning there, vices and miseries contending which should exceed the other. So that his almost only employment was to bewail the destruction of his country halting on, and by publishing the crimes especially of the Rulers, both secular and Ecclesiastical, to justify the severity of God to have bene beneath their demerits and provocations.

6. But in the year of our Lord five hundred sixty two he was by a double interdict and invitation from Ireland interrupted in his sad thoughts, and withdrawn from beholding such mournfull spectacles, as every where in Brittain offered themselves to his eyes. The first offence came from persons of quality in Ireland, and is thus related by Adamnan in the life of S. Columba. The seven of Ireland by faithfull messengers (sent an Epistle to S. Gildas by Nectus a Saxon (we must read a Brittain) to the end to entertain a mutual intercourse of charity between them. And when he had read over their letters, and held in his hand an Epistle written to him from S. Columba, he presently kiss'd it, adding these words, He who wrote this Epistle a man replenish'd with the Graces of Gods holy Spirit. Thereupon one of the messengers said: It is true what you say: Yet notwithstanding this holy man has bene enjoin'd by a Synod in Ireland, because in extreme necessity and danger of death he commanded his kindred and countrymen to resist by fighting violence offered them. S. Gildas having read S. Columba thus reprehended, answered: What a foolish, imprudent and ignorant people are your countrymen in Ireland!

A. D. 562.

7. *Thu*: is the first message declared: in which that clause which concerns *S. Columba's* action, unjustly censured by the *Bishops of Ireland*, shall shortly be cleared, when we are to treat of that holy mans coming into *Britany*, the cause whereof was the said censure.

[illegible]

9. Being come thither, he was presented to the King by certain noble persons who had formerly been acquainted with him. As soon as King Amalric saw him, he gave him many gifts, and with much favour entreated him to stay some time in his court, and, as he had signified in his Message, to return to the Church in that Region, because in a manner all the inhabitants had left the Catholic Faith. So, Gildas accordingly travelling through all the Province of Ireland retired to the Church, and, as he had desired, he was received by the King in the true Faith and worship of the holy Trinity, cured those who had been infected with Heresy, and expelled all Teachers of Error. So that by his Zeal and diligence Truth began again to flourish in the country.

10. After this the *Haly* man built many Monasteries in that Island, and instructed the children of the Nobility in learning and piety. And to win the greater number to the service of God, he himself became a Monk, and brought to the same Profession very many as well of the Nobility as meaner persons and orphans. He compassionately freed likewise from the tyrannicall slavery of Infidels many poore Christians, &c.

11. Thus this holy man became as it were a second *Apollō* to Ireland, repairing the ruins of that Faith which *Saint Patrick* preached among them. Now whereas *Adamnanus* says, that the Epistle first sent him out of Ireland was brought by Faithful men: If we enquire who these Faithful men were, it will appear very probable that among them the Holy Abbot *Kemall* was one, for the Writer of his life says, that at this time, namely in the seventh year after the Foundation of the Monastery of *Beancher* (which Saint B. Vsher was built in the year of Grace five hundred fifty five) that holy man yielded into *Brittany*, out of a desire to visit time by him, and to remain there

some time where he built a Monastery in a certain
village called Heth.

How long *Gildas* abode in Ireland is not manifest: though for so great a work as he performed there, a short time would not suffice. But it is without question that he returned into *Britanny*, where he also died in an good old age: For thus writes Peter of him, *As left Gildas the glorious Confessor of Christ in being ninety years of age, he lived in the Island of Monachery of Bancher, where he dwelled the fourth day before the Calends of February in the year of Grace five hundred eighty three, when Maglocunus unjustly the British Empire falling in ruine. And on the same day is celebrated in our Martyrrolge the memory of the other saint Gildas, Abbot, now dead, whereas it is said that Maglocunus was the King of Britanny: that was possibly he, true it is, who was the first Prince that began ruling there, committing times, for want of Writings, is very uncertain.*

13. If we consider the great age in which he dyed, that may reasonably be applied to him, which *s. Fisher* would rather refer to the former *s. Gildas*, namely that *s. Brendan* the Son of *Fingola* in the year of our Lord five hundred sixty two came into Brittain to visit the holy old man *Gildas* dwelling there; who was famous for his great wisdom: which passage is extracted out of an uncertain *Author* of his *Life*. For at that time *Gildas* was more then threcore and ten years old.

XL. CHAP.

1. *The Reign of King Esbelbert.*

2. 3 &c. Of S. Columba : His Contention
with King Dermotus : whence followed a
Civill war: in which the King is miracu-
lously overthrown.

6. S. Columba penmanced by S. Finian a Bishop.

7. *And excommunicated by a Synod of Bishops.*

1. **I**N the year of *Grace* five hundred sixty *One* *trernis* King of *Kene* after he had raised thirty years, dyed; leaving behind him a Son and a Daughter: His Son and Successors Name was *Ethelbert*, his daughters, *Ricula*. This is that happy and famous *Ethelbert*, who according to his *Name* was the glory and splendour of his Nation, who had the first prerogative of receiving and propagating the *Christian Faith* among the *Saxons*. Some disposition thereby was begun in his Fathers time, who by *Hector Botwin* his testimony (who calls him *Iurminis*) permitted in his *Kingdom* (at least a private) exercise of *Christian Religion*. But before it will be openly professed thereby by his Son, thirty years of

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his reign must be spent, as shall be shew'd hereafter. During which time many changes hapned to his state: for he was frequently exercis'd in war, wherein toward the beginning he sustained great losses, which afterward he repair'd by many victories, with which he much enlarged the limits of his dominions.

[illegible]

3. and the King filled with fury would not suffer that he might dare right; but moreover
 10 *sure that he would seek revenge on all the kindred*
of S. Columbus, and make them his
And according to this he sent a great army
of men and twenty thousand horse, horse,
and chariots; and with it march'd to the confines
of that country with a resolution utterly to exter-
pate the inhabitants. When therefore the people of
Canal heard of the Kings coming, they likewise
were affrighted to the number of six hundred
thousand fighting men, and the violence of their coun-
try being in great danger, and placing all
their hope in God alone, S. Columbus retir'd very
timid, and being full of Gods Spirit; he encouraged
them, and with a loud voice they founded terror
15 I through the whole army, he said to them, Fear
nothing, God himself shall fight for us, and
shall be our strength, and our tower of defence.
20 For he said, I will be with you, and will be
for you. For as you shall fight the least man,
for your Lords wrath is inflam'd against this proud
25 Kings army, so that if but one only person among
you shall die in this Name you are offended, he alone by
Gods power shall put them to flight. Be courage-
ous therefore: This is a man of you shall fall in

4. *Assen* as he had spoken this, which his

army leaving Joliet's at an assurance given them by God himself, a few of his soldiers the same moment with wondrous fall courage rush'd upon their Enemies not at all expecting them: for the He-
mans words had utterly taken from their minds all apprehension of death. And at the same time an Angel of God arm'd like a soldier, and in the shape of a man of an incredibly high stature appear'd in the Kings Camp. His aspect was so terrible, that the soldiers hearts utterly fail'd them, and instead of resisting their enemies, they rush'd one upon another in their haste to fly away, and such a confusion there was of hosts and char-
rets, that for half they kill'd one another. Thus a handful of men without the loss of any one de-
feated a great army, taking many prisoners.

5. This wonderful victory being obtain'd, they return'd to the Man of God: who addressing his speech to a youth named Scandalan then attending on him, with a propheticall voyce thus said to him, My son, this day will procure for mee a tedious pilgrimage in a strange country, where I must live absent from my kinred and friends many years. But say nothing of what I tell thee, till the event show the truth of my words.

6. After this S. Columba went to S. Finian a Bishop, to receive condign Penance from him, because of much blood shed in the forest; and with him there was an Angel of God, who shone with wonderful brightness: but was visible to none except the Holy man Columba, called also Finianbar. When therefore Saint Columba demanded Penance of the Holy Bishop, his answer was, Thou must be obliged by thy preaching and example to bring as many souls to heaven, as by occasion of this war have sunk into Hell. After which sentence, S. Columba with great joy, said Thou hast pronounced a just and equal judgment upon me.

7. But the Holy mans troubles did not end thus : for by occasion of this war and bloodshed *Saint Columba* a Synod of Bishops was censur'd to abstain from the Communion : though many among them dissented from this sentence : upon whi h great contentions and disputes arose among the Clergy , which occasioned *Saint Columba* his letter to *Saint Gilda* requesting him to endeavour the composing those differences.



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XII. CHAP.

1. 2. *St. S. Columba's coming into Britany. He fixes his habitation in the Isle called Hye.*
6. 7. *St. He Converts the Picts. Monasteries built by him.*
9. *St. His twelve companions: One of them was Constantine late King of Britany.*
11. *St. His agreement with Saints Kenigern, &c.*
14. 15. *His death: and place of buriall.*

*S*aint Columba wearied with these Ecclesiastical contentions resolved to quit his Native country, but not permitting himself to be a churser of his place of Exile, he consulted by a messenger the Holy man Brendan Abbot of Birre, to whom God had given the Spirit of Counsel and Discretion. Who after he had lifted up his eyes and heart to heaven, commanded to digg under the feet of the Messenger, where was found a Stone on which was engraven only the letter I: whereupon he bade the Messenger to tell his Master that he must goe to an Island called I or Hy, where he should find employment for his zeale, and be the cause of bringing many foules to heaven. Thus writes Adamannus in his life quoted by S. Fisher.

2. But Helier Betsim assigns another more probable reason of his going into that Country, saying, The same of the great devotion and piety of Const King of the Picts drew the Holy man Columba out of Ireland into Britany, attended with a multitude of his Disciples, where he became the Father and Director of many Monasteries.

3. As for the Island called Hy, it is erroneously written by Dempster, Hydelinane, and from him by Baroni likewise: The ground of which mistake was the wrong reading of this passage in S. Bede. *Monachus erat episcopus Aidan, supra de Insula que vocatur Hy delinane* where the two last words which ought to be levered, are by him read as conjoynd into one. This Island was afterward called Iona, falsely by some Exicribers of Adamannus written Iona.

4. In the ordinary Copies of S. Bede in stead of S. Columba we find written S. Colmanus: Whence many Writers being deceived doe confound this Saint with that S. Colmanus who founded the Monasteries of Luncuel (Lusovien) in France and Gosh in Italy: who was likewise an Irishman, and a Father of many Monks. Whereas they are indeed distinguished both by their names, gifts and ages wherein they lived. As for the present

S. Columba, the Britains usually called him S. Columell, for the great number of Monasteries or Cells of Monks which he built in Britany.

5. The Author of his Life in Capgrave besides a large Character of his vertues, piety, austerities, &c. (solemnly repeated almost in all modern stories of Saints) further relates how he was many years before propheticd of, for faith he, A certain Disciple of S. Patrick a Brittain, named Maccam, foretold of him, saying, In latter times shall be born one called Columba, who shall illustrate the age wherein he shall live, and his name shall be spread through all the Provinces of the Isles of the Ocean: for he shall be acceptable to God and highly favoured by him. He shall descend from his Noble parents, and in the forty fifth year of his age shall passe out of Ireland (Scotia) into Britany, where he will live a stranger and exiled person for Christ.

6. As touching his coming into Britany, and his Gosh here, we receive this account from S. Bede. In the five hundred sixty fifth year of our Lords Incarnation, when Iulianus his Successor of Iulianus governed the Roman Empire, there came out of Ireland a certain Priest and Abbot, in habits and profession a Monk, called Columba, with an intention to preach the Word of God to the Northern Picts, who are separated from the Southern Regions by vast and terrible Mountains. For as for the Picts dwelling on the South of these Mountains, they had many years before renounced their idolatry and embraced the Christian Faith (as their Tradition is) by the preaching of Synanus a most Reverend and holy Bishop born in Britany, who had been very early instructed in the mysteries of Divine Truth at Rome. The seat of whose Bishoprick dignified the said holy Bishop with many other Saints dwelling in the possession of the Angli. The said place pertaining to the Province of the Britons is ordinarily called Candida cella (White Houle) because he built there a Church of beauteous frame, a way of building not practised by the Britains.

7. Now Columba came into Britany in the ninth year of the reign of Bricinus the son of Maelach, the most powerful King of the Picts and by his preaching and example converted that Nation to the Faith of Christ. So that for a reward he received the Island of Hy (or Iona) for the possession of a Monastery. The Isle is but small, being according to the estimation of the Angli, but of five families: And his Successors the hold it to this day: where himself was likewise buried being seventy years old, after he had spent about thirty two years from his entrance into Britany.

8. This Holy man before his coming into Britany had founded a Noble Monastery in Ireland named in that tongue Dear-mach, or the field of Oaks, for the abundance of these trees growing there. And from these two Monasteries of Hy and Dear-mach, many others were

under British Kings. XII. Book. 271

propagated in Ireland and Britany by his Disciples. Among all which notwithstanding the Monastery of Hy in which his sacred Body rests doth hold the preeminence and chief authority. Now the said Island is usually governed by an Abbot who is a Priest: To whose Jurisdiction the whole Province, and even Bishops themselves, by a custom no where else practis'd, ought to be subject, according to the example of their first Teacher S. Columba, who was only a Priest and Monk, and not a Bishop: Of whose Life and sayings many strange things are extant in writing compiled by his Disciples. But what a kind of man never he was, of this we are assur'd that he left behind him Successors famous for their great continence, Divine Love and Regular institution. Thus writes S. Bede.

9. Helier Betsim hath moreover collected from ancient Records the names of S. Columba's twelve Companions in his Voyage and labours, call'd by Adamannus his (Commilitones) fellow soldiers. There came (saith he) into Albion with S. Columba twelve men eminently imbued with the Doctrine of Christ, but more adorn'd with sanctity. Their Names were Beathanus and Communus, who after S. Columba's death were Superiors over Monasteries, and Roman ornaments of the Christian Church among the Scots, all Celticians and Ethernan neighbors. S. Columba by his Brother, and both of them Priests. Moreover Domitian, Rustus and Felinus, men illustrious for their descent, but more for their piety: Scandalanus, Egladus, Terentius, Maresfer and Gallan. These men when S. Columba pass'd from Ireland into Britany, fixing their habitations in the Isle Iona, afterward travelled through the Regions of the Scots and Picts, and by their labors in preaching, assisting and writing imbued both these Nations with virtuous manners and true Religion.

10. One companion more the Scottish Historians add to S. Columba, to wit, S. Constantine formerly King of the Britains, who repenting of his crimes sharply censur'd by Gildas, became a Monk. Concerning whom John Fordun quoted by S. Fisher thus writes: *Contemporary to S. Columba was S. Constantine King of Cornwall, who leaving his earthly Kingdom became soldier to the Heavenly King, and with Saint Columba went into Scotland, where he preached the Faith to the Scots and Picts. He built a Monastery in Gwynenear the River Clud, which he govern'd as Abbot. He converted to the Faith the whole Province of Kentire where he likewise dyed a Martyr, and was buried in his Monastery of Gwynenear.*

11. Helier Betsim names the King of the Picts, who betellowed the Isle of Hy or Iona on the Irish Monk: Comgal or Canval, who, saith he, was King of Dalriada, and so eminent for his piety that the same theow drew S. Columba out of Ireland.

12. At the same time not far from S. Columba liv'd S. Kenigern, lately returned to his Bishoprick of Glasco, and who no doubt was an efficacious Assistant to him in his Apostolical Office. Of the solemn meeting of these

two Saints, with their Disciples, we have already spoken in the Gosh of Saint Kenigern.

13. That in all Points there was a perfect agreement in Faith not only between S. Kenigern and S. Columba, but also between the Disciples of S. Columba, and S. Agostin is evident from S. Bede. &c. Only in one Rite or Ceremony they differed, which was the time of observing Easter. Upon which unconsiderable difference notwithstanding some Modern Protestants doe ground an opinion that their Sacred Churches did receive not only their Sacred Rites, but Faith also from the Eastern Churches, and not from Rome. But how great this mistake is, hath in some part already, and shall more clearly be demonstrated when we shall treat of the Controversy agitated between S. Agostin the Monk, who urged a conformity to the Roman observance, and the British Bishops zealous to continue the Error taught them by the Picts and Scots, who had first received it from S. Columba: whereas he fell into it, not out of any love to Novelty, or refractory contention, but merely ignorance of the English Composition.

14. Adamannus, followed herein by S. Fisher, placing the arrival of S. Columba in Britany two years sooner than generally our other Historians doe, they consequently assign thirty four to have been spent by him here. When therefore thirty or those years were past, the Holy man out of an impatient desire to be freed from the burthen of mortality, earnestly prayd to God to end his pilgrimage. After which prayers oft repeated, he saw in a vision certain Angels approaching to him, as to conduct his soule to heaven: Which sight imprinted such joy in his countenance that his Disciples observ'd it. But that joy presently vanish'd, and in its place succeeded great sadness. For he saw those Angels recall, who told him that upon the Pitions of the British Churches, &c. God had allowed four years more to his life. Thus writes the Author of his life in Capgrave.

15. At last in the year of Grace five hundred ninety seven, the year in which S. Agostin came into Britany, this Holy man dyed most happily, and his sacred Body was buried in his Monastery of Hy: from whence notwithstanding it was translated, at least a great portion of it, into Ireland, and repos'd in the Church of Down-patrick: The memory of which translation is celebrated in the Ecclesiastical Office long ago printed at Paris: and in the same Church of Down, according to the testimony of Ransulph of Chester, an Inscription on his Monument signified, That in that one Tomb three Saints, S. Patrick, S. Bridget and S. Columba did rejoyce.

K. CAR-
TICUS.

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The Church-History of Brittany

XIII. CH.

XIII. CHAP.

1. 2 King Ethelbert invades the other Saxon Kings: by whom he is wor-
shipped.
3. 4. &c. His Marriage with Bertha, or Aldiburga a Daughter of France: who is permitted a free exercise of Christian Religion.
9. 10 Saying Masse was the general Devotion of the Church.

A. D. 562.

St. Ethelbert
in Chron.

Malm. l. i.
de Reg. c. i.
Huntingd. l. i.

Hitherto the Saxon Princes had employed their force only to the destruction of the Britains: but now finding no resistance from them, turned their arms against one another. For, faith Ethelbert, three years being expired after the coming of St. Columba into Britanny, Ceaulin and Cutba mied a Civil war against Ethelbert. But Malmibury and Huntingdun acknowledge Ethelbert King of Kent to have been the aggressor. For it seems here to be the fee the Dominions and power of Ceaulin King of the West-Saxons so much increased, so for besides his own Territories immediately subject to him, the other Saxon Princes in the East and South acknowledged a dependence, so that Ceaulin assumed the Title of Monarch: Hereupon Ethelbert a valiant Young Prince, being mindfull of the glory of his Ancestours, who first had established a Kingdom in Britanny, and had always enjoyed a preeminence above other Princes, resolved to enlarge the bounds of his Empire, and not to content himself with the only Province of Kent.

A. D. 569.

2. In pursuance of which design he raised an Army, and with it march'd to his own confines into the Province of the Regni or Surrey, where passing unwarily over a little River call'd Pandula, he was rudely repuls'd by Ceaulin: and again endeavouring to march forward, the Armies met at a Village call'd Wimbledun (now Wimbledun) where he was with a great halloping of his army compelled to fly back into Kent, having lost in the combat his two Chief Captains, Ossa and Kneoban. Near the place where the battle was fought remains still a Monument of it, to wit, a rampire rais'd in a round form, as encompassing a Camp, which is at this day call'd Kneobensbury, or the Burg of Kneoben.

A. D. 570.

3. Ethelbert after this losse, fought to strengthen himself by forraign aid: for which purpose he treated a friendship and confederacy with the neighbouring powerful Kingdom of the Franks: to make which confederacy more lasting, he desired to joyne

it more strictly by marriage: which according to was effected.

4. Hitherto when we had occasion to mention that Kingdom we call'd it Gauls, which was its ancient Primitive name. But afterward a Nation out of Germany, call'd Franks, invading it, and under King Pharamond possessing the greatest part of it, changed the name of it from Gauls into France, and so hereafter we shall call it. The Successors of Pharamond for several generations were Pagans, till by the Apostolick zeale of Saint Keganus Bishop of Rheims in the year of Grace four hundred ninety nine King Clodoveus was converted to the Christian Faith: and with him the greatest part of his kingdom: Which Faith ever after continued and encreased there.

5. At this time that Kingdom was divided into four parts, each of them severally governed by four Kings Sons of Clodoveus, and Grandchildren of Clodoveus. Charibert the Eldest Son had the fee of his Kingdom at Paris; Chilperic at Sens; Gunthar at Orleans; and Sigebert at Rheims. Now a daughter of one of these did Ethelbert King of Kent marry: but of which of them particularly, is not mention'd in our Story. Saint Beda indefinitely writes that she was daughter of a King of the Franks.

6. The name of this Lady according to St. Beda, Malmiburghis, &c. was Bertha. But Gregory who liv'd in this age, and had accounts by letters with her, more richly calls her Aldiburga, and adresses great praise due to her in the conversion of the Saxons.

7. The parents of this Lady made a difficulty to deliver a daughter professing the Christian Faith to the bed of a Pagan. But Ethelbert engaging himself to allow her and her family an entire freedom publicly to profess her Religion, and to exercise all the Sacred Rites belonging to it: the marriage was concluded: and the Lady sent into Britanny.

8. She was attended by a prudent and devout Christian Bishop call'd Lethardus, by Harsfeld said to have been Bishop of Salverney (but he doubts there is an error in the Copies where this unknown name is found). This Bishop in St. Cyprian's filed the Precursor of St. Augustin, and one who opened the door by which he brought in Christianity.

9. There were then in Dorsetshire the prime City of Kent, since call'd Canterbury, several Churches which had been built many ages before by Christians in the times of the Romans, and which had not been utterly demolish'd by the Saxons. Among which the Queen made choice of that which was dedicated to the honour of Saint Martin, a holy Bishop in wonderful veneration through all France. For thus writes Saint Beda, There was near to the City toward the East a Church

anciently

K. CAR-
TICUS.

A. D. 575.

St. Cyprian
in his l. i.

Greg. l. x. c. 28
Euseb. l. x. c. 28
H. c. 1. p. 134

Alcun in
St. Beda
l. i. c. 15.

XIV. CH.

under British Kings. XII. Book. 273

K. CAR-
TICUS.

A. D. 585.

anciently consecrated in the memory of St. Martin whilst the Romans inhabited Britanny, in which Church the Queen, who at that time had been a Christian, usually perform'd her devotions.

10. What those Devotions were is thus more particularly express'd by the Author of the life of the Holy Bishop Lethardus in Cyprian, who writes thus: In the most ancient Church of the Holy Bishop St. Martin situated near the City, the Queen together with her Christian family did frequent the Sacraments of Masse and Penance, in the celebrating whereof the blessed Bishop Lethardus was President, or Chief Priest. For the saying or singing of Masse were indeed the solemn Devotions of the Church in those times, as appears, for as much as concerns France particularly, the Native country of this Queen, by the Councils of Orleans and Tours, celebrated in these very times: And this is acknowledged to have been the general practice of this age by the Constantines of Magdeburg who write thus, The reader hereby may observe that the Solemnities of Masse did not fill all places. And for as much as concerns Britanny, we have already shew'd that among the Northern Parts St. Columba knowing by revelation the death of St. Brendan in Ireland, celebrated a Solemn Masse for his soule.

XIV. CHAP.

1. 2 King Ceaulin conquers: and death.
3. &c. The Kingdom of the East Saxons Etheld.

A. D. 575.

THE two Saxon Kings, in Kent and the Western parts, did not prosecute their hatred against one another, but esteem'd it more for their advantage to enlarge their Dominions by invading the Provinces as yet in the possession of the Britains. In order whereunto Ceaulin King of the West-Saxons, who had hitherto employ'd his forces in the conquest of places bordering especially on the Sea, sent his Brother Cutba or Cutbwalp with an army into the inland Provinces: The Success of which expedition is thus described by Florentius, and which, faith he, was undertaken in the year of Grace five hundred seventy one:

2. Cutbwalp the Brother of King Ceaulin fought with the Britains in a place call'd Bedanford (or Bedford). And having obtained the victory, he took from them five Regal Cities, to wit, Lingenburgh (a place now unknown), Egelesburgh (now call'd Ashbury in Buckinghamshire) Bennington (or Benning, in Oxfordshire) and Epsom (where placed is uncertain). After which victory, he the same year departed this life.

3. In the year five hundred seventy five

was erected the Kingdom of the East Angles in Norfolk, Suffolk and Cambridgeshire, together with the Isle of Ely. The name of the first King reigning there was Wissa, from whom his Successors; or as some write, all the Subjects, were call'd Wissings. Some place the beginning of this Kingdom before that of the West-Saxons: but no where can we find their names recorded: the reason perhaps being, because before Wissa's time they were Kings only by courtesy and with dependence on greater Princes, as those of Kent, &c. as indicated in following ages they were again the Beneficiaries sometimes of the Mercian Kings, and sometimes of those of Kent.

A. D. 577.

4. Two years after the beginning of Wissa's reign was fought a Battle fatal to the Britains, by which they were expelled out of almost all the fertile plaine regions of the Island, and driven to the Mountains of Cambria. Geoffrey of Monmouth to make his country-men's calamity more illustrious, tells us that a certain King, call'd Gormand, came with an army of one hundred sixty thousand African soldiers and joyn'd with the Saxons against King Careticus and his Britains, and drove them beyond the Severn into Wales.

5. But Ethelward, Malmibury, &c. more soberly inform us, that whereas the Britains had hitherto defended themselves against the West-Saxons by the firm walls of their Cities of Gloucester, Cirencester and Bath, this year Ceaulin after an overthrow given them in battle, expugn'd these three strong Cities, and forc'd them to retire to mountains and woods. This battle, faith Camden, was fought at a place call'd Dearham: after which the City of Bath was given up to the Saxons. In which battle three Christian Kings of the Britains were slain, whose names were Cammagil, Condan and Farnmagil. So that afterward Ceaulin and his Son Cutbwalp were terrible to the Britains, that all places happen'd to render themselves to their power. Thus we read in Henry of Huntingdon.

A. D. 584.

La. i. c. 14.

6. The Britains notwithstanding after seven years rest, again attempted another combat with the Saxons at a place call'd Feddenlea, faith the same Author, where on both sides they fought with horrible fury. In this battle Cutbwalp the son of Ceaulin being oppos'd with multitudes was slain, and the army of the Angles put to flight. But King Ceaulin having again repair'd his army, the soldiers whereof found themselves by an oath that they would not fly, at last in a battle vanquish'd the conquering Britains, and pursuing them took many Provinces and innumerable Spoils. St. Peter faith that this Battle was fought (scilicet Moxon lapidum) at Exeter: more of the territories of Alla King of the Deiri and Northumbrians, no probable cause can be assign'd to draw the King of the West Saxons so far from his own Dominions, unless perhaps to give alliance to Alla.

St. Peter in his
l. i. c. 170

II. Part.

M m

XC. CHAP.

1. 2 The Mercian. Principally erected by Crida.
3. 4. *St. Theonem Arch-bishop of London and Thaddeus of York with most of the Britains quit England, and fly into Wales &c. carrying Relicks &c. with them.*

1. *W* Heretofore our Historians say that by the last battles the conquered Britains lost many Cities and Regens, we may judge that Matthew of Westminster had some reason to affirm that in the year of Grace four hundred eighty five the Kingdom of the Mercians rose beginning, under their first King Crada or Crida. Notwithstanding it may more properly be said, that the foundations of that Kingdom were now layd, which took not its last form till ten years after.

2. This Crida reckoned himself the tenth in descent from *Aden the 1st King of the Saxons*. And whereas the other Saxon Prince possesse'd themselves of the extreme parts of the Island towards the Cambrins, Pits and the Ocean, Crida peir'd into the bowells of Britany, by little and little possiding himself of all the Provinces which were towards the North confin'd with the Rivers Humber and Mersey: on the south with Thames: on the East with the Severn and Devis: and on the East with the German Ocean.

3. The Britains themselves by a voluntary cession made Crida's way very easy to his new erected throne, in which he as yet late contented with the inferior Title of Governor or Duke. For the Saxons being now disperst through all the parts and Provinces of Britany, and every day gaining more strength, became intolerably burdenson to the poor Britains, and being *Isidors* publish'd Lawes extremely prejudicial to Christian Religion profess'd by them: Whereupon by agreement between the Clergy and other British Inhabitants hitherto mixt with the Saxons, they were resolv'd to quit the Country and to retire, some of them flying to the mountains of Cambrin, others into Cornwall, and great numbers beyond sea into Lesser Britany and other Christian Regens.

4. Then it was, *faith Matthew of Westminster*, to wit, in the year of our Lord four hundred eighty six that the Arch-bishop, Thronus Bishop of London, and Thaddeus of York, King all the Churches which had been subject to them now depoy'd to the ground, they attended with many Ecclesiasticks who had escap'd danger from the Saxons: fled

into Cambrin, and carried with them the sacred Relicks of Saints, one of four last by the way of the Barrowians Saxons the Sacred Bones of St. Mary and St. George should otherwise be blotted out of the memory of men. Many English passing over into Armorick Britany, left the two Provinces of Laegria and Northumbria utterly despoil'd of Christian Congregations. The Bodies also of some Saints after they had reverently hid them in Monuments, they call great heaps of earth over them, lest they should be shewn to the consumption of the Infidels. For the Kings of the Angles and Saxons, as they were very powerfull in arms, so they were most violent Pagans who shift'd after nothing more then defacing of the name of Christ, and subverting his Religious Worship. Inasmuch as when they had subdued the country, if any Church remain'd untouched, they took occasion thereby to bring greater confusion and contempt on the Name of Christ, by burning it into a Temple of their gods, Idols, &c. and with their impious sacrifices polluting the Holy Altars of the true God.

5. Concerning this Theonem Arch-bishop of London, he was formerly Bishop of Gloucester, and from thence translated to London, in the year five hundred fifty three, *faith B. Godwin*. And the year of Grace five hundred eighty six taking his whole Clergy with him he is said to have fled to his own country men in Wales, together with Thaddeus Arch-bishop of York. And those who afterward in the time of the Saxons sat at London, were simple Bishops: the Metropolitick dignity being transferr'd to Duresberia, or Canterbury, as shall be declared. Neither after the departure of Thaddeus, doe we read of any other Arch-bishop of York, till by the conversion of Eadmon son of Alla, King of the Northumbrians, S. Paulinus was there consecrated Arch-bishop.

6. By this Secession and flight of the British Clergy and other inhabitants, there remain'd the miserable Relicks of the Britains *faith Matthew of Westminster*, only in three Provinces, to wit, in Cambrin, or Cornwall (so call'd because it stretcheth itself like a horn into the sea:) in Demetia, which is South-wales: and in Ffredetia, which is call'd North-wales. With these narrow Limits they were confin'd to be contented: nevertheless they never departed from the true Faith of Christ. One thing indeed there is for which they are justly to be reprehended: which is the mortal hatred which even to this day they bear to the English Nation by whom they were expelled their ancient Territories, which hatred is so irreconcilable, that they will not willingly communicate with them, then with dogs.

7. By what hath here been transcrib'd out of our ancient Historians the discreet Reader may judge how vainly and groundlessly our Modern Professors Writers doe boast of their conformity with the Religion of the ancient Britains, in opposition to

1. 2. 3. A preparation for the Conversion of England: erroneously deny'd by B. Parker.
4. *St. How S. Gregory seeing pretty English slaves, was mov'd to seek the Conversion of our country.*

THE Saxons were no sooner in a secure possession of this Island, but Almighty God began so to dispose the effects of his Divine Providence as to prepare the way for their conversion to him, in order to their eternal Happiness: as if an Earthly kingdom had not been a reward answerable to their merits in destroying an ungrateful people, abandon'd to all filidines and impiety.

1. The instrument of this felicity, shortly to approach, was the blessed man S. Gregory, as yet a privat Priest and Monk, but presently after a most worthy Successor of S. Peter in the Chair Apostolick at Rome. And the occasion moving him to interesse himself in so pious and glorious a design is thus briefly declared by our learned seldan: There having been brought to Rome, *faith he*, a number of young English children to be expos'd for sale in the publick market, Gregory then a Monk excite'd by a zealous affection to propagate the name of Christ, and mov'd to a tender compassion by seeing the amiable and beautifull features of those youths, and being inform'd that the Nation from whence they came was destitute of the knowledge of Christ, he took a resolution to sow amongst them the Divine seeds of Christian Faith. And being afterward exalted to the Pontificate, in order to the effecting his pious design, he sent a certain Monk call'd Augustin to lay the foundations of a Christian Church in the Island, adjoining to him other auxiliaries, devout companions of his labours.

2. Notwithstanding B. Parker the generally suppos'd Authour of the British Antiquities, out of envy and indignation to acknowledge any obligation to Rome, pronounces this to be a mere fable: His argument is, for that in his judgment there was no probability that the Saxons for gain should tell their children. Whereas Tacitus recounting the manners of the ancient Germans, says that they would out of gree-

dines of gaining by dice-playing even sell their own liberty to slake: and Malmiburiensis affirms that it was a familiar and almost naturally inherit custom among the Saxons to sell their Children: Which custom continued many ages in our Nation, inasmuch as in the days of our King Henry the second, by the testimony of Gerald Cambrobrige, a synd at Armagh in Ireland was oblig'd to make a device for the redeeming of such English youths as had been sold for slaves in that Island. And before that time, among the Laws of that King of the West-Saxons, there is more then one which under great penalties forbid this horrible and unnatural commerce. Lastly with regard to Saint Gregory's own time, he himself is a witness beyond all exception that the English were accustomed to sell their children, for an example to Candidus a Priest, his Procurator in France, he gives him order to redeem such English children as he mett with sold for slaves in that Kingdom; and having bought them, to send them to Rome to be there instructed in the Christian Faith.

3. This difficulty therefore being sufficiently cleared, we will here more particularly and circumstantially set down that passage of Story, which gave occasion to S. Gregory to extend his charitable care towards our Nation. We find it related by almost all our ancient Historians, and by forainers too when they treat of the Gifts of S. Gregory. Yet in some of them, and particularly in Malmiburiensis and Ismael Diascon, one Errour is to be observ'd touching Chronology: For they refer this passage of Story to the times of Pope Benedick, whereas most certain it is that it happen'd toward the latter end of Saint Gregory's immediate Predecessor Pope Pelagius. For a good while past'd after Pope Benedick's death before Saint Gregory was Possess of the City: after which he undertook a Monastick pilgrimage in a Monastery built by himself. Ad clovisus Stron: from whence he was shortly after call'd and created Arch-deacon of the Roman Church, then sent Aperturinus (or Nuncio) to Constantinople, at his return from whence he saw the English youths with so much kindnes and compassion.

4. The exact Narration of which passages is in this manner deliver'd by Saint Beda: We must not pass in silence, says he, a relation which by Tradition from our Ancestours is brought down to us, to wit, upon what motive it was that Saint Gregory express'd so much care of the salvation of our Nation. For they tell us, how on a certain day when great variety of Merchants, as were brought into the Market-place by forrain Merchants lately arriv'd, and a world of people were mett to buy, S. Gregory among the rest came, and took notice chiefly of three young children of a pure complexion, beautifull looks, and hays gracefully ordred. *Alphon* as he saw them, he enquir'd from what country they came: and was told that

A. D. 89.

they came from the Isle of Brittany, where the inhabitants generally are so comely. He demanded further whether these Islanders were Christians or Pagans: and was told that they were Pagans. He was deeply grieved, saying, *Alas, what pity is it that the Prince of Darkness should possess men of such lovely bright countenances, and that persons so amiable in their looks should cry sinners woe of inward Guilt.* Again he asked what was the name of their particular Nation: to whom it was replied, that they were called Angli. Well may they be call'd so, said he, for they have Angelicall faces suitable to such as shall be cheery with Angels. He enquired further, how the Province was call'd from whence they were brought. The answer was, that the inhabitants of it were call'd Deiri. They are well call'd Deiri, said he, importing by their Name that they shall be delivered from the ire of God (de ira Dei eruti) and call'd to partake his Mercy. His last Question was, How the King of that Nation was call'd? And he was told that his name was Alle: whereupon in allusion to that name he sayd, Alleluia must be sung in those parts to rue paye of God the Creator of all things.

6. After this discourse ended he went to (Pelagius) Bishop of the Roman and Apostolick See (For as yet himself was not chosen Pope) and humbly intreated him to send into Brittany some Ministers of Gods word to convert that Nation to Christ: Adding, That himself was ready to be employ'd with Gods assistance in such a work, in case his Holiness thought fit. But his offer could not be taken: for though the Pope would have granted his desire, yet the Romans would not permit his absence so far from the City. Nevertheless during a while after his coming to perfection the work so long and so earnestly desir'd by him, sending indeed other persons to preach the Gospel there, but himself by his counsels, exhortations and prayers contributing very much to make their preaching fruitful and effectual. These things according to what our Ancestors have deliver'd, we thought proper and fit to be inserted in our Ecclesiasticall History.



XVII. CHAP.

1. S. Columban comes out of Ireland into Brittany: and thence goes into France.
2. Of S. Phara a Holy Abbe: to whom many British Virgins repair.

1. **B**VT *Ala King of the Deirs* (saith Malmburiensis) through the selling of those children he gave occasion of bringing Christianity among the Angli, yet was not so happy to hear any thing of it himself. For the Divine Election regarded his Son. Whose Son was not his immediate Successour Endrie, who the next year upon the death of his Father *Ala* possid'd his throne: But *Eusebius*, a Prince who alter many vicissitudes of fortune came first to the throne of the Northern Britains, afterwards to the South of Christ, and lastly to the glory of Martyrdom, as shall be shew'd. As for *Eusebius*, his reign was short, for it lasted only five years, and afforded nothing memorable.

2. In the first year of King *Eusebius* reign, S. Columban, after he had spent several years in the Monastery of *Benchin* in Ireland came over into Brittany, being mov'd with a desire of leaving strange country, saith *Haraw* out of some words he largely wrote that Saint's life. The venerable *Abbot Comagel* did much bewaile his departure, but being unable to resist the Divine Will, he dismiss'd him: so that he with twelve Companions inflamed with the same desire took ship and came into Brittany, from whence he afterwards pass'd into France. When he undertook this journey he was no more then twenty years of age. In France he was very courteously receiv'd by King *Gregory* (or rather his Son *Childbert*) who gave him the choice of any place for his abode. There desirous more therefore entering into a desert call'd (*Prisgus*) the Frange, found there a certain place encompass'd with old walls, and walled with warm springs: but time had ruin'd all the buildings. The name of it was *Luxerium*.

3. Whilst S. Columban lived in *Austrasia*, a Province of France, he was Spiritual Master and instructor to the Holy Virgin *Phara*, reckon'd by the *Conservators* of *Metz* among the British Nuns. Others say she was Neice to S. Columban himself. From whomsoever she was descended, certain it is that the sweet odour of her virtues and sanctity was so largely spread that many devout Virgins, and some of them of Princely families, out of Britany repair'd to her, to learn piety under her government in France, as shall in due place be shew'd.

XVIII.

XVIII. CH.

XVIII. CH.

XVIII. CHAP.

1. 2. 3. war between the Scots and Pits.
4. The South-Saxon King subject to the West-Saxons.
5. S. Gregory consecrated Pope.

1. **I**N the year five hundred and ninety a war was began in the Northern parts of Brittany between the Scots and Pits, which drew the whole Island into great factions. In those parts *Aidan* or *Edan* son of the King of the Scots then enjoy'd the principality, who had been crown'd King by S. Columban in the Isle of Iona or Hy, saith *Adamnan*.

2. The cause of these commotions was the same which had formerly rais'd so long and furious wars between the Saxons and the Britains. For the Scots out of Ireland at first were invited by the Pits to assist them against the Britains, as the Saxons were by the Britains against the Pits and Scots: and these Irish Scots, imitating the Saxons, at first stay'd in those parts upon courtesy: but afterwards grew insolent, and new Aids from their own country daily flocking to them, they fix'd their habitation, and not long after a Kingdom there. Which being once established, their next attempt was to drive the Pits out of their own Province, which at last they effected, far more entirely then the Saxons had against the Britains, for the Scots utterly rooted out of the world the very name and Nation of the Pits.

3. It was for this Empire of the Northern parts of Brittany that *Edan* Prince of the Scots now contended, and the whole successe of the war though waged at a great distance from the Isle of Iona where S. Columban then was, yet was divinely reveal'd to him: For thus doe we read in his Life: S. Columban being in the Isle of Iona, on a certain day call'd his brethren together, and speaking thus sayd, Let us now pray fervently for this people and their King *Aidan*, for this very hour the battell against their enemies begins. A little while after he rose up and looking towards heaven sayd, Now are the barbarous enemies put to flight, and the victory is given to *Aidan*, though dearly purchas'd, for his army there are slain three hundred and three. This needs not seem incredible, for many examples occur in Ecclesiasticall story declaring, how God has oft been pleas'd to reveal unto his servants events happening in places far removed.

4. The same year dy'd *Cissa* King of the South-Saxons, saith *Mathew* of *Westminster*, and his Kingdom was devolv'd on *Ceanlin* King of the West-Saxons: Yet so as that it was admitted by his son *Ethelwald*, who enjoy'd also the Title of King, yet as Beneficiary to *Ceanlin*.

5 But that which most illustrated this year was the advancement of S. Gregory to the Papedom, who immediately after the death of Pope *Pelagius* was with the wonderful applause of all degrees and orders in Rome placed in S. Peters Chair: to the great benefit of the whole Church, but more especially to the incomparable felicity of our Island. For his admirable Gifts, among which the most illustrious was the conversion of the Angli and Saxons, he was deservedly call'd S. Gregory the Great, and the Apostle of England, as our Martyrologies declare.

XIX. CHAP.


1. 2. Ceanlin King of the west-Saxons driven out of his Kingdom: dyes.
3. Ethelbert King of Kent becomes Supreme among the Saxons.

1. **T**HE year following Brittany afforded a memorable example of the instability of worldly greatness and power, in the person of the hitherto prosperous King of the West-Saxons *Ceanlin*: who alter all his conquests was at last overcome in fight and expell'd his kingdom and life also. Which is in this manner related by *Malmburiensis*, *Ceanlin*, saith he, in his last days was bewail'd from his kingdom, exhibiting to his Enemies a miserable spectacle of himself. For such was the general hatred born to him both by the Britains and Saxons, that they all unanimously confpir'd to destroy him: Armies therefore being gathered on both sides, a battle was fought at *Wodenstake* in the one and thirtieth year of his reign, where his forces were utterly defeated: after which he was compell'd to forsake his kingdom, and a little after he dyed.

2. The place where this battle was fought is in *Wiltshire*, where a great fass divides the Province in the middle, saith *Camden*, from *East Wiltshire*, call'd by the inhabitants *Wansleyke*, and fabulously reported to have been made by the Devil upon a *Wednesday*: for it takes its name from *Woden*, or *Mercury* the Saxon God, which gave the appellation to *Wednesday*. The cause of the raising of that rampire seems to have been for a separation of the Kingdoms of the Mercians and West-Saxons. And near thereto, is seated a Village call'd *Wodenbury* where *Ceanlin* fighting against the Britains and Saxons was utterly broken.

3. After the death of *Ceanlin*, his Brothers son *Cealric* possid'd the Kingdom of the West-Saxons: but being much inferior in courage to his Predecessor, he did not inherit that extent of power which *Ceanlin* had exercised over the other Saxon Princes. Which opportunity was not omitted by *Ethelbert* King of Kent, next in power to *Ceanlin*: who

without

K. CARETICUS.	278 The Church-History of Brittany	K. CARETICUS.
A. D. 395	<p>without much hazard obtained that pre-eminence. By which means a free way was opened to communicate <i>Christian Truths</i> to several <i>Provinces</i> of the <i>Kingdom</i>, after which had been once entertained by <i>Ethelbert</i>, which hapned little above three years after the death of <i>Cassian</i>.</p>	A. D. 395.
XX. CH.	XX. CHAP.	XXI. CH.
A. P. 394. Greg. III. 1. Ep. 16. Ind. 11. 0.	<p>1. <i>St. Gregory</i> in the third year after he was Pope, by his authority and wisdom returned the Churches of Ireland to <i>Catholic Unity</i>, from which they had been separated upon occasion of the quarrell about the <i>Tria Caputula</i>: of which we treated before. His Epistle to them concerning that subject is extant: which that it had its full effect to their satisfaction may be proved by many arguments. For presently after this time there is mention of several of their <i>Bishops</i> and devout persons, which undertook <i>Pilgrimages</i> to <i>Rome</i> to visit the <i>Holy places</i>, and to expreſſe their duty to the ſupreme <i>Biſhop</i>.</p>	A. D. 395.
Hid. 1. 9. Ep. 6. Ind. 4.	<p>2. Moreover another Epistle of the same <i>Holy Pope</i> is extant also, in answer to certain doubts and questions which was proposed to him touching the <i>Rites</i> and manner of <i>Baptism</i>: what <i>Form of Profession</i> was to be administered to such as returned to the Church from the <i>Nestorian Heresy</i>, &c. But since those matters doe not concern the Ecclesiasticall affairs of <i>Brittany</i>, the <i>Reader</i>, if he be inquisitive, may inform himself concerning <i>S. Gregory</i>'s resolutions in those cases from <i>S. Gregory</i> himselfe in his <i>Works</i> every where to be met with.</p> <p>3. Only we shall in this place observe that the Churches of <i>Brittany</i> were at this time free from any stain of <i>Schism</i> or <i>Errors</i> in <i>Doctrine</i>. Yea probable it is that by them the Churches of <i>Ireland</i> were denounced to the see <i>Apostolick</i>, as culpable. It was about the year five hundred fifty six, that they engaged themselves in the said <i>Schism</i>, and now after twenty six years, through <i>Gods</i> goodness, and by the endeavours of his servant <i>S. Gregory</i> they were reſtored.</p>	A. D. 394.
	<p>4. As touching the said <i>Queen Ingaburga</i> we receive a character of her virtues and an account of her happy death from a worthy French <i>Bishop</i> an eyewitness of both, viz <i>Gregory Bishop of Tours</i>: whose relation is as followeth:</p>	followeth:

K. CARETICUS.	under British Kings. XII. Book. 279	K. CARETICUS.
A. D. 395. Greg. Tu. Ind. 11. 0.	<p>followeth: In the fourteenth year of King <i>Childeric</i>, <i>Ingaburga</i> Widow of <i>Charibert</i> departed this life. A Lady she was of great sincerity and devotion, diligent in watching, prayers and Alms-giving. She, I suppose by direction of the Divine Providence, sent messengers to me desiring my counsel and assistance about her Last Will, and disposing of matters which she intended for the good and remedy of her soule. For which purpose she requested my personal presence that after advice between us her intentions might be committed to writing. I could not refuse to come to her: and at my entrance I met with a Religious man, who received me courteously and presently called for a Notary. Then we adjoynt together after which she bequeathed some legacies and offerings to the Church of <i>Tours</i>, and of <i>Saint Martin</i>; and some to the Church of <i>Mans</i>. This was the substance of her Will, and a few months after spent with sickness she departed this life, by order left in writing having given freedom to many of her servants. At her death she was, as I conjecture, seventy years old. By the virtues, devotion and charity of this good Queen, we may collect that <i>Aldebert</i> her daughter, at least unquestionably her near kinswoman, brought the like into <i>Brittany</i>.</p>	A. D. 395.
XXI. CH.	XXII. CHAP.	
	<p>1. <i>St. Gregory</i> the Saxon Hierarchy, or Seven Kingdoms of the Saxons in <i>Brittany</i>: with their respective limits: and Princes at this time when <i>S. Augustin</i> came to convert our Nation.</p>	
	<p>THE next thing that occurs in our Ecclesiastical Records touching <i>Brittany</i> is the ruling of the sun of righteousness upon it, by the Light whereof the darkness of Idolatry and Pagan superstition was dispelled, and a new seed of pious Princes, zealous Bishops, immaculate Virgins, devout Monks, and multitudes of all sorts far exceeding in all Christian virtues and Graces the late British inhabitants, sprung up and flourished to the admiration of all other Christian Churches: inasmuch as that from this time <i>Brittany</i> began to deserve the Title afterwards annexed to it, of being called <i>The Isle of Saints</i>.</p>	
	<p>1. But before I relate how and by what degrees the foundations of so great Happines were layd, it will be expedient to give a general prospect at one view of the present state of <i>Brittany</i>, how the Provinces were divided into severall Saxon Governments: and what Princes ruled in each.</p>	
	<p>3. It is agreed generally among our Writers that the Day-fall of Christianity at least began to shine in <i>Brittany</i> in the year of Grace five</p>	
	<p>hundred ninety six: for then the <i>Apostolick</i> Messengers from <i>Rome</i> received their Mission from the most worthy Successour of <i>Saint Peter</i>, <i>S. Gregory the Great</i> in the twentieth year of his Pontificate, and began their journey towards our Island, though they did not arrive here till the year following.</p>	
	<p>4. Now at that time the Saxon Hierarchy was established in <i>Brittany</i>, for all the Provinces of it (excluding the Northern Kingdoms of the <i>Saets</i> and <i>Picts</i>, with the Western parts called <i>Cambria</i> or <i>Wales</i> possessed by the <i>Britanni</i>, and likewise <i>Cornwall</i> which yet wholly tributary by the Saxons;) were entirely under the dominion of the <i>Angli</i> and <i>Saxons</i> and having been by degrees conquered by severall Princes and Captains, out of Germany, which were independent of one another, each one challenged his conquest, and governed the Provinces subdued by him as his own lawful right & possession: though some of them proving less powerful, and confin'd within narrower limits than others, in a short time were forced to demand protection and consequently acknowledge some dependance on their more powerful neighbours.</p>	
	<p>5. The Kings so governing, each his respective portion were in number seven: Their Names and Provinces were as followeth in order according to the antiquity of each Kingdom.</p>	
	<p>6. First <i>Ethelbert</i> was then in the thirty sixth year of his Reign over the Kingdom of <i>Kent</i>: He was Son of <i>Immer</i>, Son of <i>Orla</i>, Son of <i>Eike</i>, Son of <i>Hengst</i>, who founded that Kingdom in the year of Grace four hundred fifty seven. His Kingdom contain'd the County of <i>Kent</i>, as it is at this day bounded, without any considerable difference.</p>	
	<p>7. Next over the <i>Sussex</i> (which Kingdom comprised <i>Sussex</i> and <i>Surrey</i>) reigned <i>Edithald</i> the Son of <i>Cissa</i>, the Son of <i>Edla</i>, who established that Kingdom in the year four hundred ninety one. Then was the fourth year of <i>Edithald</i>'s reign.</p>	
	<p>8. Thirdly the Kingdom of the <i>West-Saxons</i> was now the fifth year possided by <i>Gelric</i>, Brothers Son to <i>Cassian</i>, Son of <i>Kenric</i>, Son of <i>Cerdic</i> founder of that Kingdom in the year of our Lord five hundred and nineteen. Within whose Dominions were comprehended <i>Hants</i>, <i>Berkshire</i>, <i>Berkshire</i>, <i>Wiltshire</i>, <i>Somerset</i>, <i>Devonshire</i> and part of <i>Cornwall</i>.</p>	
	<p>9. Next over the <i>East-Saxons</i>, <i>Sebert</i> then was in the first year of his Reign. He was Son of <i>Sladda</i>, Son of <i>Ephenen</i>, who in the year of Grace five hundred twenty seven founded that Kingdom, containing <i>Essex</i>, <i>Middlesex</i> and to much of <i>Hampshire</i> as is under the Bishop of <i>London</i>'s Jurisdiction, whose Diocese is adequate to this Kingdom.</p>	Frith.

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Frish. It was sometimes subdivided into two Kingdoms, of *Bernicia* and *Deira*. *Bernicia* contained *Northumberland* with the South of *Yorkshire*; and *Deira* consisted of part of *Lancashire*, with the entire counties of *York*, *Durham*, *Westmerland* and *Cumberland*. The whole Kingdom at this time was governed by *Ethelfrid*, in the fourth year of his Reign: Who was Son of *Edelefric*, Son of *Ala*, Son of *Ida*, who founded that Kingdom in the year of our Lord five hundred forty seven.

11. After this was the Kingdom of the *East-Angles*, containing *Norfolk*, *Suffolk*, *Cambridgeshire* with the Isle of *Ely* and some part of *Bedfordshire*. At that time *Rodwald* had been four years King thereof; who was Son of *Tristram*, Son of *Yffe* fifteen the first King and founder of it in the year of *Grace* five hundred seventy five.

12. The last, though largest, of the *Saxon* Heptarchy was the Kingdom of the *Mercians*, so call'd because being seated in the middle of the Island, it was the *Marches* or *limbs* on which the other Kingdoms did border. It comprehended the whole Counties of *Lincoln*, *Northampton*, *Rutland*, *Huntingdon*, *Buckingham*, *Oxford*, *Worcester*, *Warwick*, *Dorby*, *Nottingham*, *Leicester*, *Stafford*, *Chesster*, *Gloucester*, Part of *Lancashire*, *Hertfordshire*, *Shropshire* and *Bedfordshire*. At this time, when *S. Augustin* the Monk was sent by *Pope Gregory* to the Conversion of the Saxons the King, or at least Chief Governour of *Mercia* was *Widia* son of *Crada* who layd the foundations of it in the year of our Lord five hundred eighty five.

13. These were the Kings reigning in *Britanny* when Almighty God from heaven visited it by sending *Apstolical* men to teach the blind Inhabitants the wayes to glory and Happines. And these were the limits of their respective Kingdoms. Which limits not-



withstanding were in continuall motion, varying according to the success, good or bad, of the *Princes* invading, as oft they did, the bounds of their Neighbours. And among these seven Kings, commonly one was most puissant, overruling the rest, who filled himself King of the *English Nation*. Which supereminence *Ethelbert* King of *Kent* at this time enjoyed: to whom the *Word of Life* was first offered; and by him thankfully accepted; as shall consequently be declared.

14. Now since in the pursuit of our History we are to give an Account of occurrences relating to another new Government and Church in *Britanny*, being little concerned hereafter in the affairs of the *Britains* themselves: We will therefore in the following Books denote the succession of times not by the *Britains*, but *Saxon Kings*, in whose reigns they shall happen respectively. And though at this time in the *Saxon Heptarchy* the Kingdom of *Kent* was both the most powerfull, and will for a good space turnish us with most plentifull matter proper to our History: Yet considering that ere long the *West-Saxon Kingdom* will both grow in power, and be very fruitfull in affording richly materials relating to Religion, but especially considering that in time the same Kingdom will swallow all the rest, and reduce the whole Kingdoms into a Monarchy, we will therefore hereafter prefix successively the Names of the *West-Saxon Kings*, beginning with *Celric*, in whose dayes the *Irish Christian Missioners* arrived in *Britanny*, bringing with them the happy tidings of the *Gospel*, joyfully hearkened to in *Kent*, but either not made known, or unwelcome to the said *Celric*, as likewise to his Successour *Cenulf*, and their Subjects the *West-Saxons*.



THE
CHVRCH-HISTORY
OF
BRITTANY
UNDER
THE
ENGLISH-SAXON HEPTARCHY.

III. PART.

THE
THIRTEENTH BOOK.

I. CHAP.

I. CHAPTER.

1. *S. Gregory himself undertook the Mission into England. but was recalled.*
2. *Gr. The Conversion of England falsely and maliciously ascribed to the Britains; and French.*
3. *Queen Aldiberga a promoter of it.*
4. *Other Queens in this age did the like.*



HOSE bowels of Compassion which eighty years ago the sight of a few well taught English slaves had moved in *S. Gregory*, then only a private person, and those charitable designs which on that occasion God had inspired into his heart to

procure the eternall felicity of our Nation, intend all this while to have been little better then ineffectuall wishes, arguments of a good Nature, or a mercitull Christian disposition onely, for which he might expect and obtain a reward and blessing to himself, but with little advantage to us.

2. Yet if a Tradition verified by Authours of no mean esteem, may be believed, even then also *S. Gregory* proceeded further then to wishes; for he is sayd not only to have solicited *Pope Pelagius* to employ able Ministers for reducing into *Christ* told a Nation both in name and a beauty resembling *Angels*; but when the difficulty of the journey, the uncertain event of it, the savageness of the Nations manners, and roughness of their language had terrified all men from the at-

A. D. 595.

Gregory, he himself petitioned for and obtained his dangerous employment, and had proceeded three days in the journey towards Britanny, when the Pope was forced to recall him by reason the City of Rome loudly murmured to be deprived of so excellent and so necessary a person, who was only fit to succeed in the Chair of S. Peter, and to watch over the whole Church.

3. S. Gregory's holy intentions therefore seem'd to sleep till himself was inveiled with power to promote so heroically Christian an affair: and six years were spent in his Pontifical before he could find persons capable of the courage to undertake it. It may be wonder'd that among the British Clergy their temporall losses should work so deeply on their minds, that they should envy heaven to their Conquerors, and that not any should be found among them willing to preach Christ among a blind people to whom he was unknown.

4. But such uncharitableness and unchristian averfeness from the spiritual good of their enemies is obvi'd and condemn'd in the Britains by our Ancient Writers Gildas and S. Bede, as is fully testified by this expression of the latter of these two pious Historians, Among other unexpressibly heinous crimes of his countrymen which the British Historian Gildas describes and deplores in his mournfull stile, he adds this also, that they would never be brought to preach the Word of Christian Faith to the Nations of the Saxons and Angles inhabiting Britanny with them.

5. Indeed if the Britains had undertaken a commission of such a Nature, small success could have been expected: For as hath been said heretofore, the whole Nation both Ecclesiasticks and Laicks, were so cover'd withall force of vice, that such Teachers would have disgrac'd that Holy Truth which they profess'd in words, but renounced by their actions. Therefore the Divine piety, faith same Saint Bede, did not desert his people whom he foresaw, but defin'd far more worthy Preachers to the Saxon Nation, by whom they should be effectually induc'd to believe.

6. Nowwithstanding in despite of such evident Testimonies, a Modern Protestant Historian of the highest rank, without any ground from Antiquity, or any Motive but a hatred to the Apostolick See of Saint Peter, will needs entitle the British Preachers to the Conversion of several of our Saxon Princes, before Saint Augustinus arriv'd from Rome. He had rather acknowledge for the founders and Apostles of the Christian Churches in this Kingdom men by their own Writers defin'd to be enormously cruel, hateful of Truth and lovers of Lies, men whose polluted with luxury, drunkenness, amusements, strifes, contentions, envy and all other vices: in a word such men as provok'd

God to destroy their own Nation, and therefore very improper instruments of the salvation of strangers, then profess any obligation to Saint Gregory, for his virtues and piety only, firm'd Great by the whole Church, a man eminent for his learning, exemplary for his piety, illustrious for his Miracles, and by constant Tradition acknowledged the Apostle of England.

7. Another Protestant Controversist on the same motive of envy will shamelessly ascribe to the French Clergy the greatest share in the Conversion of the Saxons: whereas how slow they were in teaching the true Faith to their neighbours even when some of them desirous of information implor'd their help, we find testified by Saint Gregory, Theodoric and Theobert themselves, and their Queen Brunichilda, Where he acquaints them, that he was credibly inform'd that the English Nation through Gods mercy were in a willing disposition to receive the Christian Faith, but that the French Clergy and Bishops their neighbours were negligent and void of all pastoral sollicitude towards them: And therefore lest the souls of that Nation should perish in eternal damnation, he had undertaken the care to send the bearer of these Letters Augustin, &c.

8. But let it be suppos'd that the Apostles of the Saxons had been British or French Preachers, certain it is they would have been far enough from teaching them such doctrines as these men have publish'd in their Writings: They would neither by their words nor example have taught the Clergy the convenience of wives, or independency on the Government of Gods Church: Nor the Loy to deny due veneration to Gods Saints, to tread under feet their licer'd affes, to demolish Monasteries, to detect vows of Chastity, to renounce Roman Rites, to abominate the Holy Scriptures and Altars, to abjure all cate and charity to the dead, &c. So that whosoever were the Planters of the Christian Faith among the Saxons, such Preachers as Parker and himself are not their Successors, but supplanters of the same Faith.

9. Now whereas Saint Gregory signifies that the Nation of the Angles were willing to embrace the Christian Faith, we cannot ascribe this good disposition in them more probably to any then to the pious Queen Aldiberge, her Bishop Saint Ethelward, and her Christian Family, whose devout, charitable, peaceable and humble lives and conversation could not chuse but recommend the Religion which they profess'd.

10. Particularly Queen Aldiberge had among her own Ancestors a worthy pattern to imitate, which was her Great Aunt, Saint Clotilda, by whose prayers

K. Cel. R. C. A. D. 596.

Send a letter of counsel.

Greg. Hist. lib. 1. c. 13.

II. CHAP.

A. D. 596.

A. D. 596. from A. D. 593.

Greg. Hist. lib. 1. c. 13.

lib.

II. CHAP.

A. D. 596.

and exhortations her husband Clodoveus King of the Franks was powerfully moved to relinquish Idolatry, and with his whole Nation to embrace Christianity, as Baronius declares. Now though Aldiberge's exhortations did not produce to ample an effect on her husband King Ethelberts mind, yet that she effectually concurred to dispose him to hearken to Divine Truth when suggested by one employ'd from a greater authority, and enabled more powerfully to confirm it, seems sufficiently clear from several passages of Saint Gregorys letter to her, in the close whereof he seems to wonder that she had not long before inclin'd her husbands mind to follow that Faith which she profess'd: And however he testifies that after Saint Augustinus coming her diligence and zeal was extraordinary: in consideration of which he uses this expression: We gave thanks to Almighty God, who in mercy has vouchsafed to reserve the Conversion of the English Nation for your merit and reward.

11. And it is observ'd that oftentimes in this age God was pleas'd to use that infirm Sex in the great work of planting his Faith in several Kingdoms. Thus four years before this by Queen Theodinda the Longshanks, who were Pagan or Arian, were brought into the bosome of the Catholic Church. And not twenty years before that, Ingunda daughter of Siebert King of the Franks, and Aunt to this Queen Aldiberge, was an instrument of converting her husband the Spanish Prince S. Hermenegild from Arianism, who became a glorious Martyr.

1. 2. 3 The first Missioners Names: they were Monks.

4. 5. 6. whether Benedictins, or Egyptian.

16 whether the British Monks were of the Egyptian lastins.

THE notice which Saint Gregory had of the good inclination which King Ethelbert and his Saxons had to hearken to the Word of life in all probability came from his Queen. And this no doubt encouraged him to hasten thither a Mission of devout and zealous Priests: whom he chose out of his own Monastery Ad clunum securo, Religium men well known by him to be eminent for learning and piety. These he intrusted with good admonitions, and having furnished them with Letters of recommendation to Princes & Bishops through

whose territories they were to pass, to be assistant to them in so holy a Work, he dismisseth them with spiritual authority to preach the Gospel, particularly advising them in their passage through France to adjourn to their company such as might be helpful to them by their knowledge of the manners and language of the Saxons, little differing from that of the Franks lately converted to Christianity.

2. What the Names were of these first Missioners is not agreed on among our Modern Historians. Baronius affirms that the principal of them were Augustin and Mellitus. Others to Mellitus adjoin Rufus and Ithm. But they have not well distinguished names: for a second Mission, four years after this, was defined by Saint Gregory into Britanny to assist and cooperate with Saint Augustin, when the number of Converts was multiplied: and on that ground the names of the Missioners are confounded. But Saint Bede says expressly that Mellitus a Roman Abbot, went first with Saint Augustin, but was first afterwards for supply, and with him Paulinus and Rufinus. In our authentick Records therefore we find only these Missioners named at the first Delegation, Augustin, Laurence, Peter and Ithm.

3. That these first Preachers of Christianity among the Saxons in Britanny were Religious Monks, in all regards the Prefectures of those which about a thousand years after were violently deprived of their Monasteries, their country, and many of them their lives also for continuing in the same Faith and a Profession of the like austerity of Discipline which they had from the beginning been taught, is a truth so manifest in all our Records, that only Passion can question it.

4. But whether these Religious persons were peculiarly of the Family of Saint Benedict has of late been made a question. Cardinal Baronius was the first who deny'd it, and his principal reason is, because Saint Gregory, out of whose Monastery they came, assumed an Abbot to govern the same Monastery not from Mount Cassin, where Saint Benedict had established his principal Convent, but out of the Province of Salerno, and schoole of S. Equitius.

5. To clear this matter, in which some partiall minds are willing to frame a difficulty, we are to take notice that in those more ancient and devout times the Masters and Instructors in a Monastick life did utterly neglect the continuance and eternity of their names, their principal and only care being employed in cultivating the souls of their Disciples and purifying their affections. Hence it came to pass that the Professors of a solitary austere life, under what Master soever, were

K. Cel. R. C. A. D. 596.

Sam. lib.

Bd. lib. c. 13.

II. CHAP.

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A. D. 595.

and to obtain permission to proceed no further.

3. But *s. Gregory's* charity and zeal for conversion of soules was too vigorous to be disheartened with such vain terrors. If worldly ambition had encouraged the *Romans* to penetrate that remote *Island*, *Christian Charity* ought much more to prevail. If they had a good will to serve *God*, he would not fail to furnish them with strength; and the reward which with a little labour they should obtain would infinitely outweigh all corporeal inconveniences sustain'd for the purchasing of it. With such considerations the *Holy Bishop* condemns their pusillanimity, infills new courage into the mind of *s. Augustin*, whom he sent back, with the authority of *Abbot over* the rest, by whom likewise he sent several letters. One was to these *Missioners* his affrighted companions, in which he earnestly exhorted them courageously to perfect that good Work which through *God's* help they had begun, and not to be affrighted with the speeches of malevolent men, and so deprive themselves of that inestimable reward which remain'd to their perseverance. He requir'd them likewise to be humbly obedient in all things to their *Abbot s. Augustin*; and concluded with a benediction and prayer for a good success of their labours, of the reward whereof he hoped to be a sharer, since his desire was to labour as much as any of them.

4. The second Letter, of which there were four several Copies, was directed to *Palladius*, Bishop of *Truro*, (the place is not named) or *Legatus* of *Truro*, to *Serenus* Bishop of *Mayfield*, and *Ethelwin* Bishop of *Lyons*: to all whom he recommended *s. Augustin* and his associates, who had order to acquaint them with the design of their voyage. And moreover he desired their assistance to *Candidus* a Priest his Precursor for managing certain lands in *France* belonging to the Patrimony of the *Roman See*.

5. A third letter to the same effect was address'd to *Virgilinus* Bishop of *Aster*, whom, after an earnest recommendation of *s. Augustin* and the other *Missioners*, he enjoyns to take care that such rents of the Churches patrimony as his predecessor had for several years receiv'd and kept, should be faithfully confign'd to his *Precursor Candidus*: adding, that it would be an execrable sin, if *Bishops* should deprive the poor of that subsistence, which even *Pagan Kings* would not presume to touch.

6. A fourth letter was directed to *Prasivus* Bishop of *Aix*, in which after thanks for his charity and kindness formerly extended to these *Missioners*, he again recommended them to him. And touching the business of their *Precursor Candidus*, he desired him that in case *Virgilinus* should be unwilling to restore the pensions received, he would ad-

monish him to doe his duty, and also if there were need, he would not deny his testimony concerning the right which he knew the *Roman Church* had to the said *Patrimony*.

7. And whereas one *Arginus*, a *Patrician*, had express'd much favour and charity to *Augustin*, the *Holy Pope* in a fifth letter acknowledges his resentment, giving him great commendations, and desiring the continuance of the same goodness to his *Missioners*, as likewise his assistance in the forsaide business to his *Procuretor*. And moreover to the same effect he wrote a sixth letter to *Desiderius* Bishop of *Vienne* and *Agapetus* Bishop of *Aulun*.

8. Neither did *Saint Gregory* content himself to procure for the comfort of these devout *Travelers* the kindness and assistance of all such *Bishops* through whole *Dioeceses* they were to passe, but moreover by a seventh Letter address'd to *Theoderic* and *Theoderic* Kings of *France*, and an eighth to the *Queen Brunichilde*, he acquainted them more expressly with the true motive of their journey: how through the negligence and want of zeal in the *French Bishops* to communicate the Word of life to the *Saxons*, who even desired it, he was forced to send those pious and learned men from *Rome* into *Brittany* to preach *Christ* unto them. Hereupon he desired their assistance to them, and particularly that certain *French Priests* acquainted with the tongue and manners of the *Saxons* their neighbours might be adjoynd to their company to be their interpreters and cooperators in their preaching. And in conclusion he recommended to them also his *Precursor Candidus*, as before.

9. Thus we see *Saint Gregory* was not sparing of his pains, neither did he neglect any means or opportunity to advance the happiness of our *Nation*: such was his tenderness and bowells of compassion to a poor barbarous people, living at so great a distance from him. For which charity doubles he deserves a grateful memory at least in the minds of all posterity. And yet we find him accus'd as an *Apolline* in the *English note of the Christian Faith*, but *superstitious Ceremonies* as a preacher of doctrines, not *Catholic*, but only *Typical and Pricial*, peculiar to the *Roman Church*. Whereas in his Epistle to the *French Kings* he professes that their *Kingdom for the rectitude and integrity of the Christian Faith was conspicuous through the world*: Which he would never have said if the *Roman Faith* had been in any thing differing from theirs; and much less would he have desired the assistance of *French Priests* in the *Mission*, unless they had agreed both in Faith and Discipline with the *Roman Missioners*. But *Almighty God* judg'd much better of *s. Gregory's* endeavours: otherwise he would not have confirm'd the *Doctrines*

taught

A. D. 597.

taught by those holy *Monks* sent by him with so many and great miracles, as shall presently be shew'd. A sad consideration whereof ought to have prevented these cruel enforcements of *s. Gregory's* Charity, which till a thousand years were pass'd, no mans tongue or pen durst presume to cast upon him.

10. The *Holy Abbot s. Augustin* thus encouraged by *s. Gregory*, and moreover fortified by such earnest recommendations, fortified by the same effect he wrote a sixth letter to *Desiderius* Bishop of *Vienne* and *Agapetus* Bishop of *Aulun*.

IX. CHAP.

1. 2. 3. *s. Augustin*, &c. arrive in England in the Isle of Thanet.

4. *s. Augustin* writes to K. Ethelbert: His kind Answer: and coming to them: Their Conversation.

5. 10. The Kings kindness to them.

11. 12. &c. The manner of their life.

A. D. 597.

1. A Free much labour willingly undertaken for *Christ*, *s. Augustin* and his companions, which with the *French Interpreters* amounted to about the number of forty, with *God's* blessing took land in *Brittany* in the year of Grace five hundred ninety seven.

2. The place where they landed was the same where formerly the *Saxons* had aborded, to wit the Isle of Thanet: which is thus described by *s. Bede*, On the Eastern coast of *Kent* is seated an Island called Thanet, no very small one, containing according to the English estimation six hundred families (or Manes, or Hydes of land, each Hyde consisting of about one hundred acres.) Which Island is divided from the continent by the River *Stur*, above a quarter of a mile broad, and which is fordable only in two places. Here the servant of *God*, *Augustin* with his companions, almost forty persons first landed.

3. Some *Authors* have more particularly mark'd the place where they first descended from their ship, for thus writes *F. Clement* *Rhymer* from *Spirit and Spiny*, *s. Augustin* with his company took land in the Isle of Thanet in a place called *Ratburg*, where the *Holy Father* quitting his ship feet his feet on a certain stone, which as it had been clay, received the impression of his feet. For which reason the same stone was kept and lay'd up in a Chapel founded to his memory. This *Ratburg* I suppose signifies the flower of *Ratburg*, called by the *Saxons*

cl. 10. 11. 12. 13. 14.

cl. 10. 11. 12. 13. 14.

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Ratburg and *Ratburgum*, now *Richburn*, seated over against the *Island*.

4. As soon as they were come to Land, *Saint Augustin* directed messengers to *King Ethelbert* to acquaint him that himself and companions were come a long journey from as far as *Rome*, to preach to him and his subjects the true *God*, in whom if he would believe he should not fail to attain eternal felicity. We may reasonably believe that *Ethelbert* after so many years conversation with his pious *Christian Queen Aldberge* was not utterly ignorant of the Substance of *Christian Religion*: Therefore he did not reject this offer, nor command the new arrived *Strangers* to be driven from his Coast, but courteously required them to stay some time in the place where they landed, till he could find leisure to hear and answer their *Messengers*. In the mean time he gave orders that all things necessary should be provided for their entertainment.

5. Not long after, the *King* with great humanity went himself into the Isle of Thanet to visit his *New Guests* come out of another world. There placing himself on a Seat in the open air, he commanded they should be call'd before him, but first admonishing them that the Religion of his country from an ancient *Prophesy*, forbade him to converse with such as they, under any roof. The true reason was, because he was taught that within-dores he was more obnoxious to fascination, or witchcraft.

6. The manner how *s. Augustin* and his company first address'd themselves to the *King* is thus described by *s. Bede*, They came, faith he, clad in white robes and pure from *God*, not (as the Idolatrous British Priests) trailing in Diabolical incantations. For instead of an *English* name of them, carried a Silver Cross, such the image of our Saviour painted on a table, and in the way *Sung* Litanies, and prayed earnestly by our Lord for the eternal salvation of themselves and those for whom and to whom they were come. Yet this devout behaviour is by some factious *Scholars* called a superstitious *Presumption* full of *Roman* van Ceremonies.

7. Being thus arriv'd in the *King's* presence *s. Augustin* after mutual Salutations and respects, inform'd him more fully in the Motives of his journey, by whom and for what end he was sent: He shew'd him the vanity and perniciousness of that Religion wherein he had been bred, that Idolatry was the invention of Devils to destroy souls: That to free the world from such ignorance and misery, *God* had sent his only Son to preach the only saving Truth and to preserve the souls of those who believed in him from the Devils malice and eternal damnation: For which end he willingly suffic'd himself to be nay'd on the Cross, &c. to dye an ingominous and tormenting death, that he might be a Sacrifice to propitiate *Gods* wrath for the Sins of the

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world. This heavenly Truth he and his companions were come to declare to that Nation, &c.

8. After that *s. Augustin* had to this effect made known the occasion and causes of his voyage, *King Ethelbert*, who had been very attentive to his speeches, remained some space in great thoughtfulness of mind. Comparing the Religion now proposed to him with his former Superstitions, he could not but acknowledge the advantage which Truth and *Widnes* carryes from *Vanity* and *Impurity*: But on the other side it seem'd to him to be an unbecoming thing for a prudent man and a Prince suddenly to give a publick testimony of inconstancy and raffines in deserting the Rites of his *Ancestors* and Religion of his Country. At last therefore conceiving that it became his dignity not to give a sudden resolution in a matter of so great importance, his answer was, that he took kindly their charity to him and his people, neither did he mislike the proposals they made him: but for a better satisfaction to him self and others, he would take convenient time to deliberate.

9. After this he invited them to his principal City of *Canterbury* (Dorobernia) where he designed a commodious dwelling for them, withall commanding provisions to be made and supplied to these New-come strangers that nothing might be wanting to them. But the greatest grace conferred on them was a free permission to preach *Christian Doctrine* in the same City, not forbidding any of his subjects to hearken to their Sermons and become *Converts*.

10. Such humanity in a *Pagan King* filled *s. Augustin* and his Associates with great comfort, and hope that God would give a large benediction to their journey. Thereupon they thankfully accepted the *King's* offer of repairing to the City, whither they went in the same order as they first came to the *King*; and at their entrance into the City and *Manston* desired for them, *faith Bede*, with constant voyes they sang the *Litany* we beseech thee, *Lord*, in mercy turn away thy fury from this City, and this thy Holy house. *Alleluia*. Thus the Holy Cross once more took possession of the place from which it had been banished: and thus the oraculous speech pronounced by *s. Gregory* began to be accomplished, that *Alleluia* should be sung in that *Pagan* country.

11. Let us now observe how these *Holy Missioners* employed their time. Of this the same *s. Bede* will inform us. That as soon as they were entered into the *Manston* which the *King* had given them, they began to imitate the Apostolick life of the Primitive Church by attending to assiduous prayers, watching and fasting, by preaching the word of life to all they could, by despoiling all worldly things, as if they belonged not to them, by receiving from their Disciples only such things as were merely necessary for their

subsistence; by practising themselves according to the precept which they taught others; and lastly by having minds prepar'd to suffer any adversities, even death it self for that Truth which they preached. Inasmuch as not a few holding the simplicity of their innocent lives, and admiring the sweetness of their celestiall doctrine, believed and were baptis'd.

12. The same *Antioch* further declares that the Church of *s. Martin* deputed for the *Queens* devotions, as hath been said, was the first publick place where they met together, sung, pray'd, celebrated Masses, preach'd and baptis'd; till after the *King's* conversion they received a great liberty to preach and build Churches every where.

13. Here we may see what manner of entering these our Apostles had among us, and how they turn'd us from *Idols* to serve the living and true God. Neither was their Gospel in speech only, but in power, and in the Holy Ghost and a plenteousness of his Gifts and miracles, as shall be shew'd. The Preachers are *Martyrs*: they are sent by the authority of the Bishop of Rome; they carry the banner of the Holy Cross, and the Image of our Saviour before them; they celebrate Masses; they work miracles: For all which they are honour'd, their memory is precious through all Gods Church almost a thousand years together. But now one *Apostle* Munk can perceive a great part of *Christians*, that it was not *Christ* which these men preach'd: One *Calvinistical Bishop* dares call these men *Apostles* to the English not of the Christian Faith or Word of God, but of *Roman* ceremonies and Rites, who taught them to become not *Christians*, but *Romanists* and *Papists*. To such blasphemous accusations as these no answer ought to be given: *Quia melius est committere iudicium gentium quam seminare men.*

V. CHAP.

1. 2. MANY CONVERTED.

3. 4. S. AUGUSTIN GOES TO ARLES TO BE ORDAINED BISHOP: AND WHY.

BY the life and preaching of these *Holy* men no small number of *Converts* were gathered to the Church, which were baptis'd on the day of *Pentecost* in the fore-mentioned Church of *s. Martin*. But shortly after far greater multitudes follow'd their Example. Whether *King Ethelbert* was one of those then baptis'd, does not expressly appear in any of our ancient Records.

2. That which *s. Bede* relates touching him in particular, is thus express'd: Among whom *King Ethelbert* was much delighted with the purity of these *Saints* lives, and with the comfortable sweetness of their promises, the

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truth and certainty wherof they confirm'd with many evident miracles: so that in the end he also believed and was baptis'd. After which very many others daily began to flock together that they might hear the word of God by which they were prepar'd to relinquish their Gentile Superstitions, and to unite themselves to the holy Church of *Christ*. Which the *King* perceiving, he much congratulated their Faith and Conversion, and embraced them with more ardent Charity, as being fellow citizens with him of the Kingdom of Heaven: but yet he compell'd none to the profession of Christianity. For he had learnt from the Teachers and Antiquaries of his forefathers, that the service of *Christ* must be voluntary and not by compulsion.

3. *Saint Augustin* seeing a harvest so plentiful and ripe, according to the instructions formerly given him by *Saint Gregory*, went back into France, there to be ordained Bishop: because besides the power of administering Baptisme, the other sacrament of Confirmation was requisite, by which these tender plants might be strengthened in the Faith. Which Sacrament could not be administered but by the hand and power of a Bishop. This is testified by the same *Saint Bede*, saying, In the mean while the man of God *Augustin* went to Arles in France, where by the Arch-bishop of that City *Ethelric* (or rather *Virgilus*) he was consecrated Arch-bishop of the Nation of the Angles, according as he had receiv'd commands from *Saint Gregory*. This was performed the sixteenth day before the Calends of December, faith *Sir H. Spelman*.

4. It may be demanded why *Saint Augustin* should receive his Episcopal consecration from the Bishop of Arles the furthest distant from him in France, and not rather from the Prelat of Lyons, or some other nearer to Britanny? The reason hereof doubles, because such a prerogative belonged to the Church of Arles, which *Saint Gregory*, who was most observant of Ecclesiastical rights, would by no means infringe. This prerogative that See challenged and enjoyed, because that was the first Church in those parts which had received a Bishop, *s. Trophimus*, ordained by the Apostle *s. Peter* himself, as appears by an Epistle of the Bishops of that Province to *s. Leo*, in which they justify their rights and privileges of Ordination, against the pretensions of their neighbour Church of *Fiorenza*.

5. It was a great prejudice to the New Saxon Church that the year before *s. Augustin* coming into Britanny the Holy Bishop *Saint Asaph* Succellour to *s. Kenigern* in the Bishoprick of *Elwy* in Wales, should dye: as likewise *s. Columba*, the same year that *Saint Augustin* arriv'd: For doubles the authority and piety of two such eminent Saints, would have prevented the contentions and pendency of the British Bishop, which follow'd.

III. Part.

VI. CHAP.

1. 2. St. Augustin consecrates an Idol-Temple near Canterbury into a Church, dedicated to S. Pancrace.

6. A prodigy caused by the Devil there against S. Augustin.

7. 8. He builds a Church and Manstery to Saint Peter and Saint Paul near the City.

9. And another in the City to our Saviour.

10. He places a Suffragan Bishop in the Church of S. Martin.

1. *Saint Augustin* having been consecrated by *Virgilus* Arch-bishop of Arles, returned into Britanny in the year of Grace five hundred ninety eight, where he was received by *King Ethelbert* with greater reverence, then before: who assign'd to him an Episcopal See in the same City: which he afterwards enriched with great possessions, as *s. Bede* testifies.

2. This New Episcopal Church was not that of *s. Martin*, where the *Queen* was formerly wont to pray: But it was a Temple anciently frequented by the *King* which he was a *Pagan*, and was situated in the midway between the Church of *Saint Martin* and the walls of the City. In this Temple, after it had been purified from its former Superstitions and the *Idol* cast out, *s. Augustin* consecrated to the honour of *s. Pancratius*.

3. Concerning which Church, *Sir H. Spelman* in his Councils furnishes us with this Extract out of an ancient Manuscript of the foundation of *s. Augustin's Manstery* in *Canterbury*. *Augustin* being ordain'd Bishop returned into England, and was received by the *King* and people with all becoming solemnity: and by the same *King* grant obtain'd an Episcopall See in the City of *Canterbury*, which was the Primatall Church of the English Nation. The pious *King* himself undertaking the Patronage of that Church, did triumph through it, confirming him the President of his Metropolis, whom before he had received as a poor stranger. Neither did he only make him a spiritual Watchman over his City, but his whole Dominions also, translating the throne of his Kingdom into a Pontifical Seat, and his Royal Court into a Church of *Christ*.

4. Too moreover to show that he had part off the old man with his *idols*, and part in the New, by the wholefom advice of his blessed Bishop he caus'd that *Idol* temple, seated Eastward from the City between the Church of *s. Martin* and the wall, in which he had off, according to the rite of his superstition sacrific'd to Devils and not to God, to be purged from the pollution of

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Churches and Monasteries, &c. will not permit *S. Augustin* absence so soon. It is not therefore to be doubted but that this solemn Baptism was celebrated in the Kingdom of *Rouen*: and the mistake of many of our Writers is grounded on the confounding this Baptism with another, as (solemn perform'd by *S. Paulinus* in the seventh and twentieth year of the following Century, whose said, *laid S. Bede*, you were in the said River of *Souale*, in which he baptiz'd many thousands, because *O. ratories and houses could not be built in the first beginnings of that Church*. Therefore *Camden* writing concerning that River of *Souale*, says that it was call'd *Hely* from *S. Paulinus* baptizing in it more than ten thousand men, of all nations and children, in one day.

VIII. CHAP.

1. *S. Augustin* sends to Rome for a Supply, &c.
2. *B. Gervinus* too sharpe Censure of *S. Augustin*.
3. *K. Ethelbert's* writings.

IN the year of Grace five hundred ninety nine *S. Augustin* being so plentifully a harvest, and hoping for a yet greater increase if more labourers were sent to cultivate the ground, resolv'd to acquaint *S. Gregory* with the present state of affairs. This respect his duty required from him: For such an account of their stewardship had *S. Eusebius* and *Damasius* given to *Pope Eleutherius*; and the like was afterward done by *S. Patrick*. In conformity therefore to such good Examples *S. Augustin* directed to *Rome* *Laurentius a Priest*, and *Peter* design'd Abbot of his New Monastery to assure *S. Gregory* of the well-fare of his children, and the great hopes of a good successe of their Mission.

2. Withall he made a request for a fresh supply of New Missioners to assist them in the dispensation of Divine Mysteries, considering the great obsecure of those which dedicated in Instruction: to comply with all which exceeded the power of those few labourers already employ'd. And lastly for his own information, and enablement to govern as became him the infant Church of the Saxons, so as to give no offence nor advantage of calumny to the British Clergy, which no doubt attentively bent their eyes upon his actions, *S. Augustin* propos'd certain Questions and difficulties to *S. Gregory* desiring his resolution of them. What these particular Questions were will appear when *S. Gregory* answers comes.

3. For the present we will only take notice of a somewhat confident Censure which *Presbyter S. Gervinus* has given of *S. Augustin* on this occasion.

Augustin, faith he, was perhaps no ill man, but his ignorance was shewn fully, as appears by the Questions propos'd by him to *S. Gregory*. But he might have considered, that those Questions principally regarding outward Ages and Jurisdiction, which Ages were not altogether uniformly practis'd at *Rome* and in *France*, &c. It was necessary in a tender Church as this was to take care and circumspection about matters, which otherwise were not of so great Importance. However the Character which *S. Gregory* from Knowledge and experience gave of *S. Augustin* deserves more to be regarded than *S. Gervinus*: which Character is contain'd in an Epistle written by that Holy Pope to *King Ethelbert*: Our most Reverend Brother and fellow-bishop *Augustin*, faith he, is a man very learned in the Rule of Monastic Institution, full of the science of the sacred scriptures, and through the Divine Grace eminent in godly words and virtues.

4. *John Pitt* testifies moreover that by the same Missioners Letters were sent to *King Gregory* from *King Ethelbert*, whom he reckons among the ancient Illustrious Writers of *Brittany*, because there were extant, besides a Treatise call'd Decree of Judgment, a Book of Epistles written by the same *King S. Gregory* and *S. Augustin* at this Antient collects from *S. Bede*.

IX. CHAP.

1. *St. Gerv. The Gifts, Miracles, Translation &c. of S. Ivo.*

WITHOUT interrupting the order of the Gifts of *S. Augustin*, the next of which regards *S. Gregory's* Answer to his Letters and Requests, which will not arrive till this year of our Lord five hundred by pass We will here interpose the Gifts of two Saints: the one a stranger but dying in *Brittany*; the other a *Briton*, but dying beyond seas: and of both the death had been consign'd to this year.

1. The first was *S. Ivo*, concerning whom *Camden* thus Writes, *The River Sige* being ready to enter into *Cambridgeshire* pass'd by a narrow hand some enough and well inhabited, which in the Saxon tongue was anciently call'd *Slope*, but now *S. Ivo* from his *Prefect* Bishop, who about the year six hundred, travelled through *England*, and every where left a sweet odour of his Sanctity, carefully saving the word of God where he pass'd, and at last left his name to this Town where he ended his life. From whence notwithstanding the Monks of *Ramsey* shortly after translated his Body thither. This was a very rich Monastery seated among the Fens about sixteen miles distant from thence.

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3. More particularly concerning this Saint, we read in *Cassiodorus*, *Flavio*, *Marcellino* of *Worms* and *Malmshurien*, that he was born in a City of *Perusia* call'd *Francone*, that his Father was a Prince there named *Domitius*, and his Mother *Marcella*. That his only Brother *Athanasius* lived an Ecclesiastical life in a certain wood, and was a Prophet for Miracles. That *Ivo* was created Bishop in the town where he was born, and not long after translated to the Archbishopship of the City *Astensis*: which See he governed with great Sanctity and prudence, till a terrible famine so desolated the Country that Parents were compelled to devour their children. By reason whereof *Saint Ivo* with eleven more devout companions, *Joseph*, at last came to *Rome*, where by the advice of the Pope they sever'd themselves: and *Saint Ivo* by Divine assistance, together with his Nephew *Subimus*, his kinsman *Isidorus* and some others, came into *Brittany*. Where he spread the Gospel wherever he came, and afterward went over into *France*, where yet he could not be perswaded to abide long, though the king and people express'd all kindness and respect to him: but re- turned into *Brittany*, and to his death remained in a seven call slope at three miles distance from *Hamington*, serving God all his days in watching, fasting and prayer.

4. The occasion of the Translation of his body from thence, is by the same *Authors* described after this manner, His sacred body remained several ages in the place of his buriall, inasmuch as his Memory was left in that place: but at last in the year of Grace one thousand and one, a certain husband man as he was plowing the ground light upon his Tomb, which being taken up and opened, the Body of a Bishop in his Pontificall ornaments was seen in it. Whereupon the Rector of that village, call'd *Elnartha* Monk, being sent for, they with his advice carried the Body into the Church, and with great reverence placed it near the Altar. The night following the same Bishop *Ivo* appeared in a very reverend form and with great brightness to a Carpenter call'd *Elfrid*, and told him who he was: commanding him to signify to another *Ednoth* Abbot of *Ramsey* that he should translate him and his companion *bishops* from thence to his Monastery. But the poor man not having the boldness to relate this vision, he appeared to him a second time requesting the same commands: which he still refusing to perform, at the third apparition the Bishop, smitten on the face with his Crozier, telling him that the pain of that stroke should remain, till he had performed what had been enjoyn'd him: The man awaking presently after, found a great pain in his side as if a sword had pierc'd it.

5. *Thurwarde* compelled to declare his vision to the Abbot: which vision as he had done he was free from pain. But the Abbot would give credit to what the man told him, but calling him down and said, *Thou shalt we translate and venerate the abbot: I know not what color?*

The night following the Holy Bishop appeared to the Abbot, and said, Rise quickly, for I whom thou scornfully call'st *Cobler*, have brought thee here a pair of boots that will last a good while. These thou must put on, and new for my self. Having said thus he seem'd to draw in his legs a pair of boots, with care to make them fit, smooth and hand som. Presently the Abbot waking felt such horrible pain in his legs, that he was not able to walk or stand. And fifteen years did he remain in this infirmity.

6. By this Miracle the Sanctity of the Holy Bishop was approved: whereupon his sacred body was translated to the Monastery of *Ramsey* on the fourth of the Ides of June: To whose honour the Abbot *Ednoth* built a Church: in which he placed his Tomb after such a manner, that half of it appeared within, and half without the wall, so the end that a fountain of water which flow'd thence might be ready for the use of every one who came in devotion, whether the Church was shut, or not. Which Water by the merits of the Holy Bishop had the virtue to cure many diseases.

7. One great Miracle wrought there shall not be omitted, because the Relator protests himself an eye-witness of it. I myself saw, faith *Malmshurien*, what I shall now relate. A certain Monk languish'd a long time with a Dropsy. His skin was strangely swollen, and his breath so noxious that none could approach him: and his death was so expected that he thought he could drink whole barrels. On a time by an admonition received in sleep he went to *Saint Ivo's* Monument: where after he had taken only three draughts of the water, he cast up all the superfluous humours within him. The swelling of his belly presently fell, and his thighs lost their former withered leaness. In a word he was restored to perfect health.

8. As for the Abbot *Ednoth* though the infirmity and pain in his legs continued till his death, yet for a sign that his fault was pardoned, seven days before he dy'd the Holy Bishop *Ivo* appeared to him in great glory, and said, The time is now at hand when thou shalt perceive that the pains I have inflicted on thee will prove a remedy to procure thee eternal rest. Prepare thy self therefore, for seven days hence I will come and deliver thee from the prison of thy body. And it fell out accordingly.



IX. CHAP.

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X. CHAP.

1, 2, &c. The Gifts of S. Paul de Leon.

1. **T**he same year likewise is mark'd
with the happy death of *S. Paul*, a
knight of the holy *Bishop of Dole*. Con-
sideration whom we find in the Gallican Mar-
tyrologie publish'd by *Andreas Samsjun*. That his
was one of the Companions of *S. Samfion*. Thus his
Father's name was *Perfus*; and that he was a
Scholar to *S. Ilmar*, both in wit and industry
exceeding all his companions: Being very young he
was prevented with many Graces of Gods holy
Spirit: and thereupon fearing lest he should be
tempted with vain glory, he was at the age of fifteen be-
retir'd into some solitary place, where building up himself
in Oration and a Cell, he lead there an Angelical
life. Thus growing every day more rich in
merits, when he was arriv'd at mature age, he
was compell'd to accept the dignity of *Presbity* Office,
which he adorn'd with the splendour of his
Sanctity. The same whereof being heard abroad
he was sent for by King *Marcus*, (whose name he
fame with *Malow of Maglo*) (whom he was
together with his people he convert perfectly in-
structed in Christian Faith, and Christian Law, to which
he had long been converted.

2. After the death of the Emperor, by the adumbration of an Angel, he retired into an Island on the Coast of Brittany called *Arctus*, where he brought many Infidels to the heavenly Light of the Gospel, where likewise by divine vertue he flew a man from Dragon. After which the Prince of that Region called *Vinturux* (or *Vithurux*) offered him a Bathropick, which he with a refulgent humility refused. Notwithstanding he was with a proud flatter circumscribed by him. Being sent upon certain pretended affairs to the King of the Franks, he carried with him private letters, referring the King to his early belief in the Religion of Christ, which he received with great reverence, but withall compelled him to accept the Bathropick, which he had refused, so which he was Canonically ordained by three Bishops. The See of his Bathropick was by the Kings desire feild as *Lean*, to which he was welcomed by all the people with wonderful joy. And this sublime office he administered with admirable facility and gallant prudence to his death. He lived by his sanctity many years after he was feild, and was canonized by the success of the efficacy of Flcury by the conversion of the incensured of the Normans: where it was a long time held in great veneration.

3. The *Autobiography* of his life in the *Bibliothèque de Fleury* relates how he quitted his *Bishoprick* three several times, but was forced to resume it upon the death of his Successors. But at last when his strength was evened, *quize* years, he ordained one of his Brethren, named *Cotomerin*, *Bishop* in his place, a certain noble Prince called *Ismael* being present, who

came thither to recommend himself to his prayers. And this being performed, he retired himself into an Island called Batha, where he spent many years governing a great Congregation of Monks, and at last happily concluded his life being more then a hundred years old. His Church is from him to this day called *Saint Paul de Looz*.

4. We read in *Capgrave* how this *S. Peter* on a time visiting a *sister* of his who devoutly served *God* in a *Cell* seated near the *Sea* on the *British shore*, at her request he obtained of *God* by his prayers that the *Sea* should never swell beyond the bounds marked by her by placing a row of stones. By which means the sea was restrained the space of a mile from his usual course: and continued so to this day.

XI. CHAP.

1. 2. &c. S. Gregory sends new Missioners with Letters and presents to several persons.

1. **T**HE Messengers sent by *S. Augustin* to *Rome* staid there a full year : which delay it seems was caused by the difficulty of finding a sufficient number of able labourers to cultivate our *Lords Vineyard in Brittain*. At length in the year of *Grace* six hundred and one *Lawrence* and *Peter* return'd accompanied with twelve others to assist them in the founding of the *Saxon Church* in our *Island*, the principal of whom were *Mellitus, Iustus, Paulinus* and *Ruffinianus*, all of them *Monsks* and Brethren of the same *Institut* with *S. Augustin*.

2. These devout *Missioners* were, as the former, by *J. Gregory* recommended to *Princes* and *Bishops* residing in the *City* through which they were to passe, or were not far distant from their way. *One Letter* exemplified in several *Copies* he directed to *Serenus Bishop of Marcellis*, to *Mennas Bishop of Thelence*, to *Lupus Bishop of Chailion on the Saone*, to *Agilne Bishop of Muri*, and to *Simplicius Bishop of Paris*; all whom he entreated to assist these Religious Monks with their charity, that they might not be hindered from a quick dispatch of their journey, so beneficial to the *Church of Christ*.

3. Another letter was written by *Saint Gregory* to *Siagrim* Bishop of *Aurun*, in which he highly extolls his kindness exhibited lately to *S. Augustin*, desiring the like to their fellow-Missioners: And to testify his tender affection to our Nation, which he shew'd by a gratefull resentment of benefits conferred by *Siagrim* on the *Pastours* of it, he in requital honoured this Bishop with an *Archiepiscopall* Pall, giving him withall the

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next place to his Metropolitan the *Arch-bishop* of *Syria*, ordaining that the rest of the *Suffragan Bishops* should take place according to the priority of their *Ordination*. *S. Gregory* further enjoineth the *Laid Bishops* to attonable a *Synod* for the rectifying of abuses. *Etc.*

4. A third letter the same *Holy Father* wrote to *Eleutherius King of the Franks*; wherein he having magnified him for his piety and piety, commending the *Church* of *Rome*, he recommended to his faith and charity these devoutest travels, assuring him of a great reward for his labors for his *Charity*. But withal he notices that in that Kingdom *Holy Orders* and *offices* were dispensed not according to the merits of persons, but gifts: *Whereupon* he seriously enjoins him to take order that the abominable vice of *Simony* may be totally repressed: by a *Synod* of *Bishops*.

38. He directed a *fourth Letter to Bruni-
da Queen of the Franks*, in which after
his humble thanks given her for her favour and
the favour formerly afforded to *S. Angustin*
and acknowledged by him and the *Minky* his
companions : He tells her that the same
her Christian Charity could generally ac-
quaintance in others, but not in him, who
frequent experiments befoared had
proofs of her piety. He signifies his wish
how the *Faith of Christ* might be
my, saying that he was *instructed* by many *Miracles* :
that he might promise her *Self* a great con-
fession in the reward of so heavenly a work
the *Conversion of that Nation*. And in con-
fession he recommends the *Minky* accom-
panying *Lauritus a Presti* and *Melitus*

6. These Letters were distributed by the devout *Menks* in their way towards *Jerusalem*: Where having arrived they presented first to *Gregory* the one *Letter to his Mother* (or *Abba*) being of *Ken*: Wherein congratulating him for his the great mercy extended to him by *Almighty God* in his conversion: seriously exhorts him by the example of *Emperour Constantine*, to demolish *Idols*, to *Preach* *Christianity*, and zealously to promote *Gods* among his Subjects, both by exhortations and examples of purity of life: warning him that besides the glory he will receive from *God* for his piety, he shall gain above all his *Angels*, the favour of *God* for his piety, and the most terrible exaltation before the *Princel of God*: for more zealous he shall be to blot out sins of his Subjects by contributing to faith and Sanctification, the more account will he render of his own sins. This he feruently exhorts him willing heare, devoutly to practise and Rudioiously keep in mind the good advices and tells which shall be given him by his *Angels*, a man learned in many Languages and experienced in the knowledge of the *Hebrew* Language: He will direct him to hear his *Angels* will, nor say he hear his *Angels* will.

for him and his kingdom. Moreover the Holy Pope forwarning him of the great changes and calamities, which our *Sanctissimus* hath foretold shall happen before the end of the world, exhorts "him not to be troubled or flaken if such things should come to passe in his kingdom: but to make that good use which our *Lord* expects from us by giving us these *Signs* of his coming: which is to expelle our carnalities and concupiscences, by preparing them with piety and abstinence to meet our *Lord* heartily, when he shall come." In this conclusion he signifies to him that he shall see some few *small prentes*: which yet no doubt will be under valedictio when they come from the benediction of *S. Peter*.

7. What these gifts were which St. Gregory sent to King Ethelbert, though not particularly expressed in this letter, it will be evident from other letters of his to Princes and Bishops, which we may find them expressly nominating. Thus in a Letter to Regemund King of Spain, he thus writes, *I have sent you a new golden vessel, in which the Apostle James the Greater, sent you, is contained, which may perform as much for you, as the vessel which I have sent you, which is the same vessel which bound the neck to the suffering Mary Magdalen, may last you, from all your sins. I have likewise committed to this vessel, to be preserved for you, the bones of the holy Apostle James the Greater, the bones of our Lords own Cross, and likewise the bones of St. John Baptist, by whose intercession you may receive comfort from our Lord while you are still a runner here.* In other Letters of his which he has sent him, he writes, *I have sent you the bones of him sending glory to the world, St. Maximianus Bishop of Arabia, who thought it worthy to follow our Saviour to send an Abbot Candidus as his*



CHAP.

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XII. CHAP.

1. 2. 3. *Saint Gregory's Advice to Saint Austin touching the Miracles wrought by him.*
 4. 3. *His Answer to all the Questions propounded by him.*
 9. 10. 11. *Within what Degrees of Conjugality Marriage is forbidden.*
 12. 13. *S. Gregory censured by Catholics for his Indulgence herein to the English. His defence of himself.*
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 17. 18. *London why no Metropolitan See.*

Greg. M. L.
Epiph. 58.

TO S. Austin himself S. Gregory sent besides a long Letter, in *Answer* to several *Questions* propounded by him. In this Letter he first expresses the incomparable joy which the News of his happy Journey and the blessed Effects of his Employment had caused, not only in himself, but all *Rome* likewise. Next taking notice of the Miracles which in confirmation of the Faith God had wrought by him, he uses this Expression, *Notwithstanding in this celestial Gift, there is some thing which together with great joy ought to cause likewise great fear.* For I know Almighty God by thy charity hath shown great Miracles among a Nation chosen by him. So that it is necessary that considering so great a Gift of heaven whilst thou receivest it as thou shouldst fear, and whilst thou fearest thou shouldst rejoyce. The argument of thy joy must be for the English Nation by thy own Miracles drawn to a participation of sacred Grace: And of thy Fear, lest among the Wonders wrought by thee, thy mind naturally inform, should be lifted up to a presumption of its own works, and by this means whilst it is raised up by a view of things without, it should within fall by vain glory, &c.

1. To reprove therefore all motions of presumption and self-esteem in him he represents the Example of *Moses*, who after so many stupendous Miracles wrought by him, after such inestimable favours received from God, yet for one act of distrust committed thirty eight years before, he was forbidden to enter into the land of *Promise*. He adds withal, that Miracles are no sign of divine Election, since our *Saviour* says that in the last day Many shall say, Lord, in thy Name we have prophesied, cast out Devils, and done many Miracles: But I will say to them, I know not who you are: Depart from me all ye workers of iniquity.

2. Notwithstanding lest Saint Austin

should suspect that S. Gregory wrote thus from any information given him of his vanity and pride, he adjoins these words, *Thou shouldst know thyself, because thy desire is not the mind of any Disciple should be abased by humility. But without let this thy Humility may be deprived of its confidence. For a sinner have a most certain hope that by the Grace of our Omnipotent Creator, and Redeemer Jesus Christ, thy sins are already forgiven; and for that reason thou art chosen by God to be an instrument by whom others also should attain to the forgiveness of their sins. Neither shalt thou hereafter have any cause to mourn for the guilt of thine own sins, who art diligent to cause joy in heaven for the conversion of many sinners, &c.*

4. This is the substance of Saint Gregory's Letter to S. Austin: to which we will add the summe of his Answer and resolutions to several *Questions* which S. Austin had propounded to him, and which relating to the State of the English-Saxon Church, Saint Bede thought expedient to record at large in his History.

5. The first *Question* was, How Bishops ought to converse with their Clergy: And how the Objections and Ecclesiastical Revenues ought to be distributed? To the first part he refers him to the instructions given by *Saint Peter* to *Timothy*. To the second, he acquaints him that according to the custom of the *Roman Church*, and the injunctions thence given to all Bishops, the Revenues of the Church were divided into four equal parts, of which the Bishops was to receive one, for maintaining his family, and keeping hospitality: A second was to be distributed among the rest of the Clergy: The poorer were to have a third: And the fourth was to be expended on the Church and other Ecclesiastical buildings. Notwithstanding he advised S. Austin who had been brought up in *Monastical observance*, whilst the English Church was yet tender, to imitate rather the conversation of the *Primitive Church* at *Jerusalem*, in which all things were common, neither did any one call that which he possessed, his own.

6. The second *Question* was, Whether Clergy who had not the Gift of Continence might marry? In that case, whether they ought not to return to a *Secular State*: The answer was, that such Clergy as were not advanced to *Sacred Orders*, might take wives: and for that were not to be denied their *Stipends*. But withal they were still to be subject to the Ecclesiastical Rule, to be diligent in reciting *Psalm*, and to be examples of virtuous living to the *Lay*. Hereto he advised that whatsoever remained of the Church revenues unemployed, was to be employed in pious works and Charity.

7. The third *Question* was, Since the *Roman* and *Gallian Churches*, though agreeing in one Faith, yet had diverse rites and customs in celebrating *Mass*, &c. to which of

these

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these he should conform? The Answer was, that he would not so oblige him to the *Roman* practices, but if any where else he met with any observance which he thought would be more acceptable to God, he should conform thereto. (So far was Saint Gregory from deservng that imputation which *Præfates* charge him with, that he was to the Saxons an Apostle not of Christian Faith, but Roman Rites.)

8. The fourth *Question* was, What punishment was to be inflicted on such as stole any thing belonging to the Church. The Answer was, that punishments were to be varied according to the qualities of Offenders: for such as stole out of mere necessity were not to be so severely punished as others. Some therefore were to be punished with stripes: others with pecuniary mulcts, &c. But in all punishments, severity was chiefly to be regarded, not revenge or fury: Since the only end ought to be the amendment of the offender that he may avoid hell-fire. Particularly in restitutions and pecuniary Mulcts great care was to be had that the Church should not entreat its gains by the wickedness of Offenders.

9. The fifth *Question* was, whether two Brothers might marry one Sister far removed in kind from them? The Answer was affirmative, since nothing in Scripture forbids it.

10. The sixth *Question* was, To what degree of conjugality may Christians contract marriage. The Answer was, that though the Civil Law permitted coulen germs to marry, yet the Ecclesiastical Law forbade it, and experience shewed that the offspring of such marriages do not prosper. Therefore such as are removed in the third or fourth generation or degree, may lawfully marry. But to marry ones *Stepmother* is abominable, for that is to revele the turpitude of ones father. The like is to be sayd of marrying the *Relict* of ones brother, because by the former marriage the wife was made as one flesh with the Brother. For the condemning of such a marriage S. John Baptist suffered Martyrdom for though he was not commanded to deny Christ, yet since Christ is Truth, and he dyed for maintaining Truth, he may be sayd to have been Christ's Martyr.

11. The seventh *Question* (though not extant in Bede) was Whether all such as were married unlawfully within the degrees prohibited, were to be separated? And whether they were to be denied the Holy Communion? The Answer was. That such were to be admonished to obtain frs the use of marriage, and to be informed how grievous a sin it was. Yet since they incurred this fault in the days of their ignorance before they were baptised, the Holy Communion was not to be refused them. For such is the Churches charity that some faults it corrects favourably, others it tolerates meekly, and some it does

prudently take no notice off: and thereby often corrects a fault by difsembling which it is much averse from. However for the future such unlawfull Marriages are most severely to be prohibited to all New Converts, & the Communion to be denied to all transgressors, because they can no longer excuse themselves by ignorance.

12. The indulgence which S. Gregory in the resolution of these two last *Questions* shewed to the New-Saxon-Converts, by permitting marriage in the third and fourth degrees, gave occasion of murmuring and complaining to other Churches, particularly those of Sicily. Whereupon Felix Bishop of Messina wrote to S. Gregory desiring to be satisfied upon what grounds he dealt so favourably with the Saxons, wherein both custom and the Decree of ancient Popes, the resolutions of ancient Fathers in the great Council of Nicaea, and other Synods forbid Marriage to the seventh degree. This satisfaction he demanded, not by way of accusing or calumniating S. Gregory, as some *Præfate* Writers have done, but propounding reverently his and his Fellow-Bishops difficulties, and desirous to be taught by him, who, faith he, we know does undergoe the care of the Universal Church, and specially of Bishops (who in regard of Contemplation are called the Eyes of Gods Church) as the Prelate of the Holy See, first the Apostle, and afterwards their successors always have done.

13. Hereto S. Gregory answered, That by the indulgence granted to the Saxons he had no intention to innovate or establish a general Law, but only for a time to qualify the rigour of it, least that *Nation* as yet imperfect and incapable of solid food, should relinquish the Christian Profession which they had lately undertaken. But as for all other Churches, his intention was that the former Law forbidding Marriage between kindred to the seventh generation, should remain unalterable. Thus says he, which we write in answer to thee and the other Bishops in Sicily, who as thou sayst, have by thee consulted us, we command to be observed generally by all Christians. And this Decree, renewed by S. Gregory, the Catholic Church observed diligently, till Pope Innocent the third in the Council of Lateran upon just and necessary causes, contradicted this amplitude of Degrees to the fourth, as is now observed. But quitting this diversion, let us return to the rest of the *Questions* propounded by S. Austin to S. Gregory.

14. The eighth *Question* was, Whether, in case Bishops, by reason of their great distance from one another, could not meet together, a Bishop might not be ordained by him in their absence? Hereto Saint Gregory's Answer was, That in the English Church, where himself was then the only Bishop, Ordinations must needs be celebrated by him alone, unless some Bishops out of France would vouchsafe to come. But for the future Saint Gregory enjoyed

vere doublets: Britanni: too, as appears by their
barbarous Names, Lalamund, and Degger.
The times when they succeeded one another are
unknown: But their Names and Dignities are to
be plainly seen in a Picture on one side of the
Altar in the Great Church.

XIV. Ch.

XIV. CHAP.

1. *St. K. Ethelbert's Munificence to the Church.*
2. *Privilege of Copying given to S. Augustin and his Successors.*
3. *St. The Arch-bishop of Canterbury's Jurisdiction over all Brittany, Ireland, &c.*

WE will now take a view of the effects which these Letters and administrations produced in the persons to whom they were directed, King Ethelbert and Saint Augustin. King Ethelbert therefore calls down all Idols, and commands the Temples accustomed to profane and impious sacrifices, to be changed into places of pure Worship and Piety. And S. Augustin assisted by freeth labourers, purges those profane Temples, and instead of Idols erects the sacred Cross, the Mithras of our Faith.

More particularly King Ethelbert, to whom S. Gregory had proposed Constantia for a pattern, with a munificence like Constantia, gave his Palace and whole Royal City of Canterbury to S. Augustin, faith Camden, and built for himself a Palace at Reculver (Regulbium) which place, faith Parker was situated near the Sea: Where likewise he founded a Monastery, the last Abbey whereof was called Winton. Nothing now remains of this place, by reason the sea breaking in has cover'd it. Only the tops of towers & other ruins of the Monastery are marks to Seamen that they may avoid the dangerous flats there.

Together with the Royal City King Ethelbert conferred likewise on S. Augustin and his Successors many Regal Privileges (Lura Regalia): Among which one was a right of copying many with his own stamp: For to this effect Seldon thus Writes: The ancient Right of the Arch-bishops of Canterbury is signified by an old Coyn, on one side whereof is signified with the name Plegmund Arch-bishop, and the other with the name of Edmund the Conqueror. The Prototype is preserved in the Treasure of the family of Cutt: where I myself saw a piece of silver having impressed in it the name of King Ethelbert Arch-bishop. And it seems the right of copying money, generally termed a Regal Privilege, did belong to the Arch-bishop of a Lord of that City in those times.

This Right remained to that See till the times of King Ethelstan, about the year of Grace nine hundred twenty four: who

then abrogated it in the opinion of Seldon, & publish'd a Law that no any coin should pass but such as was stamped with the Kings Image. Notwithstanding it was not quite abrogated, for among the same Kings Laws this is one, Let there be seven Ministers or Coyners at Canterbury: of which four shall belong to the King, two to the Arch-bishop, and one to the Abbot: So that this prerogative remained many ages entire to the Arch-bishops, though the measure and value of the money coyn was restrain'd by King Ethelstan, who commanded the same coyn for price and quantity to have passage through his dominions: and that none out of Churches should be permitted to stamp it, Neither can it appear from any authentick Record, but that this Privilege continued till the time of the Norman Conquest.

To the same See of Canterbury also, by virtue of S. Gregory's Rescript, did belong an universal Jurisdiction over the whole Island. For though in a Synod shortly following the British Bishops made their opposition and contradiction to this Privilege, for which reason S. Augustin forbore to press it. Yet the same was afterwards admitted, not only by all the Churches of the Saxon, but of Brittany in the largest fence, yea of the Britanni in the plural number (Britannorum) comprehending in the language of ancient Authors (Polybius hist. l. 3. and Ptolemy Geogr. l. 2.) both old Scotland, which is Ireland, and Albany which is Modern Scotland. For on the See of Canterbury did both those Nations depend in Ecclesiastical matters.

The Queen Matilda call'd S. Anselm the Arch-bishop of the prime See, and Primate of the Northern Islands call'd Orkney. And before S. Anselm's time the custom was for the Irish Bishops to receive Consecration from the Arch-bishops of Canterbury, as evidently appears from S. Lanfranc's letter to Othobert King of Ireland, extant in Baronius; as likewise from the letter, of Archbishop another Irish King and Bishop to S. Anselm Arch-bishop of Canterbury, in which they request him to institute a Bishop at Waterford by virtue of the power of Primacy over them which was invested in him, and of the authority of Legat of the Apostolic See which he exercised. This is testified by Radmerus the Monk an eye-witness of that transaction.

Next as touching Scotland in the modern acceptance, though anciently it was subject to the Arch-bishop of York by a Decree of Pope Eleutherius sent by Eugenius and Damasus: Yet now S. Gregory derogated from that Decree, and either having regard to S. Augustin's sanctity, or the eminent Empire of Ethelbert, who was in some sort Monarch of the whole Island, he publish'd a New Decree that all Churches of the Britanni should be subject to the See of Canterbury. And this is manifest in the Controversy between Alexander King of the Scots and the for-

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Radmer, who at the request of that King was appointed Bishop of S. Andrew in Scotland by Rathfrith Arch-bishop of Canterbury, whom that King would have to receive Consecration from the Arch-bishop of York; but he refused, informing him, that the authority of the See of Canterbury did of old extend over all Brittany, and therefore that he would require Consecration from the said Arch-bishop. But the King not being satisfied, Radmer chose rather to relinquish his new Bishoprick, than pre- judice the Prerogative of the Prime See of Brittany.

XV. Ch.

XV. CHAP.

1. *The King of the Northumbers overcomes the King of the Scots.*

THE year following, which was the six hundred and third of our Lords incarnation, Ethelfrid King of the Northumbers overcame Eden King of the Scots. The Ethelfrid, faith Beda, was a most potent King, and wonderfully thirsty after glory. He had wedded the Britanni more than any of the Saxon Princes, and had made many of their Princes tributary. Phorogyn Eden King of the Scots inhabiting Brittany being mov'd by the great progress of his Villains, came against him with a mighty and well appointed army: but was overcome and forced to fly back with few attendants: For in a place called Deglafen, or The Stone Degla, celebrated by that battle, his whole army in a manner was destroyed. Yet in the first combat Theobald Brother of Ethelfrid with that part of the army lead by him, was slain. And from that time till the days of S. Beda himself never durst any King of the Scots enter Brittany against the English Nation.

The said King Aidan, as Forden the Scottish Chronicker testifies, after that dissolution did so afflict himself with grief that two years after he dyed as a Penitent. After whose death Emericus son of Conall seized on the Crown, but within less than a years space dying, Eugenius Bayard son of Aidan succeeded in the Kingdom. Which King Eugenius, faith he, infected the Regions of the Saxons, and sometimes of the Picts with furious irruptions. But in this clause he manifestly contradicts S. Beda foretold, who likewise elsewhere expressly affirms, That the Scots inhabiting Brittany continued themselves with their own confines and attempted nothing either openly or privily against the English Nation. But from the Scots we will pass to the Britanni, and their contentions with the now Christian Saxons about the Church and Ecclesiastical Rites.

XVI. Ch.

XVI. CHAP.

1. *St. The death of S. Gregory the Great: his admirable Sanctity, &c.*

THE year of Grace six hundred and four is memorable to the whole Church, but especially to Brittany for the death of S. Gregory the Supreme Pastor, and the glorious Apostle of our Nation, as likewise for the General Synod of Brittany convoked by S. Augustin, in which there was a convention not only of Saxon and British Bishops, but likewise of several from among the Picts and Scots.

As touching S. Gregory we read thus in S. Beda: The blessed Pope Gregory after he had most gloriously governed the Roman and Apostolick Church thirteen years, six months and ten days, departed this life, and was translated to an eternal Throne in the Kingdom of Heaven. While memory we are oblig'd to celebrate in our History, as being truly the Apostle of our Nation, which by his industry was converted from the power of Satan to the Faith of Christ. For being elevated to the Pontificate over the whole world, and made a Prelat of Churches already embracing the true Faith, he made our Nation, still his days enslaved to Idols, a Church of Christ: so that to him we may apply that of the Apostle: For the scale of his Apostleship are we in our Lord.

His Memory is celebrated through the whole Church of God both Eastern and Western on the twelfth of March: On which day we thus read in the Roman Martyrology. At Rome, the commemoration of S. Gregory Pope, and eminent Doctor of the Church, who for many illustrious acts, and converting the English Nation to the Faith of Christ hath the Title of Great, and is called the Apostle of the English.

The many glorious Gifts of this Holy Pope not pertaining to our present subject, I willingly omit, because either generally well known, or easily to be found in Ecclesiastical Historians: and I will content myself with adorning here a double Character given of him by two learned and holy Bishops of Spain, S. Isidor of Seville and S. Ildefonso of Toledo. The former of which thus writes of him. Pope Gregory Prelat of the Roman and Apostolick See was a Man full of compassion and fear of our Lord, eminent in humility, and endued with great light of Divine knowledge by the grace of Gods Spirit, that none was ever equal to him either in the times he lived in, or any before him. In the next place S. Ildefonso gives this parallel description of the Pope, He shone so bright, faith he, with the perfection of all virtues and merits, that excluding all comparisons of any other illustrious persons, Antiquity never showed the world any one

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Mary. Rom. 14. Mart.

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like to him. He excelled S. Antony in Sanctity, S. Cyprian in eloquence, S. Augustine in wisdom.

1. I ought to have bespoken the *Præfatus* readers patience, and now demand his pardon for representing this our *Apollon*, relicted and disgraced by feralal of them, in the features and colours drawn by two such eminent *Bishops*, who liv'd either in or near the same age, with him; and whose judgment, approv'd by the whole *Christian* world till this last age, in reason deserves rather to be relied upon, than that of a few *Assessors* who liv'd almost a thousand years after him. But I leave it to their confluences to determine, whether this holy *Page* deserves, in England especially, that such severe *Laws* should be enacted, and such cruelties executed against him, as have been against those who preach *Christ* as he did, by the confession of *Præfatus* Writers themselves: And they must of necessity answer, Yes: for certainly if his *Successors* and disciples deserve these rigorous *severities*, he who seduced them, deserved to be tormented with *Scorpions*.

XVII. C.

XVII. CHAP.

1. 2. *Cre. A great Synod of Saxons, Britains &c. assembled by S. Augustine.*
3. *Cre. The place is uncertain.*
4. *Cre. The Names of the Bishops.*

A. D. 604.

Bd. l. 1. c. 3.

1. *Saint Bede* after recounting the death of this our *Apollon* S. Gregory, proceeds to relate the actions of S. Augustine the same year, in these words, *In the mean time Augustine by the assistance of King Ethelbert converted to a Synod the Bishops of the greatest and next provinces of the Britains, who met together in a place to this day in the English tongue call'd Augustinæ-ac or Oak, seated in the confines of the Wiccy (or inhabitants of Worcester shire) and the West-Saxons.*

2. Now this Synod having been a matter of great importance, we will endeavour to frame with some diligence a *Narration* concerning it, that is, touching the place where it was celebrated, the persons assembled in it, and the speciall matters debated amongst them.

3. The place though named with some Circumstances by S. Bede, yet after such a vicissitude and change both of men and language is not at this day obvious or easy to be found. It is doubtful whether *Augustinæ-ac* in S. Bede signifies simply a Tree only, or a village among such trees; that is, Whether the Synod was held abroad in the open air, or in some house. The former seems more probable to Sir H. Spelman, for, faith he, it was an ancient custom in Britanny to hold their assemblies

Spelm. in 1.
Concil. p. 107

abroad, for under a roof the Britains apprehended danger by witchcraft or fascination, which had been formerly maintained out of Bede at the meeting of King Ethelbert with this same S. Augustine. Notwithstanding though by S. Bede's relation such was the superstition of the infidel Saxons, no ground appears why it should be imputed to the Christian Britains, much less to S. Augustine and his companions who were Romans.

4. It is therefore more likely that this Synod was celebrated within-doors in a place or village which had its appellation from an Oak, and from this meeting obtained the addition of S. Augustins name. And herein it resembled an ancient Synod assembled by theophilus against S. John Chrysostom in the suburbs of the City of Chalcedon, which was call'd *(Add quædam)* The Synod at the Oak, from some notable Oak which had stood near the Palace where the Bishops sat.

5. But where to find this village is yet uncertain. Comden with all his diligence and perspicacity leaves it in the dark. For in his perambulation of the Province of the *Wiccy*, mentioned by S. Bede, he gives only this account of it: *About this territory there is a place, but the position of it is uncertain, call'd Augustinæ-ac, or Oak: at which Augustin the Apollon of England and the British Bishops met, and after many hot disputes about celebrating Easter, preaching the word of God to the Saxons and celebrating Baptism after the Roman rite, they parted from one another with disagreeing minds.*

6. Notwithstanding if leave may be allowed to conjecture, why may we not suppose that a place in the outward limits of Worcester-shire call'd *Aspise*, contracted from *Augustins*, may not have that appellation from S. Augustine and this Synod? There is another village likewise in the confines of Worcester-shire call'd *Haubake*, which has some resemblance to a S. Bede. And each of these lay commodiously enough for the meeting of the Britains. For S. Bede's opinion that this Synod was held in *Hamphire*, wants probability both because that disagrees from the limits of the place described by S. Bede, and that province was not at all opportune for the Britains.

7. Next touching the persons meeting in this Synod, our Ecclesiastick Writers speak very indistinctly: Sir H. Spelman affirms that we may truly call this Synod *(Panbritanicum)* an Universal Synod of the whole Isle of Britanny, since therein were assembled not only the Saxons under Augustine and his Roman companions, but a multitude of Britains likewise; there were moreover some Scots and Picti quarrelling about Easter. The names of those who met at the first Session are unknown. David Powel writes thus, *To this Synod were call'd seven Bishops of the Britains. For in those days that number of principall Churches, after the Asiatick manner had their Ordinations under the Metropolitan of*

Concl. 1.
Wiccy.

Concl. 1.
Wiccy.

Spelm. in 1.
Concil. p. 107

Spelm. in 1.
Concil. p. 107

Memoria

under the Saxon Heptarchy. XIII. Book. 303

K. CRO-
SULP.
A. D. 604

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XVIII. C.

XVIII. CHAP.

1. *The Gifts of that Synod.*
2. *Cre. Calumnies of Protestant Writers against S. Augustine for pride and Ambition disprov'd.*
3. *Cre. Saint Bede's true Narration of the Gifts of the Synod: And Saint Augustins doctrine confirmed by a Miracle.*
4. *Cre. wherein consisted the Errors of the Britains about the Paschall Solemnities.*

A.D. 604.

1. *Enough* hath been sayd concerning Circumstantiall matters of place and persons, regarding this Synod: in neither of which we can find any full satisfaction.

That which most imports us to know, is the business it self for which the Synod was assembled: Which, if we consult our ancient Historians, will appear manifestly enough. Whereas some Modern Writers since the Change of Religion, incited by passion, doe from their own invention, and without any testimony of Antiquity tell us of ambitious designs of S. Augustine to establish his Tyranny over both the Saxons and Britains, and to introduce Roman ceremonies and superstitions unknown to the Britains, and prudently relicted by them.

2. Thus writes David Powel, *Augustin*, faith he, celebrated a Synod with this design to subdue to himself the Clergy of all Britanny, and render them obsequious to the Roman Church. Thus likewise the Centurians of Magdeburg, *Augustin* a Roman, a benedictine Monk was in the year 181. sent by Pope Gregory into England to gain it to the Roman Bishops, and to subdue it to his gainfull and Superstitious jurisdiction &c. And again, *The same Augustin* Bishop of the Angles met in a Synod with the Bishops of the Britains and Scots, and required of them to submit themselves to him, and to undergo the common labour of preaching the Gospel to the Saxons. They add further, *He in a Synod assembled on the British Churches the Roman Rites and customs, to wit, Altars, Vestments, Images, Masses, Chalices, Crosties, Candlesticks, Incense, Banners, Sacred Vessels, Holy Water, Books of Roman Ceremonies, Oblations, Processions, Pumps, Tithes and such like things hitherto unknown to the Britains, who were content with the Asiatick and Greek Ceremonies. He requir'd moreover that they should celebrate Easter at the same time with him, administer Baptism with the Roman Rite, preach the Gospel to the Saxons together with him, and acknowledge him for their Arch-bishop. As if these Ceremonies and solemnities in Administering the Sacraments were unknown either to the Grecian or British Churches: When as S. Chrysostom several ages before this time, who was an Asiatick Priest and Grecian Bishop, testifies of the ancients of these Britains, that they had experience of the power of the Gospel: For Churches were founded among them, and Altars erected, &c. And hundreds of Examples have already been related in this History of the like.*

3. Such impudent calumnies may be expected from Writers, who had no other designs in their labours. But they are not pardonable in Sir H. Spelman, a man versed in antiquity, and who ordinarily is ingenuous in his Writings: yet he likewise imputes to S. Augustine a design of subduing the British Churches, For the first thing demanded by Augustin in this Synod (faith he) was Obedience to the Roman Church. And to that purpose he annexes to the sayd Synod a Writing transcribed out of Welsh, and compiled by an unknown Author in an

Powell in ob-
servat. l. 1. c. 1.

Maglib.
Concl. 6. f. 67.

l. f. 48.

Christi homi-
l. 1. c. 1.

Spelm. in 1.
Concil. p. 107.

unknown

unknown age, as himself confesses, but suppos'd to be the *Augustin*, wherein he tells him, *Other evidence besides that of Chassey I do not acknowledge due to the man whom you call Pope, &c.* Besides this, we are already under the government of the Bishop of Caer-leon upon *Pik*, who under God is to have pre-eminence over us, to make us observe the spiritual rule and way.

4. This new found *Schedule*, though by him earnestly endeavour'd to be justified, has been by many *Catholic* Writers sufficiently disprov'd: and there needs no more to make it appear a *Forgery*, then that passage wherein the Bishop of Caer-leon is said to have the principal care of the *Welsh* Provinces: Since by all *Histories* it is evident that very many years before this the *Metropolitans* jurisdiction had been transferred from that *Church* to *Menevia*: And moreover neither at the time when this *Synod* was held, nor many years before was there any Bishop at all at Caer-leon.

5. But all these discourses either about the *Pope*, or *Saint Augustin* authority over the *Brittains*, pretended to have pass'd in this *Synod*, are meer fictions invented by *Sale* an *Apollist*, and the *Continuators* without any warrant from the *Ancient Histories*. It is true, *Saint Gregory* had invetted *Saint Augustin* with such authority over the *Brittains*: but that he wisely dissembled it at this meeting, and onely required a conformity from the *Brittish Bishops* in the celebration of *Easter* and administration of *Baptism*, with a request that they would joyn with him in spreading the *Gospel*, is manifest from *Saint Bede*, from whom alone we can securely be informed of the passages of this recent *Synod*: And whose *Narration* shall here entirely be set down.

6. *Augustin*, faith he, began with a brotherly administration to persuade them to entertain *Catholic* peace and *Unity* with him, and for our Lords honour to undertake the common labour of preaching the *Gospel* to the *Pagans*. He told them likewise that they did not observe the day of *Easter* in its due time, but reckoned the Sunday from the fourteenth day of the Moon to the one and twentieth. Which computation is contained in a *Cycle* of eighty four years. And many other things beside they did contrary to the *Unity* of the Church. This was the Substance of *Saint Augustin* discourse to the *Brittains* in the first Session of this *Synod*. Here is not a word of the Primacy of the *Apostle* *Peter*, or the submission of *Brittany* to it, and much less to him. But what effect these *Christian* exhortations had on the minds of the *Brittains*, the same holy Writer thus further declares:

7. When the *Brittains*, faith he, after a long dispute would not be moved to give their assent, neither by the exhortations nor

intreaties of *Augustin* and his companions, but would needs preserve their own Traditions before the consent of all *Christian* Churches in the world: The holy Father *Augustin* brought the redoubt and Laboursome Dispute to this conclusion, saying, Let us beseech our Lord who makes believers of one mind on the basis of his Father, that he would vouchsafe by celestiall signs to make known unto us, which of these Traditions is to be follow'd, and which is the right path leading to his Kingdom. Let some sick person be here produced among us, and he by whose Prayers he shall be cured, let that mans faith and practise be believed acceptable to God, and to be follow'd by men.

8. This proposition being at last with much ado and great unwillingness accepted by the adverse party, a certain English man who was blind, was brought before them: and was first offer'd to the *Brittish Bishops*, but by their discouragements and misgivings found no cure or help. At length *Augustin*, compelled heretofore by necessity, kneel'd down, and address'd his prayer to God the Father of our Lord, saying Christ that he would vouchsafe to restore sight to that blind man, and by a corporal illumination of one to kindle the light of spiritual Grace in the hearts of many believers. Having said this, immediately the blind man recovered sight, and *Augustin* was proclaim'd by all a true Preacher of celestiall Light. Then at last the *Brittains* confess'd that they now perceived that the way of *Augustin* by *Augustin* was the true way: but without the consent of their countrymen they could not renounce their ancient customs. Therefore they requested that a second *Synod* might be assembled, at which greater numbers might meet.

9. This is the simple and true *Narration* of the *Gest* of this first Session: the sum of which is likewise delivered by *Henry of Huntingdon*. And here we see the way taught by *Saint Augustin* confirm'd by a deliver the *Brittains* taught in contradiction to that way reprovd from heaven. So that it is against God himself that they fight, who calluminate the faith deliver'd to the Saxons by him. Be it granted therefore to our *Predecessors* Writers, that in this *Synod* *Saint Augustin* requir'd obedience to the Roman See from the *Brittains*, and to himself sent from thence: they must then be compell'd to joyn with the *Brittains* in acknowledging that the way of justice taught by him was the true way.

10. The principally, if not, as *Huntingdon* implies, the only point about which such earnest contentions pass'd in this *Synod*, was the celebration of *Easter*, or the *Paschall* solemnity. This *Fest*, as observed by the Jews, was to be celebrated exactly on the fourteenth day of the fifth Moon after the *Vernal Equinox*, on what day of the week soever it fell: and it was instituted in memory of the de-

liverance

liverance of the Jews by means of sprinkling the blood of the *Paschall Lamb* on the posts of their doors, in the night wherein the first born of every family among the Egyptians was slain by an Angel. Now that Sacrifice of the *Paschall Lamb* only typifying the offering of Christ our true *Paschall*, the *Christian Church* from the *Apostles* times in memory of Christ's deliverance from death after he had offered himself, instituted this *Christian Pasch* almost at the same time with the Jews. But to distinguish it from the Shadow of a Jewish observance, they ordain'd that it should be solemnized only on a Sunday, yet not that on which the fourteenth day of the Moon fell, but the Sunday following: and therefore counted always from the fifteenth day to the two and twentieth, excluding the day of the Jewish *Pasch*.

11. The Error therefore of the *Brittains* consisted not, as generally *Protestant* Writers conceive, in conforming to the *Asiatic* manner of the *Quarto-decimani*, who kept their *Easter* always the same day with the Jews, whether it were Sunday, or not: But they made their computation from the fourteenth of the Moon to the one and twentieth (as *Saint Bede* properly expresses their error) by which means it came to pass, that if the fourteenth of the Moon proved to be a Sunday, the Jews and *Brittains* once in seven years would observe their *Paschall* solemnity together, which was contrary to the universal practise of the Church, and utterly forbidden by the first General Council of *Nicea*. This difference is observed by *Bishop Fisher* alone, of all *Protestants*: who therefore never charges the *Brittains* with the *Asiatic* Error.

Frisland.

XIX. CH.

XIX. CHAP.

1. 2. The Second Session of the Synod.
3. 4. The *Brittish Bishops* consult an Anchorite: His answer: and the Success.
4. What *S. Augustin* required of them: Not submission.
7. 8. The *Brittains* erroneous about Baptism: and how.
9. *Saint Augustin's* Prophecy against them.

1. SUCH having been the Success of the first Session of this *Synod*, the same *Saint Bede* proceeds in the *Narration* of what befall at their second meeting not long after, saying, The *Brittains* requested that the *Synod* might meet a second time, when a greater number might be present. Which being appointed, there came (as the

Hill. &c.

III. Part.

report in *Seaven* *Brittish* *Bishops*, and besides them many other very learned men, especially from that most Noble Monastery of *Reims* which in the English tongue is called *Banconbury*, the *Abbot* whereof at that time is said to have been named *Dionoth*.

2. Whether there were seven *Brittish* *Bishops*, or no, we see *Saint Bede*, writes doubtfully, on uncertain report: But none of our ancient *Histories* pretend to give the names of their *See*. Only *Bede*, a *Student* *Apollist*, as confidently names them, as if he had been present at the *Synod*: These were, faith he, the *Bishops* *A Herford*, *Landaff*, *Saint Patern*, *Rangers*, *Clwy* or *Elwy*, *Wreccher* and *Glamorgan*. But *Henry of Huntingdon* could only name three *Arch* at this time in *Wales*, *Saint Davids*, or *Menevia*, *Bancor* or *Elwy*, and *Landaff* under which is comprised *Glamorgan*. In this *Synod* is mention made of the *Arch-bishop* of *Menevia*, *Elith* *Sir Henry Spelman*: And probably he therefore came not to the *Synod*, lest he should against the *Canon* submit his own *Metropolitans* call dignity to a stranger *Metropolitans* in his own Province. But more probably there was then no *Bishop* of *Menevia* at all: for since the time that *Saint Sampson* called the *Fall* over Sea into *Lesser* *Brittany*, in the year five hundred and sixty, we do not find any constant report among *Antiquaries* that he had any Successors.

3. How many soever, and who soever these *Brittish* *Bishops* were, *Saint Bede* in the first place relates, how before they came to the Council, they repaired to a certain holy and prudent man who lived an *Anchoritic* life among them, to demand his advice, whether upon the celebration of *Augustin* they should suffer themselves to be persuaded to desert their Traditions. His answer was, if he be a man of God, follow him. They replied, What proof may we have whether he be a man of God, or no? He answered, Our Lord faith, Take my yoke upon you and learn of mee, for I am meek and humble in heart: if then *Augustin* therefore be meek and humble in heart, it is to be follow'd that as he himself leaves the yoke of Christ, so it is the same yoke that he would impose upon you. But if he be contentious and haughty, it is certain that he comes not from God, neither are his speeches to be regarded by you. They replied again, But how shall we know whether he be haughty, or no? His answer was, Take notice that he with his companions be the first contenters to the *Synod*, and if when you approach, he rise up to you, judge thereby that he is a servant of Christ, and be obedient to what he shall ordain. But if he in contempt shall refuse to rise up to you being more in number, let him likewise be despised by you.

4. This was certainly a very causal sign given by the *Hermit* and the defect of a complement was a ground very insufficient to excite their dissent from such things as they

spine torn, small, &c.

and L. &c.

Q. 9

had.

had seen and acknowledged to have been confirmed' by a *Divine Miracle*. But far more culpable are some *Presbyterians*, who from the perfunctory outward carriage of a man will condemn not only all his *Sacred Rites*, but the substance of his *Faith* too. This the ancient *Brittains* never did. They had probably heard that *S. Gregory* had invested him with *Ecclesiastical* authority over all *Britannia*, though he never challenged it from them; and they suspected that if they yielded to him in changing any of their *Traditions*, they should become subject to him in all; and for this reason they refused their assent to every thing propounded by him.

5. Let us therefore see the success of this advice of the *Welsh Hermits*; which *saint Beda* thus relates: It came to pass that when the *British Bishops and Clergy* came to the place, *Augustin* was sitting on his seat: which they seeing, presently they were filled with great indignation, imputing that to his pride: so that they earnestly endeavoured to take him in all things that he earnestly avoided. It was the custom in *Gods Church* that the *President* of a *Synod* should be clothed in his *solemn Pontifical robes* (as we read of *s. Cyril* in the *Council of Ephesus*) in which pollure it is not becoming to practise those civilities, which are otherwise fitting: This may likely have been a cause of this behaviour of *saint Augustin* at this time. Or his mind might have been wholly taken up in thoughts about the pre-wedded objects, that he did not attend to outward objects. If any charity had possessed the minds of the *Brittains*, they ought rather to impute this be havoiur to any thing then pride, considering that pure charity to the foules of an *Idolatrous Nation* had forced him to undertake so tedious and hazardous a journey: that being come, he earnestly desired to joyn hands of amity and peace with these angry *Brittains*, and requiring any subjection from them, but offering them an *Alibi*.

6. Many things there were in which their *antiquities* and *Churches* had varied from their former practices, conformable to the general custom: as we had heretofore an example in the point of *ordinations*. And no wonder, considering the late tumultuous times, the *falsing* of *Metropolitans* *Justification*, the want of *Synods* and *Visitations*, &c. Yet such was *S. Augus- tin*'s condescendence and love of *Unity*, that in case they would comply in three points only, he would require no more. *Augus- tin* told them (by *S. Bede*'s relation) that there were many things in which they practised contrary to the *Roman* custom, but of the *Univerſal Church* likewise: But if they would conform in three points only, he would with equanimity tolerate all other matters in which their practice were contrary: Which were three Points, First the celebrating the

der. We have already seen wherein the
sacrosanct practice of the *Britains* about the
celebration of *Easter* consisted. But we do
not find their particular defect in admin-
istering the *sacrament of baptism*. Certain
it is notwithstanding that they did not cele-
brate it in *no* forkedly destitute of *solemnity*. *Agus*
as is of late in the *Churches* which they
sometimes *reform'd*. For besides the *Agus*
the *Crosse* (whithin which no *Sacrament* is ad-
minister'd) the benediction of *Water* and *Altar*,
the *Church*. Most probable therefore it is, that
the like defects were in practice among them,
which are complain'd of by *S. Leo* in his *De-*
cretal Epistle, to wit, the celebrating of it with-
out necessity out of the *same* *ritus* prefin'd
by the *Church*, *Easter*, *Whit-Sunday*, &c.
without sufficient previous *examination* of hands
on *perforation* of the *Chrism*, *Impostition* of hands
on *perforation* of the *Chrism*. But concerning this matter, for
want of light from *Antiquity*, we can only
give conjectures.

4. These most equal conditions of brotherly affection and Vnity, were reiecte by the Brittaines : For faith S. Beda. Their answer was, *that they would not do any more these things: Neither would they receive him for their Arch-bishop.* This latter clause of their answer proceeded meerly from the pride of faction in them, since the receiving him for Arch-bishop was not concluded in the conditions of *Prison*, nor for so much as propounded by *Saint Austin*: Which ill spirit is denoted by the following words of the same *Austin*. For *confering among themselves, they said, If he would not wauichfast fast nor rise out of his seat in civility to us, how many more will be comenue me in case we begin to reuile subiects to him?*

9. The Britains therefore obstinately refusing compliance in every thing, the Treaty between them necessarily ended : But

K. CEO
LULF.

AD 604-

14. 36.

under the Saxon Heptarchy. XIII. Book. 307

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before the dissolution of the *Assembly*, *Saint Auguslin* by inspiration from *God* propheticd a heavy judgement flori to beall them for their uncharitableness. The man of *God Auguslin*, faith *S. Bede* is reported to have foretold the Britains by way of threatening, That since they would not accept of peace with their brethren , they should receive war from their Enemies : since they refused to preach the way of life to the *English*, they should by the death of the *Saint James* suffer no less a revenge then death. Which Prophecy of *him* in all the circumstances of it was through the just judgement of *God* fulfilled upon them. The manner how this came to passe shall in its due place be related : where likewise we will see clearly *Auguslin* from a most horrible calamity, limpyed to him, as it by his impulsion many thousands of Religious Monks were murdered.

XX. CHAP.

1. 2. &c. *Sebert King of the East Saxons converted*
4 5. &c. *The Church and Monastery of Westminster built.*
7. 8. &c. *The wonderfull consecration of it by S Peter : attested by Authours of eminent crediſ.*

ALL the *Synod* (of *Worcester*, as some call it) being thus ended without producing any good effect, the minds of both parties being rather far more exalted: *S. Augustin* returned into *Kent*, where he laboured diligently in propagating the *Gospel*. Neither were his endeavours without success; for he shewed that the uncharitable *Angles* and *Saxons* could be brought to the *Brittains* could be brought to his designs of good to the *Saxons*; so wonderfully exalted his *Divine Tract* among those *Pagans*, and so deplored the *Brittains* that the words of our *Saviour* may seem to have been fulfilled in them, *Thou Kingdom of God shall be taken from you, and given to a Nation bringing forth the fruit thereof*. For from the *Brittains* came that which hitherto had been wanting to the *Angles*; and he honoured the *Anglo-Sax* but in a rejected it, scarce any thing memorable is afforded to furnish our *Church History*. Where every year almost will suggest new matter to glorify God in the heroic actions of *Christian* *Princes*, the *valour* of *Bishops*, and the wonders which *God* wrought for the testifying of his

2. In the next continuing Kingdom to him, divided from it by the River Thames, reigned a Prince called Sigibert, or Sebert, or Sabert, King of the East-Saxons, whose Father had married Ricula the only Sister of King Ethelbert. This Prince moved either by the au-

thority of his *Pope*, or the admiration of the Sanctity of *Saint Augustin* and his companions, signified his desire to be instructed in *Christian Religion*. Whereupon *Saint Augustin* readily sent him *Preachers*, who found little difficulty in persuading him to relinquish his *Idolatry* and embrace the *Faith of Christ*.

the fall of Constantinople. Presently after *saint Augustin* himself desired to him, and admistred the first Sacrament of Baptism to *King Seobed* and his *Queen Eriekedel*. And many of his Subject, following his example gave up their names to *Chist*: inio much as *Saint Augustin* for the government of this *New Church* consecrated *Mellitue*, the *Roman* *Abbot* sent him by *saint Grege*, *Bishop of London*. Thatheth things hapned this year presently after the *Synode of Worcester*, *Saint Bede* is witness, as likewise an *antient Historian* named *Wulfstan* whose words are these, *King Seobed* having been baptizid by *Saint Augustin* in the *Western part of London*, appointed a certain *Idol-Temple* dedicated to *Anglo*, in a place called *Thorney*, and in the room thereof built a *Church* to the honour of *God* and *Saint Peter*: which he recommended to *Saint Mellitus* to be by him consecrated.

4. Others refer the foundation of this Church to *King Ethelbert*, whose *Tributary* not only *King Sebert* was, but all other *Saxons* as far as the River of *Humber* by the testimony of *Saint Bede*. But in the *Charter of King Edgar* afterwards granted to this Church of *Wimborne*, it is more properly said to have been built by *Sebert a very rich Prince on the profession of Ethelbert the first English Christian King*. And in the same *Charter* the place where it was built called *Thorney*, is said to have been a terrible place, probably not so much for the Savage rudeness of it as because wicked spirits formerly worshipped in *Apollon's Temple* had possession of it.

[illegible]

6. How this Church was consecrated immediately and miraculously by S. Peter himself though my intention is to be model

A. D. 604.

vid. p. 117. in
Prim. f. 74.Appl. ad-
dressed f. 74.
trall. 1.Edred. in v. 1.
Edred
conf.

in recounting such wonders, I will adventure to declare from an ancient Writer *Edred. Abbot of Evesham*. But because such things seem dreams to Protestants; for mine own justification, or at least excuse, I conceive fit to premise, That the Tradition of this wonder has been confirmed moreover by *Sulcard* in his Chronicle of *Offspring*, by *William of Malmsbury* in his second Book of English History, by *Richard of Cressingham* in his *Annals*: Yea moreover by *Cressingham* of higher rank and authority, *Saint Edward* the Confessor in his Charter given to that Church nine days before his death, in the year of Grace one thousand five hundred and sixty nine, and lastly by *Pope Nicholas* the second in his *Reform* to *King Edward*.

7. The Narration of the fourth *Adam* touching this Miracle is as followeth: In the time when *King Ethelbert* by the Preaching of *Saint Augustine* embraced the Faith of Christ; his Nephew *Sebert* who governed the East-Engles (rather, East-Saxons) by the same Holy Bishop Ministry also received the same Faith. This Prince built one Church within the walls of London, the principal City of the Kingdom, where he honourably placed *Mellitus* Bishop of the same City. Without the walls likewise toward the West he founded a famous Monastery to the honour of *S. Peter*, and endued it with many possessions. Now on the night before the day design'd for the dedication of this Church, the Blessed *Appelle* *S. Peter* appearing to a certain Fisherman in the habit of a stranger, on the other side of the River of *Thames* which flows beside this Monastery, demanded to be wafted over: which was done. Being gone out of the boat, he entered into the Church, to the sight of the Fisherman: And presently a heavenly light shone so clear, that it turned the night into day. There was with the *Appelle* a multitude of heavenly Citizens coming out and going into the Church, a divine melody sounded, and an odour of unexpressible fragrance was shed abroad. As soon as all things pertaining to the Dedication of this Church were performed, the glorious Father of men returned to the Fisherman, who was so afflicted with his Divine splendour that he almost left his senses: But *Saint Peter* kindly comforting him, brought him to himself. Then both of them entering into the Boat, *Saint Peter* asked him if he had any provision: Who answered, that partly being surprised with being so great a light, and partly detained by his return, he had taken nothing, being without assured of a good reward from him. Here the *Appelle* replied, let down thy Net. The Fisherman obeyed, and immediately the Net was filled with a multitude of fishes. They were all of the same kind, except one salmon (*Escaum*) of a wonderful largeness. Having then drawn them to shore, *Saint Peter* said, Carry from mee thou great Fish to *Mellitus* the Bishop, and all the rest take for thy hire: and moreover be assured that

both thou all thy life time, and thy children after thee for many years shall be plentifully furnished with these kinds of fishes: Only be careful not to fish out on our Lords days. I who speak now with thee, am *Peter*: and I my self have dedicated this Church built to my fellow-citizens and to my neighbour, so preventing by mine own authority the Episcopal Benediction. Against the Bishop therefore with the things which thou hast seen and heard, and the signs yet marked on the walls, will confirm thy speeches. Let him therefore cease from his design of consecrating the church, and only supply what I have omitted, the celebration of the Mystery of our Lords Body and blood, and the instruction of the people. Let him likewise give notice to all that I my self will stay in this place, and be present at the prayers of the faithful, and I will open the gates of heaven to all who live soberly, justly and peacefully in this world. As soon as he had said thus, he presently vanished from his sight.

8. The next morning as the Bishop *Mellitus* was going in procession to the Church with an intention to dedicate it, the Fisherman met him with the Fish, and related to him whatever *Saint Peter* had enjoin'd him. At which the Bishop was astonish'd, and having called the Church-ward, he saw the pavement mark'd with letters and inscriptions both in Greek and Latin, and the wall annointed in twelve several places with holy Oyle: the wall likewise the remainder of twelve torches sticking to a many Coffer, and the Church every where yet moist with dew. All which being observ'd by the Bishop and people present, they rendered praises and thanks to Almighty God.

9. A further testimony and proof to this Miracle is afforded by the whole progeny of that Fisherman. For his children according to the command receiv'd from their Father brought the tythes of all their gains by fishing, and offered them to *Saint Peter*, and the Priests attending Divine service in his Church. But one among them having presum'd to defraud the Church of this Oblation, presently was deprived of the wondrous benefit of his trade, till having confess'd his fault, and repented what he had repaid, he procur'd amendment for the future. Thus wrote *Edred* above five hundred years since: The sum whereof was delivered some what before him by *William of Malmsbury*, who adds this particular, That the Fisherman, who was very simple, and as yet not a Christian, described to the Bishop very exactly the shape and lineaments of *Saint Peter*, well known to the Bishop by his Picture publicly extant at Rome, which long before this *S. Silvester* shew'd to the Emperor *Constantine*.

10. The belief of this miraculous story was the cause that this Church was wonderfully enrich'd by following Princes, as *King Offa* and *Kennulph*, mentioned in the fore nam'd Charter of *King Edgar*. And for the same reason it was chosen anciently for the place of the inauguration of

A. D. 604.

A. D. 604.

XXI. CH.

XXI. CHAP.

1. 2. *Ec. The Church of S. Paul in London, built: and endowed.*

A. D. 604.

Edred. p. 117.
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London Trin-
whast.

1. THE same year, in the same City of London and by a portion of the same *King Sebert* another Noble Church was erected in the midst of the City to the honour of the other Prince of the *Apstles*, *Saint Paul*. Yet some Writers ascribe this marvellous work to *King Ethelbert*, whose *Politian* *Paul* adds, that the City itself a little before this was become part of *King Ethelbert* own Dominion. And Camden to the like effect writes thus, *Ethelbert* King of Kent, under whom *Sebert* reigned as by courtesy in the *Traff*, built a Church at London to the honour of *Saint Paul* the *Apstle*: which in after times being enlarged and beautified grew to that greatness and magnificence as we now see it, as likewise is such rich endowments, by which are plentifully maintained besides the Bishop, a Dean, Precentor, Chancellor, Treasurer, seven Arch-deacons, nine and twenty Prebends besides many others of inferior rank.

2. As *Saint Peters* Church in Westminster was erected upon the ruins of the Pagan Temple of *Apollon*: So was this dedicated to *Saint Paul*, upon those of a Temple to *Diana*. Some marks whereof to this day remain, faith the same Author, for ancient adjacent Lodgings in the Archives of the Church are called *Diana's* Chamber: and in *King Edward* the first time an incredible number of beaver heads was digg'd up in the Church-yard, the ancient Sacrifice (*Taurapola*) solemnized to *Diana*, &c.

3. In this Church by the Kings appointment the Bishop and his Successors had their fixed seat: The Church service being sung, not by Monks, but other Church-men who lived Canonically in community.

4. To the Bishops of this Church, faith

total.

A. D. 604.

M. Rev. v.
R. B. S. A.

XXII. C.

XXII. CHAP.

Saint Beda, *King Ethelbert* offered many rich gifts: and for the maintenance of those who lived with the Bishops he added many territories, and possessions. Particularly the Lordship of *Tillingham* is named in the *Formule of Donation* imposed by *Stow* and *Speed* to have been written by *Ethelbert*, in this manner, *King Ethelbert* by Divine Inspiration hath given to *Mellitus* (rather, *Mellitus*) for the remedy of his soul, the land called *Tillingham*, for the use of the Community (*Monasterium*) of *Saint Paul*. Which *Donation* in after ages *King William* the Conqueror confirmed, in these words, Know ye that I grant to God and *Saint Paul* and his Ministers the four and twenty Hydes of land which *King Ethelbert* gave near the City of London to the Church of *Saint Paul* as the first foundation, to be free and quit of all Golds, and of all expedition, mark, &c. Where we find what quantity of ground that territory of *Tillingham* contained, to wit four and twenty Hydes of land, each Hyde being as much as could be cultivated yearly by one Plough. And therefore in a *Donation* made by *Saint Dunstan* we read it expounded thus, *Eight* a portion of seven Ploughs of land, which in English is called seven Hydes. At Hyde by *Saint Beda* is called a family or Manse.

1. 2. *An Episcopall See erected at Rochester.*
3. 4. *Ec. The Bishop of Landaff consecrated by the Arch-bishop of Canterbury.*

1. THE same year another Episcopall See was erected in the Province of Kent, in a City by the Romans called *Durobrum*, by *Saint Beda* *Durobrum*, in after times *Roffa* or *Rochester*, from the name of a principal Saxons to whom it belonged. Where *King Ethelbert* built a Church to the honour of *Saint Andrew* the *Apstle*, the Episcopall See of *Justus* the first Bishop, who lately came from Rome with *S. Mellitus*. Of whose Consecration *S. Beda* thus writes:

2. *S. Augustin* ordained *Iustus* a Bishop in Kent, as himself in the City of *Durobrum*, which the English Nation from a prime Noble person inhabiting there called *Rochester*. There did *King Ethelbert* build a Church to the honour of *S. Andrew* the *Apstle*, and bestowed on that Church, as he had done on the Church of *S. Paul*, many gifts adding withal possessions and lands for the maintenance of such who attended on the Bishop and Clergy. Thus in a few years the Province of Kent obtained two Episcopall Sees.

3. The two Sees of London and Rochester

acknowledge

many other lesser Princes reigning there: his own peculiar Dominion being the Province of the *teens*, containing *Norfolk*, *Suffolk*, &c.

9. This *Manastery* thus endowed and privileged remained flourishing for the space of above nine hundred years, much enlarged in the Buildings and Revenues by the piety of succeeding Princes, Nobles and Abbots, and peculiarly cherish'd by Popes, as immediately subject to them, who bestowed many more liberties and *Indults* upon it, extant in our *Records*. And though at first it had the Name from *S. Peter* and *S. Paul*, yet after the death of *S. Augustin* it pall'd into an appellation from his Name.

1. *The first Abbot of Canterbury, drowned.*
2. *A Church built at Ely.*
3. *The inhabitants of Cernel, converted by Saint Augustin: The Saxon Idol, Hely demolished.*

TWO years after the date of the fore-mentioned *Charter* the *Abbot* of the said *Manastery* was drowned in passing the Sea toward *France*. Concerning whom *S. Beda* thus Writes: *The first Abbot of the Manastery of the Blessed Apostles S. Peter and S. Paul was called Peter, a Roman* *Presbiter*: who having been sent upon a message into *France*, was drowned in a bay of the Sea called *Amplesar*: and by the inhabitants of those coasts ignobly buried. That bay of the Sea, faith *Malbrague* is now called *Amblerac* and touching this *Holy Abbot* he adds, *That Almighty God to publish the great merits of the man could a heavenly light to appear every night over his sepulcher, till the neighbours observing it, judged the person there buried to have been a Holy man: and making inquisition whence he came, and who he was, they took the Body thence, and committed it to an honourable sepulture in the principal Church of the City of *Bathonia*. This was done by a Count of that place called *Remerius*.*

His Memory is celebrated in the *Gallican Martyrologe* on the thirtieth day of December. But in ours on the sixth of January. To him succeeded in the Office and dignity of Abbot, *John*, who in the first Million of *S. Augustin* was sent one of his companions.

3. The same year were layd the first foundations of the famous *Abbey* of the Isle of *Ely* in *Cambridgeshire*, by the perswasion of *S. Augustin*, and the assistance of *King Ethelbert*. Yet *Harsfeld* writes doubt fully of its antiquity, saying, *That Manastery* was in the beginning founded by *S. Augustin* Arch-bishop

at the cells of *Ethelbert King of Kent* in some report, and dedicated to the honour of the Blessed Virgin *Mary*: where was placed a Congregation of Monks of the Order of *S. Benedikt*. But I am not satisfied of the truth of this Tradition. It may be this is the place intended in a passage out of the Book of *Ely* quoted by *Camden*, where he saith, *The Book of Ely* relates how *S. Augustin* built a Church at *Cradden*, which *Penda King of Mercia* subverted. Probable therefore 'tis that out of the ruins of this Church was afterward raised that so famous *Monastery*.

4. *William of Malmshury* reports likewise another example of the labour and industry of *S. Augustin* in propagating the Gospel. How passing through all the Provinces of *Brittany*, as far as the Empire of *Ethelbert* extended itself, he came to a certain village in *Devonshire*, where preaching the word of God, he gained many souls to Christ from the Devilish Tyranny. There likewise (saith *Camden*) he brok in peices a certain Idol called *Heil* (answering to *Esclapart*) to which was attributed a power of healing diseases. Hereat the Devil being enraged, inflamed with fury the minds of the Pagans against him, who sett upon him and his companions, and after many indignities forced him to retire three miles from thence, Where whilst he was quietly attending to Prayer, he with the eye of his mind perceiv'd the Divine presence: and presently with a cheerful countenance sayd to his companions (*Cern Deum*, &c.) I see God, who will shortly recompence our endeavours, and moderate and repenting mind. Altho as he had said this, those Pagans came in great hate to him, and demanding pardon of their fault promised to submit themselves to his teaching. Whom after he had instructed, he intended to baptise them: but wanting water, at the *Holy Bishops* command a fountain broke forth of secret passages, which to this day for the merits of *S. Augustin* is held in great esteem by the people. And from the word *Cern* (I see) spoken by him with the addition of the *Hebrew* word *El*, signifying God, the said village was afterward called *Cernel*, but vulgarly *Cern*. In that place, saith the same *Author*, *Edward* after a life spent in great piety was buried, with a high esteem of Sanctity: which in after times gave occasion to a certain very rich man call'd *Egwald* to build a *Manastery* there dedicated to *S. Peter*.



2. Of King Ethelberts Ecclesiastical Laws.

BEFORE we finish the course of the present story of *Saint Augustin*, it is expedient that we first relate how by his advice *King Ethelbert* administered his kingdom with great Piety and justice. For, saith *Saint Beda*, among other eminent benefits by his prudence conferred on his kingdoms, he with the counsel of his wife men influenced Orders and Directs of judgments according to the Examples of the Roman Laws and policy. Which Decrees were written in the English tongue, and are to this day extant and in practice. Among which he in the first place set down what satisfaction should be made by those who stole or by fraud usurped any thing belonging to the Church, to Bishops, or other Ecclesiasticks of inferior degree: For his desire was to cure his people's stupidity to those whom he had so recently received, and whose Doctrine he had embraced.

2. What those Decrees and Terms of judgments were may be seen in that celebrated Manuscript called the Text of *Reges*, which in the days of *King Henry* the first was compos'd by *Eusebius* Bishop of that City, under this Title, *These are the Decrees or Indemnities which King Ethelbert constituted in the life time of Saint Augustin*. Here I will set down only such Laws as regard the Church, and which *Saint Beda* seems to mention. The which have been brought by *Sir H. Spelman* into the first Tome of *English Canons*, and expressed both in the Saxon and Latin tongues. The fence of them here follows:

3. Whosoever shall unlawfully take away any thing belonging to God and the Church, shall make satisfaction by a twelve-fold restitution. If such things belong to a Bishop, he shall restore eleven fold: If to a Priest, nine fold: If to a Deacon, six fold: If to an inferior Clerk, three fold. If the peace of the Church shall be violated by any one, let satisfaction be made by paying double: and this while for disturbing the peace of a Monk, if when the thing shall call an Assembly of his people, and any injury shall be offered them, the offender shall restore double, and moreover pay to the King fifty shillings (Solidos). If when the King shall be entertained in any house, any damage shall be done there, let it be recompensed double, &c.

4. Besides these (saith the same *Sir H. Spelman* in his Annotations to the

1. *S. Augustin ordains S. Laurence his Successor.*
2. *Of His Bull confirming the Monastery of Canterbury: subjected.*

THERE is among our Histories great variety of judgments touching the number of years spent by *Saint Augustin* in *Brittany*, and in what year he dyed. Those who place his death in the third year of this Century, as *John Stow*, or in the fourth, as *Bernew* endeavours to collect from *Saint Beda*, do too much hasten his end: For the Characters of *King Ethelbert* before mentioned declare that he was alive in the fifth year. On the other side those prolong his life too-much who affirm that he dyed not till the year of Grace six hundred and fifteen, as some *Antiquaries* quoted by *Rogner* in his *Apophthegmata*: or thirteen, as *Sir Henry Savill* in his *Chronological Faits*: or twelve, as *Malmshuryensis*; or eleven, as *Polydore Virgil*: For *Pope Boniface* in his Letters dated six hundred and ten does suppose him dead. Therefore in such variety of opinions *Sagebert* and *Matthew of Westminster* most probably place his death in the year of Grace six hundred and eight.

1. A little before his death *Saint Augustin* consecrated *Laurence* a Bishop, designing him his Successor in the Archiepiscopate. See. Which he did after the example of many former Holy Bishops, who upon their view of death approaching, relinquishing the care of others, attended devoutly to the contemplation of that one necessary thing. This time passage is thus related by *Saint Beda*: *Laurence succeeded Saint Augustin*, having been ordained Bishop by him whilst he was yet alive, out of an apprehension lest after his death the State of the Church as yet tender, being destitute of a Pastor, though but for a moment, should begin to fliter. And herein he followed the Example of the Prime Pastor of Gods Church, namely *Saint Peter* Prince of the Apostles, who having founded the Church

A. D. 608.

Ap. Spelm.
rom. Concil.
f. 112.

ibid.

of Christ at Rome, is reported to have made Saint Clement his Coadjutor in preaching the Gospel, and consecrated him his Successor.

3. The last publick Act attributed to Saint Augustin was the Confirming of a solemn Bull all the Rights and Privileges of his Beloved Manastery of Saint Peter and Saint Paul, excepting it from all Episcopal Jurisdiction, from all tribute, service, &c. Prohibiting all Bishops to lay Masses, exercise Ordinations or Consecrations, &c. as by their own authority or Jurisdiction in that place, deputed for the Treasury of Saints and burying place of succeeding Arch-bishops and Princes: And assigning the Election of Abbots to the free Suffrages of the Monks, &c. All which Privileges he confirmed with a denunciation of eternal damnation to transgressors of them by the authority of Saint Peter and his Vicar the Bishop of Rome, Saint Gregory. This Bull was published in the presence and with the approbation of King Ethelbert, his Son Eadbald, all the Nobility of the Kingdom, his Successor Laurence, Melism Bishop of London, Ingham Bilhop of Rochester, and Peter the Abbot and Monks of the same Manastery.

4. To which Bull there was appended a Seal of Lead. Neither is it a wonder, saith the Transcriber of the said Bull, that Saint Augustin being a Roman, an Apostle of the English Nation and a Legate of the Apostolick See, induced with a plenary Authority to erect Bishopricks and consecrate Bishops, all which were to be subject to him, should have the power and right to make use of a leaden Seal: Though for the space of five hundred years the like privilege was not afterward granted to any of our Bishops.

5. Notwithstanding Sir H. Spelman not unreasonably suspects this not to be a genuine Bull, because the fabrick of the Seal expresses not so great antiquity, and the Sculpture of it more elegant then suited with that age; likewise the Image of our Saviour and the form of a Church engraved in it, resembles the exactness almost of these later times: Moreover the Letters of the Inscription are such as were used in far later ages, about the reign of King Henry the second or Richard the first. And lastly the Seal is appended to the Bull not after the Roman fashion, with a Chord of Silk, but with a Skrole of parchmin after the Norman custom. To these we may add, that by mentioning in the same Writing together both Laurence his Successor and Peter the Abbot, who was drowned above a year before that designation of a successor, the order of times is manifestly confounded, and the authority of the Bull prejudiced.

6. However that most of these Privileges were even from the beginning conferred on that Manastery, yea by Saint Augustin himself in virtue of a delegated authority from the See Apostolick, though the simplicity of that age did not need such Legall Instruments and formall clauses, the constant Tradition of that age doth justify. Which Privileges in succeeding times were frequently ratified by following Popes and Princes.

XXVII. CHAP.

XXVII.C

2. Of The Death of our Apostle, S. Augustin.

THE same year of our Lord, six hundred and eight, saith Mathew of Westminster, Saint Augustin the first Archbishop of Canterbury ended his life on the seventh day before the Calends of June. The same is more expressly related by Saint Bede. Our Holy Father Augustin, beloved of God, dyed, and his Body was committed to Sepulture abroad, near the said Church of the Blessed Apostles Peter and Paul, because as yet it was neither finished nor dedicated. But shortly after when it had been dedicated, the Sacred Body was brought into the Church, and decently buried in the Northern Porch. In which place the Bodies of all succeeding Arch-bishops thence were likewise buried, except only two, namely Theodor and Bernwald: whose Bodies were layd within the Church itself, by reason the foresaid Porch could receive no more.

2. In all Martyrologes the same day, to wit, the seventh before the Calends of June is deputed for celebrating his Memory: In the Roman Martyrology we read thus: At Canterbury in England in the day commemorated Saint Augustin Bishop of that City: who together with many others was first into Brittany, and preached the Gospel of Christ to the English Nation: Where being glorified for his vertues and Miracles, he reposed in our Lord.

3. The certainty of Miracles wrought by him hath been sufficiently established before in this History. We will here only add a compendious draught of his Gospel, consecrated by this Island to Posterity in an Inscription on his Tomb. Of which Saint Bede thus Writes, There was inscribed on the Sepulcher of Saint Augustin this Epitaph: Here rests Dom Augustin first Archbishop of Canterbury, who heretofore was directed hither by Blessed Gregory Bishop of the

Church

A. D. 608.

Ap. Capgr.
in the 12. de
officiis.

A. D. 608.

Church of Rome, and being supported by God with the operation of Miracles; converted both King Ethelbert and his Nation from the Worshipping of Idols to the Faith of Christ: and having finished the dayes of his Office in peace dyed on the seventh day before the Calends of June, in the time of the reign of the same King.

4. He was (saith the Author of his Life in Capgrave) tall in stature, insomuch as he exceeded the ordinary height of men by the head: He was in his countenance amiable and reverently grave: of the signs and cures

which he wrought among the people, no man can recount the number, they were so many. He travelled always on foot: and oft without shoes: thus he passed through all Provinces of this Island: By reason of his frequent kneeling he had his knees covered with a thick hard skin; &c. And yet one of his pretended Successors, after he had related all this, affords him the Character of a soft, nice or effeminate man. The great veneration in which he was held by our succeeding Princes, &c. I will deduce in due place.

Aug. Brit.
f. 49.



THE
FOVRTEENTH BOOK
OF THE
CHVRCH-HISTORY
OF
BRITTANY.

I. CHAPTER.

1. S. Lawrence his Gess.
2. S. Chr. His Letter to the Scottish Clergy.
Ct.

1. **S**aint Lawrence (saith S. Bede) being seated in the Archbishops-cathedral throne did strenuously endeavour to augment the Church of

Christ in Britanny, whose foundations had been so carefully layd, and by his dayly exhortations and examples of piety he sought to exalt it to its perfect height.
2. Whether did his pastoral care extend only to the new Congregation of Christians collected among the English-Saxons, but likewise to the ancient Brittain Christians, moreover to the Scots in Britanny and such as inhabited the neighbouring Isle of Ireland. For knowing well that the life and Profession not only of the Scots abroad, but of the Brittain also in this Island, severed from the Rule established in the Catholick Church, principally in so much as they observed not the Paschal Solemnity in its due time, but, as hath been said, they kept the Sunday reckoning from the fourteenth day of the Moon to the one and twentieth (so including the day of the Jewish Pasch in their Circle :) Wherefore he, with his fellow Bishops, wrote an Exhortatory Epistle to them, beseeching them to hold the Unity of peace

and Catholick Observance with the Catholick Church spread over the whole earth.

3. The speciall cause moving them to write the said Letter is thus related by the Centurators of Magdeburg, The Scots sent Dagann their Legat to Laurentium to commune with him about Ecclesiastical affairs and differences. But he was so averse both from Laurence and the rest who depended on the Pope, that he refused to eat at the same Table, nor to sleep in the same house with them.

4. What ever was the cause of this Scottish Abbot's crupulous uncharitableness, Saint Lawrence and the other Bishops were forced to write this Epistle, To our Lords the Bishops our most dear Brethren, and to the Abbots through all Scotland, Health. The See Apostolick having directed us to preach the Gospel to Pagans in these Western parts, as it has usually done through the whole earth, as soon as we were arrived in this Isle of Britanny, we with great reverence were ready to express all respect and charity to the Brittain and Scots, believing then their practices to have been conformable to the Univerſall Church. And after we perceived the Brittain to swerve therefrom, yet we thought the Scots were better disposed. But we now perceive that the Scots also, we mean Dagann a Bishop sent by them into this Island, and Columban an Abbot who is gone into France, doe in their conversation and practices differ nothing from the Brittain. For the said Dagann who

Anglib. Gen
sar. 7.5. 918.

sed. 111d.

came

A.D. 613.

card, unusual among Kings, they were a miracle to their own times, and an example for succeeding. Many wars they managed so, as it was doubtful whether they should therein greater courage or moderation. Sometimes they fought against the Britains, sometimes against Penda King of the Mercians, a Prince exercised in all the flights of war. This Einzelmo is by some Writers said to have been Brother of Cingulfus, but others more probably say he was his son, and assisted into a participation of his Throne.

IV. CH.

IV. CHAP.

1. 2. *Eric Eibelfrid King of the Northumbers kills above twelve hundred British Monks.*

7. 8. *S. Augustine himself accused of this slaughter by Protestants: and defended. w. Primm's horrible calumnies.*

A.D. 613.

THE Year of our Lord fix hundred and thirteen was blackned by a grievous calamity hapning to the Britains, and among them principally to those who least deserved it, the Religious Monks of the famous Monastery of Bangor. Which calamity was brought upon them by the barbarous King of the Northumbers, Eibelfrid, who well deserved the surname given him of (from) cruel or savage. His Conscience was awakened delivered from Maliciousness, and how he broke the power of Egan King of the Scots. The present story is related by Saint Beda in the manner following:

Beda. c. 2.

2. The most powerfull King of the Angli Eibelfrid having gathered a mighty army made a terrible slaughter of the perfidious Nation of the Britains at the City of the Legion, in the English tongue call Legescester. (Chester.) When he was ready to begin the battell, he saw their Priests who were met to pray in God for their army, standing a part from it in a place of greater safety. Whereupon he said, who they men were, and for what design they were assembled in that place? Now most of them were of the Monastery of Bangor, in which the Number of Monks was so great, that being divided into seven companies, each under a particular President, every company consisted of no fewer then three hundred, and all lived by their labour. Now the greater part of them were met together in this Army to pray for it, where they likewise celebrated a Fast three days together: and a certain Captain call Brechmal was appointed with convenient forces to protect them from the fury of their barbarous Enemies, whilst they should be intent to their Prayers.

4. King Eibelfrid that thus having understood the cause why these Monks were come together, he

said, if it then be so that they cry unto their God against me, they do truly fight against me, though they wear no arms, since they persecute me with their imprecations. Therefore he gave command first upon them, which was performed, and after their slaughter, he destroyed all the other forces of the perfidious Britains, though with a considerable losse to his own Army.

4. The report is, that of those Monks which came to pray, there were slain no fewer then twelve hundred, and that fifty only escaped by flight. For Brechmal at the first charge of the Enemy, fled with all his soldiers, so leaving the, whom he ought to have defended, naked and unarmed to the swords of the barbarous Saxon. And thus was fulfilled the Prophecy of the holy Bishop Saint Augustine, though himself a long time before was gone to heaven. That for their perfidious refusal of his counsel and offer of eternal salvation, they should see a Divine revenge by their temporal destruction.

5. This cruelty of the Pagan King was notwithstanding prevented after such manner, for Nicholas Travers a French Chronicle, from I know not what Records writes, How Eibelfrid after this combat marching forwards toward Bangor was met by three British Princes, Bledric Duke of Cornwall, Morgann Prince of South Wales (Demetia) and Cadran Duke of North Wales (Venedotia) who fought with him, and killed of his army ten thousand and sixty men. Upon which victory Cadran was by some counted made King, who pursued Eibelfrid to the River of Humber. But when Eibelfrid returned with his own and other Saxon auxiliary forces, a composition was made between them by friends, on these conditions: That Cadran should enjoy the Provinces towards Wales in the South of Humber, and Eibelfrid all on the North side.

6. This is the true Narration concerning the slaughter, we may call it Martyrdom, of the twelve hundred innocent Monks of Bangor, attacked generally by the content of all our ancient Historians. Only Sigebert affirms this calamity to have befallen the Scottish Monks (so he misnames them) as the war between Eibelfrid and Egan, which he refers to the year of Grace fix hundred and fifteen: which was seven years after the death of Saint Augustine. But true Chronology confirmed by our best Writers place this massacre two years before: and thus (saith B. Piter) doe the Annals of Piter refer to the year of Christ fix hundred and thirteen the war of Keatlegion, where the Saxons were killed, by the Saxons invading these Monks of Bangor.

7. Which content of Historians evidently disproves the blasphemous calumnies by some Protestant Writers. B. Parker, B. Ford and J. Gudwin call on the memory of our glorious Apostle Saint Augustine, to whom they impute this horrible Massacre, as if by his instigation that Pagan King had by this cruelty revenged their refusal to

A.D. 613.

14. 15.

N. Trine.
Irene.Irene.
Irene.
Irene.Irene.
Irene.
Irene.Irene.
Irene.
Irene.

submit

A.D. 613.

14. 15.

submit to his Metropolitane authority: Whereas by the ioynt testimony of our Historians, and the expresse words of Saint Beda Saint Augustine was dead long before, to wit, five years, at least.

8. But they reply that those words of Saint Beda (*quemvis ipsi iam multo ante tempore, ad caelestia regna sublevari*) that is, though Saint Augustine himself a good while before this, was translated to Heaven, included in a Parenthesis, were added by Pappus to save Saint Augustine's honour, and are not found in the Saxon Translation of Saint Beda made by King Alfred. True it is, that in the Latin and Saxon Edition published by Abraham Whelock in the year 1643 those words appear not in the Saxon Copy: But the publisher, though a Protestant, ingeniously confesses that not only in all Impressions of Saint Beda's History, (some of which saw the light before any Protestants were, but in all ancient Manuscripts extant in the Library of Cambridge that Clause of Saint Beda was exist, and never included in a Parenthesis, but only distinguished by Comma's.

7. Surely if we will judge of Saint Augustine by the Spirit of his Father and Master Saint Gregory, we would not suspect him of so horribly murderous a disposition. For Saint Gregory, though Rome and all Italy had been many years infested and waited by the Lombards, yet was so fearful of being in any measure accessory to blood, that he durst not concur to the death of any one of their Princes, though he was assuaged thereby to free the whole country from their Tyranny. And Saint Augustine himself, as hath been shewed, taught King Eibelfrid a quite contrary Lesson, that in the cause of Religion, no violence or compulsion ought to be used.

8. If any credit may be given to Ancient, and till this age never questioned Tradition, Saint Augustine was a man of eminent piety, of admirable zeal for the rooting out Pagan Idolatry and planting the Gospel in this Island: And even Protestants themselves acknowledge that Almighty God gave testimony to his Teaching by many great miracles. He had been guilty of some defects, Christian Charity requites us either not to mention them, or to let a thousand great obligations we have to his Memory preponderate them: But upon meer ungrounded suspicious disproved by the current of Story, to charge with crimes execrable to Heathen a person, almost a thousand years, now reigning with Christ in glory, is certainly a presumption of which God, with whom the death of his Saints is precious, will one day require a severe account.

9. Yet of late this poysonous humour of calumniating Gods Saints is become the principall Character of the New reformed Gospel. I will add one example more of a calumniator, at least parallel to that: wit,

Mr William Prinn alate signified Protestant, who in his not long since published Centurie of Archbishop Whiggis charges Saint Augustine that he induced Sir Walter Tirrel to murder King William Rufus. Now by the content of all our Historians Tirrel himself was no murderer, for it was by the unhappy casual glancing of an arrow that the King was slain. However it hapned, yet certain it is that at that time Saint Augustine was an exiled person in France: and whereas at that King lived many Noble men met, but few mourned for his death, yet saith a late Protestant Historian, of all mourners Augustin expressed most cordial sorrow at the news. That blasphemous tongue therefore must expect such envenomed darts as these, flung against heaven it self, will, if he repent not, one day descend upon his own head, and the wounds made by them never be cured. But alas, what Repentance can be expected in such a person who is *inveritatem aeternam malorum*, when we see in his decrepits age his rancorous tongue against innocent Catholics yet more violently *ignit* on fire of hell, so far as to solicit a generall Massacre of them by publishing himself, and tempting others to damne their soules also by publishing through the whole kingdom that in the last fatal calamity by his hapning to London they were the only murderers. This he did, though himself at the same time confessed that not the least proof could be produced against them. But, said he, it concerns us that this report should be believed. Complaints of this most execrable attempt were made, and several attempts to confirm this were offered. But in vain. However, surely there is a reward for the innocent oppressed: And, what loever Mr Prinn may think, doubtless there is a God who judges the world. Let him therefore remember what the Spirit of God saies, (*Quid detur tibi, aut quid apponatur tibi, ad linguam delam: Sagitta potentis acutae, cum carbois delam: melle est affigenda tibi for the pectus, O decem: full Tongue, sharp darts call by an Almighty arme, with devouring cauter of juniper*)

10. With as good reason therefore Saint Augustine may be accused of the slaughter of these British Monks, as S. Columban. Holy Irish Monk in France might be charged with the most horrible death of Queen Brunilda hapning at this very time, for he also by the Spirit of Prophecy foretold a hor of it. And so far may we esteem the ancient Prophets guilty of the calamities befalling many Princes and States, which by Divine Inspiration they foretold.

11. To all this we may add, that there was no such freindly correspondence between the King of Kent and the Northumbrians, as this latter should be employed by the former as an instrument of his unworthy revenge. On the contrary we read that Eibelfrid bore to mortal a hatred to all Christians,

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that he denounced to the Kings of Kent and Essex, that he would be no less an enemy to them, because they had forsaken the influence of their Fathers, then he was to the Britains and Scots. And to conclude, according to the plain Narration of S. Bede, the Pagan King Ethelwald came with no design against the British Monks, but their slaughter was caused by occasion of his feigning them on a hill together, and being told that they were assembled there to pray to God against him. So that the Pagan Arthur himself, the slaughterer of both King Ethelbert and S. Augustine, unjustly condemned by partial and ungateful Christians.

1. King is the best Saxon King overcomes the Britains.
2. The death of Sebert King of the East-Saxons: His Successors.

IN the year of Christ six hundred and fourteen Kingulf King of the West-Saxons after he had reigned three years assumed his Son (others say, his Brother) Quenelmus a companion in his Throne: And presently after they both fought a battle against the Britains at the first onset the Britains afflicted with their large Swords and long bucklers were quickly put to flight, without any considerable loss on the Saxons side: who upon a survey found the bodies of two thousand and six hundred Britains slain. These large Swords, called by Huntingdon Secures, and by Wierchard large knives, were in the Saxon tongue called *Saxa*, from whence that Nation is said to have received its name.

The year following according to *Wulfsting's* account died the virtuous and devout Sebert King of the Trinobantes, or East-Saxons, and with great and general mourning was buried in the Church of *Wulfsting* built by himself, which in succeeding times was magnificently enlarged and adorned, and made the common Sepulchre of our Kings.

How acceptable to God was the Sanctity and merits of this good King appeared by a lasting Miracle: For in the days of King Edward the first of the Norman Race, the Monks of *Wulfsting* after having a resolution to translate his Body from the Old Church to the New, upon so great devotion they had opened his Sepulchre they found his right hand to the middle of his arm entire in flesh, skin, nails and bones compassed. This was seven hundred years after he had been there buried. Thus writeth *Wulfsting*. In his place succeeded his three sons *Sered*, *Severand* and *Sigeler*, joyed equally in the Government: but much degenerating from their fathers piety.

VI. CHAP.

1. The death of King Ethelbert: and of the Holy Bishop Leobard.
4. The Sanctity of King Ethelbert acknowledged.
6. His Children.

REcently after, if it was indeed after, dyed also Ethelbert glorious in piety and merits, the first *Protector* of the rising Christian Church of the Saxons. His death befell in the fifty sixth year of his reign, and the one and twentieth after he had embraced the Christian Faith. He was the third King of the English Nation whose Empire extended over all the Provinces Southward from the River Humber, (saith S. Bede) adding that he was the first of this who went to heaven. (By which clause is implied that he dyed before King Sebert). However certain it is, that a very small space of time intervened between both their deaths. He was buried in the parish of Saint Martin within the Church of the blessed *Apollis* Peter and Paul: where likewise the Body of his devout Queen Bertha (or Aldiburga) was laid. And his memory is consecrated both in ours and the Roman Martyrology, on the sixth of the Calends of March.

King Ethelbert had also another blessed companion in the place of his Sepulchre, to wit, Leobard the Holy Monk: who came with Queen Aldiburga of France into Britany. Concerning whom *William of Malmesbury* thus writes, An ancient Author called *Goselin* celebrates the miracles of *Saint Leobard* who accompanied Queen Bertha into this Island, particularly his readiness to offer up in times of drought, when his intercession was demanded, a precious example whereby was shewn to the same Writers time. For there having been a terrible fiery drought above the height of Summer, the Sacred Body of the Saint was solemnly carried in Procession with Litanies. But as soon succeeding thereupon, the Center as his return with the Body with some indignation addressed him speech to the Holy Bishop, saying, Dost thou not see how great the revulsion of the whole country is by reason of this drought, and yet thou art negligent in pursuing the Office which seems to thee so easy, as to offer up a prayer, but presently thou dost feel such abundance of rain, that the most greedy desires were satisfied.

The virtues of King Ethelbert are compiled by the Author of his Life in these words: This blessed King, though his power extended as far as Humber, yet in his conversation he shewed himself as perfectly one of Christ's beggars, as if he had possessed nothing. It was a blessed sight to see this glorious King humbly beseeching the purest Jesus who sanctified Kings, to stand in fear

Gods Precept, and to show an humble respect to the means of his Church. How brightly he shone in representing vice, exalting virtue, fulfilling the Divine precept and in all works of piety is so much more clearly to be read in Gods heavenly book, as human Writers have been negligent in expressing, &c. Antiquity and the favourableness of former Saints is an irreproachable witness of his Sanctity, since from the beginning his solemnity has been celebrated by good Saints.

Among which Saints devoted to this Holy Kings memory S. Dunstan was one, who in a certain night watching in devotion as he would have been persecuted and deprived from the Sanctuary of Faith by his Wife and other impious Teachers, so that his latter end was worse than his beginning, for like the old Samaritans he would both serve Christ and his old Pagan Gods together, placing in the same Temple a Holy Altar for the Sacrifice of our Lord, and an impure Altar for the Victims of Devils. Which profane Altar Athelstan, who lived King of that Province in the days of S. Bede, testified to have remained to his time.

In proof of his acknowledged sanctity, &c. there were in S. Augustine Church set up daily five candles continually burning, to wit, before the Tomb of S. Augustine, of S. Mildred, of S. Adrian Abbot, before the great Altar, before the Monuments of King Ethelbert, and of S. Leobard Bishop, and a sixth in the Gate before the Image of the Blessed Virgin Mary, where S. Dunstan was honoured with many visions of her, as the Author of S. Augustinus Life testifies. And Polydore Virgil shews, that even to his days the Sacred Body of King Ethelbert was shewn from many Miracles.

He left behind only two children by his Queen Aldiburga, Eadwald to whom he reigned the Title of King, after he had earnestly admonished him to be careful in preserving and promoting the Christian Faith, which admonition how he complied with shall be shewed hereafter: And Eadlurga, who was afterward married to Edwin King of the Northumbrians, and of whose Conversion she was a principal instrument. To these two a third is added by Camden, Speed and other Modern Writers, namely the Holy Virgin Edlurga, who among Saxon Virgins was the first which undertook the Profession of a devout Nun. This Holy Virgin, saith the Author of her Life, after she had received Sacred Baptism, gave herself to God day and night, fervently begging of him the grace to be offered worthy to enjoy the spiritual rewards of her lovely Bride-groom Jesus Christ. She spent her life in serving God with all purity in the Church and

Convent where her Niece S. Mildred was a Nun, to whom likewise she succeeded in the government of it.

Among the praises of this holy King Eusebius we will in the last place mention his zeal to convert Eadwald King of the East-Angles to the Christian Faith: though the event proved not so happy in him, as it had been in Sebert King of the East-Saxons. Concerning which Eadwald S. Bede writes, That in Kent, the Kingdom of Ethelbert, he had been imbued with the Myfteries and Sacraments of Christian Faith: but in years, for when he returned home he was persecuted and deprived from the Sanctuary of Faith by his Wife and other impious Teachers, so that his latter end was worse than his beginning, for like the old Samaritans he would both serve Christ and his old Pagan Gods together, placing in the same Temple a Holy Altar for the Sacrifice of our Lord, and an impure Altar for the Victims of Devils. Which profane Altar Athelstan, who lived King of that Province in the days of S. Bede, testified to have remained to his time.

VII. CHAP.

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- i. The Apostasy of the Kings of Kent, and the East-Saxons.
5. S. Mellitus banished from his See at London.
7. S. Laurence determining to fly, is chased by S. Peter.
10. The Centurions impudence.

1. Christian Religion seemed to have been so firmly rooted in the two Kingdoms of Kent and the East-Saxons by the piety and zeal of the two late holy Kings, Ethelbert and Sebert, that no danger could reasonably be apprehended of its falling. But that it might appear that Faith is the free gift of God, his just Providence permitted the impiety of their children and succellors to endanger the utter ruin of that heavenly Edifice which their Fathers had erected, inasmuch as that the Fathers of God's people were banished, their Churches profaned, and their Profession if not prohibited, at least discontinued.

The order and manner of these disorders was as followeth: King Ethelbert had left in Kent his Succellor his only Son Eadwald, who though in his Fathers days he seemed inclined to Christian Religion, for he was a Witness and approver of his Fathers Charters by which he bequeathed to the Church of S. Peter and S. Paul several possessions: Yet after his Fathers death he quickly returned to his own. The first step whereof was his unlawful lust to his Fathers second Wife, whom he more unlawfully and incestuously married. After which crime incompatible with a sincere Christian Profession,

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he publicly renounced Christianity, and again set up Pagan Idol, inviting also and attempting his subjects to follow his Example, which the greatest part of them did. Yet he did not force either *Laurence Archbishop of Canterbury*, or *Justus Bishop of Rochester* to abandon their seat.

3. This unhappy change in Kent was accompanied with a like, or worse change in London, and the rest of the East-Saxons Kingdom. For the three Sons and Successors of Sebert, perhaps communicating councils with *Edwald*, relinquished their former profession of Christianity; an occasion whereof they took from the Holy Bishop Melgrim his retelling them the Holy Communion, which they demanded out of a foolish curiosity, or perhaps with an intention to make a quarrel. The particular story is thus related by *S. Bede*:

Bede. l. vi. c. 3.

4. This storm and perturbation was much increased by the death of *Sebert* (not Sebert) King of the East-Saxons, who at his departure out of this life to a better Kingdom in Heaven, left heirs of his temporal Kingdom his three sons *Secred*, *Seward* and *Egbert*, who had remained obstinate in their Heathenish Superstitions, though during his life time they had seemed to inter-mix the exercise thereof. But as soon as he was dead they publicly professed Idolatry, and gave free leave to their subjects to do the same.

5. Now it happened on a certain time that they saw the Holy Bishop Melgrim at the celebrating a Mass in the Church give the Holy Eucharist to the people. Whereupon they in a foolish pride said to him, Why dost thou not wash heretofore to what water which thou wast wont heretofore to give to our Father *Saba* (for so they usually called him) and still continuest to give the people? His answer to them was: If you will be washed with that saving water which your Father was purified, you may likewise, as he was, be partakers of this Holy bread. As he was, so he desired the water of life, you must by no means receive the bread of life. But they replied, We have no intention to enter into that Font, of which we have no need. But, however we will have our part of that bread. When they were thus often and earnestly admonished by him that without a precedent purification by Baptism, it was not lawful to give them part of the most holy Oblation, at last they grew into fury, and told him, If thou wilt not consent to us in a matter so easy as this, thou shalt stay no longer in our Kingdom. Thus they banished him, compelling both him and all that belonged to him to depart out of their Province.

6. Melgrim being thus expelled from his See of London, came into Kent, with an intention to demand counsel of *Laurentius* and *Iustus*, what course for him was best in these extremities. And after serious deliberation, it was determined by common advice among them, that their best way was rather to return into Italy their Native country, where they might serve our Lord with free minds, than to remain among such rebellious

and Apostate from their Faith where no God could be done (considering the malice of their Princes.) Melgrim therefore and Iustus forthwith departed, retiring themselves into France.

7. But *S. Laurence* shew'd a little more constancy: he could not so suddenly resolve to desert his flock, though extremely diminished, of which he was the Chief Pastor. Some times he would entertain hopes that God would not permit to much labour, so prospect by him, to be lost. But on the other side a sad consideration of the inconstancy of the people, the impiety and ungrateful lulls of the King, and that himself was now left alone without any to counsel or assist him, such thoughts as these piercing deeply into his mind, quickly extinguished his former faint rising hopes, so that he resolved to quit the ingrateful country likewise, and to follow his fellow-countrymen into France. And this resolution he had put in execution, had not our Merciful Lord by his Chief Apostle prevented it. The manner of which prevention is thus related by *S. Bede*:

Bede. l. vi. c. 4.

8. When *S. Laurence* was upon the point to follow Melgrim and Iustus and to desert Brittany, the night before his journey was to begin, he gave order that a couch should be prepared for him in the Church of *Saint Peter* and *S. Paul*, wherein when, after many prayers and tears poured forth to God, he had laid him down to rest, and was fallen asleep, there appeared to him the most Blessed Prince of the Apostles, who after many sharp stripes inflicted on him, asked him with an Apostolical severity, Why he would forsake the flock with which he had entrusted him? And to what Pastor care he would commit the sheep of Christ? Now encompassed with so many waters? Hark thou forget, said he, the example I have given thee, who for the good of these Lambs with which our Lord, in testimony of his love, recommended to me, suffered from Infidels and enemies of Christ bands, stripes, prisons, torments, and in conclusion death at self, even the death of the Cross for which I am now crowned with him?

9. The servants of Christ *Laurence*, being encouraged with those stripes and labours of the Blessed Apostle, as soon as morning appeared, went to the King, and laying aside his vestments, shew'd him how grievously his body had been torn with whips. The King wondering at it, demanded who durst be so presumptuous to treat so worthy a person so cruelly? But when he was informed that the Bishop had for his Salvation and eternal happiness suffered so many torments, he was struck with great fear.

10. We will not here interrupt the prosecution of *S. Bede's* Narration of the happy effect of this Miracle, in the Kings conversion; so attend the judgment given heretofore by some Modern Protestants, especially the Centurians of Magdeburg, whose sentence is this, These things were prettily feigned by *Laurence*, to establish a Pagan King: for none but a

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persecution should make him believe that he was in earnest followed by *Peter*. *S. Bede* then, it seems was misinformed, *S. Laurence* was a cheating liar, and all positive superstitiously credulous as God himself, who prospered this invention with the Kings Conversion and the restitution of the Christian Faith, in these mens judgment stood in need of a lie to perfect his own work. Certain it is that above eight hundred years since, *Alrunus*, a man of admirable learning, made use of this argument of *S. Laurence* being being chastised by *S. Peter*, to encourage a then Archbishop of *Canterbury* chafed from his See. And the same example was afterward applied by *Osbert a Monk*, and Precentor of *Canterbury* to *S. Anselm* declining the burden of the same Church. But what proofs have those Centurians to disprove *S. Bede's* Narration? None at all but their bare assertion, That these lying Miracles were contrived to support an Opinion that Saints have power to hurt those with whom they are displeased. So that it seems in their opinion the real scourging of a man is an act exceeding Gods Omnipotence.

VIII. CH.

VIII. CHAP.

1. 2. *Edwin Prince of the Northumbrians, banished. His dangers.*
3. *He is comforted by an Angel.*
4. *His Enemy Ethelfrid, slain.*

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WE must a little longer delay the relation of the happy effects which the visible marks of *S. Laurence* his stripes wrought in the mind of the Pagan King *Edwald*, (which effects began to be publicly seen the year following;) to insert another illustrious Example of Gods Graces to our Nation in exalting to the Throne of the Northumbrians a Prince called *Edwin*, by the destruction of that cruel King *Ethelfrid*, the murderer of so many hundred innocent Souls of Europe. Which *Edwin* not long after embracing the Christian Faith, raised up a glorious Church in those rude and barbarous Provinces, which were indeed the first towards whom *S. Gregory* intended to expel his Charity, upon the sight of a few beautiful young slaves from hence exposed to sale in the Market at Rome.

1. This *Edwin* was the Son of a King of the *Picts*, or *Northumbrians*, to whose name *S. Gregory* alluded, saying that *Allens* should ere long be sung in his Kingdom. Now *Alla* dying in the year of Grace five hundred eighty nine, and leaving his only Son *Edwin* but three years old, the throne, due to him, was usurped by *Ethelfrid* surnamed the Cruel or Savage.

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3. *Edwin* living in this Tyrants Court grew up an example of all virtues and endowments: which rendered him agreeable to all, but formidable to *Ethelfrid*. Who yet thought he hated him, as one who both had right to the Kingdom and deserved it, yet he durst not lay snares for his life, fearing in case such designs should want success, least considering the general compassion and love born to *Edwin*, a party should declare in his behalf, and endanger his Crown. Therefore imputing to him some feigned crimes he sent him into Exile, hoping that by poverty, want of friends and discontent he would quickly shorten his own life.

4. Before his banishment he had married *Queensburga* the daughter of *Ceol King of the Mercians*, who accompanied him in his exile, and brought him two sons, *Offid* and *Edulf*: after which she dyed, before his restoration. And *Edwin* leaving the young train, was forced to disguise himself, and flit from place to place in the habit of a peasant: Till at last going into the Kingdom of the *East-Angles*, he committed himself to the faith of *Redwald* King there: in whose Court he lived with great splendour, being acceptable both to the King and all others for his rare endowments: for he divided his time between reading and *Martial Exercises*, and in both he so far advanced himself, that his fame was spread through the whole Island.

5. In the mean time *Ethelfrid* sought his detriment by all the ways he could imagine, sending spies every where to discover him, and assailing to murder him. But at last hearing that he was so kindly entertained among the *East-Angles*, he resolved either with treasure to buy, or with an army to procure his death. He sent therefore an Embassador to *Redwald*, by whom at first he offered great sums of money to purchase the delivering up of *Edwin*: But those offers being rejected, he next threatened open war upon retaliation. This threatening terrified *Redwald*, in so much as chusing rather to expole the life of a stranger, than hazard the destruction of his Kingdom, he yielded to the solicitations of *Ethelfrid*, promising either to deliver him up, or to take order for the shortning his life.

6. These Treasures between the two Kings were not carried so secretly, but *Edwin* had notice of them: and by the change of King *Redwald's* countenance and gestures began to suspect his own danger. Which suspicion was changed into assurance by an advice given him by a friend of *Redwald's* resolution. Which friend advised him to secure himself by flight, offering himself his companion and guide therein. But *Edwin's* answer was, That having had by many years experience of *Redwald's* fidelity and generosity, he would not be the first to shew a suspicion of so base a crime in a King: and that if he

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must perill, he would chuse to doe it rather by the hand of a freind then of a declared Enemy. With this resolution he dismissed his freind. This discourse being them for the greater privacy passed in a solitary place, and in the evening when it began to be dark.

7. Edwin being thus left alone in obscurity, had the greater freedom to entertain his melancholick thoughts, which were busied rather how to dye nobly, then how to secure his life, which he conceived impossible. Being taken up with such meditations he on a sudden heard the voyce of one at a little distance, who said to him, Why he staid there alone in the dark, when all others were asleep? Edwin answered imagining who this unknown person was, desired him to be gone. Yet he departed not; but continuing his speech he said, My Son, you have indeed great cause to be grieved, and to stand in fear of Redwald, who is resolved on your ruine. But what reward would you expect if you would restore your without an equal recompence. But I said the other, what recompence would you make to him, who should not only do this, but make you stronger then your enemy, and possessor of his crown, yet and encourage your patrimony with the accession of other Kingdomes beside? Hiceto Edwin layd, I can only promise a gratefull mind: for such obligations exceed all possible remuneration. When he had said this, the Angel (for that it was an Angel, the successe demonstrated) added these words, But what will you doe for him who will not only make you happy and glorious in this world, but after this life procure for you immortal glory? Will you not at least afford him your attention and submission when he shall propose to you counsells in themselves holy and good for you? This being readily promised by Edwin: then the Angel layd his hand upon his head, and sayd to him, When you shall hereafter see a mans hand thus layd on your head, and all the things which I have foretold you accomplish'd, then be sure to remember this promise you have made. And having said this, he vanished, leaving Edwin in an uncertainty between hope and feare.

8. Now whilst these discourses passed between Edwin and the unknown Messenger from heaven (which E. Bede, Huntingdon, Florilegus, and severall Protestant Writers doubt not to call a Divine Oracle) the Queen, Wife of Redwald, undertook the patronage of Elinor, representing to her husband his noble qualities, the balnes and infamy which would lye on him, being a King, if for feare he should betray his freind, &c. In answer the so wrought with him that he renounced the promise made to Ethelfred, embraced Edwin confirming his ancient fidelity, and in revenge of the infamy which the Tyrant would have prewaded him to,

he sent first a defiance to Ethelfred, faith Florilegus, provoking him to a combat. Whereupon armies were raised on both sides, which met in the Region of the Intes on the Eastern side of the River Idle.

9. Huntingdon gives this Narrative of the combat: They fought, faith he, in the Province of the Cornovani (Nottinghamshire) in the face of the Mercians, on the East of the River Idle, which last it colour by the abundance of blood shed there. King Edulfred warring and disclaiming that any one should dare to oppose him, with his choicest and most tryed soldiers, with wonderfull boldnes, but withall disorderly, rushed among his Enemies, whose army was ranged to the best advantage, and terrible to behold: for they were not only more numerous, but with shining helmets, great groves of spear and unnumerable banners, they march orderly in three great bodies. Nowwithstanding the King of the Northumbrians hastily rushing in as an assured prey, among the thickest squadrons, flew Rayner the son of Redwald, sending him and his part of the army before him to flit. But Redwald nothing affrighted, but rather incited with this life, kept his ground invincibly with his two other Bodies: Which the Northumbrians being not able to pierce through, Edulfred beyond his power striving to enter, was separated a good distance from his own soldiers, and in a short time slain, his body lying upon a heap of enemies slaughtered by him. Assoon as this King was dead his whole army fled.

10. This deserved end had the ambition of Edulfred, mouth'd with all manner of crimes, after he had reign'd four or twenty years. In whose place succeeded Edwin now rightfull King of the Northumbrians, who was present at this combat, and seems to have given name to a town not far distant called Edwinstow: though others derive that appellation from another root. As for the Sons of Edulfred, Oswald and Edda, born to him by Aida the offspire of Edwin, they fled privily into Scotland, by which some understand the original country of the Scottish nation, Iregall country: Of whose return we shall treat in due place. And thus much of the Divine Oracle was this year fulfill'd: the rest all will be duly accomplish'd in the proper season.



IX. CHAP.

1. 2. &c. Eadwald King of Kent repents his Apostacy.

1. WE will now contemplate the happy change which the right hand of our Lord made in the heart of Eadwald King of Kent upon the sight of the wounds which the stripes inflicted on the Body of the Archbishop S. Laurentius by S. Peter cauld. It is thus described by S. Bede: When the King heard that for his eternal good the Bishop had suffered from the Apostle such wounds and torments, he was sore affrighted. And renouncing his former apostacy, also repudiating his incestuous wife, he received the Faith of Chr. st, and was baptiz'd. After which he was careful to favour, and with his utmost power to promote the affairs of the Church.

2. S. Bede had reason to mention his favour and liberality to the Church, for there is to this day extant a Charter of his dated this year, in which after a commemoration of the occasion of his Conversion by seeing the stripes inflicted on S. Laurentius, he declares that for the remedy of the soules of his father, his own and others of his kindred he granted for the use of the Monastery of Saint Peter and S. Paul a portion of land of thirty ploughs in Kent called Northborne and withall confirmed all the Gifts, Priviledges and Liberties formerly granted by his Father to the same Church, &c.

3. Moreover to testify his care of the advancing the Christian Faith in his kingdom, he sent (saith Saint Bede) into France, from whence he recalled Mellitus and Justus, Ordaining that they should return to their Churches, and freely instruct and govern the flocks committed to them. Accordingly they came back about a year after their departure. And Justus indeed went to his Church at Rochester, formerly committed to him: But the inhabitants of London would not receive their Bishop Mellitus, for they rather chose to obey their Idolatrous Preests.



X. CHAP.

1. 2. &c. S. Lawrence his voyage to procure Unity with the Irish and Scottish Bishops: the good Success of it.

3. His death: Saint Mellitus, his Successor.

1. AFTER this S. Lawrence survived no long time, for he dyed in the beginning of the following year. But the short remainder of his life he spent very profitably for Gods Churches. For not counting himself with providing for the spiritual good of his own See, he extended his zeale and care beyond the limits of the Island. Insomuch as some Authors write that to procure union and charitable correspondence between the Churches of the Saxons, Britains, Scots and Irish, he undertook a painful voyage into Ireland, to persuade them to a conformity with the powerfull Church in celebrating the Paschall solemnity.

2. But perhaps their meaning was, that by his appointment a Conference or Synod was assembled in which certain Irish and Scottish Bishops met to compose differences about that point. Which Synod according to the Centuriators of Magdeburg was celebrated in the Isle of Man, in which S. Lawrence earnestly contendd for an uniformity with the Catholick Church in that observation, and wrote letters to the same effect to the Irish and Scottish Bishops who were absent.

3. Neither were his endeavours vain: for as the Author of his life in Capgrave relates, By S. Lawrence's preaching and exhortations in Ireland (Scottia) his fame was largely spread, inasmuch as S. Finan an Archbishop of Ireland came to him. A man of great sanctity, that he is reported to have raised to life three dead persons. Which Holy Bishop having heard S. Lawrence discoursing touching the Paschall observation and other Apostolick Institutions, yielded the Victory to Truth, and endeavoured to reform the practise of his own Nation.

4. And no wonder it is that Truth defended by such a man should prevail, since he by Gods assistance confirmed it with Divine Miracles. Among which the reitoring of a dead man to life at his return from the same Synod is recorded by the said Author, The man of God Lawrence being returned (saith he) found the son of a man who had kindly entertained him, dead, and the parents in great sorrow, who with a loud voyce cryed to him, O holy man, restore our son to us: that we may more firmly believe in Iesus Christ whom thou hast preached to us. Hereupon the Holy Bishop having first offered up his prayers to God, said to the Child, Arise: who presently rose up, and withall testified, that being dead his soule was

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violently drawn by terrible spirits to the flames of fire, but upon the prayer of the holy man Lawrence it was by Angels shining with brightness brought back to the body. *Sturup* the child together with his Father, mother, whole family, and kinsred were baptised, and the holy Bishop passing through the whole region dispersed saving doctrine every where, which he confirmed with Miracles.

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5. These are the last Gifts recorded of *St. Lawrence*: who in the beginning of the following year of Grace six hundred and nineteen depofed his mortality and was buried in his own Church near his Predecessour *St. Austulin*: with an Epitaph inscribed, commemorating his forementioned flourishing by *St. Peter*. Not the English only but Roman Church likewise celebrates his memory in the second of February, for thus we read in the Martyrology, *At Canterbury in England in this day celebrated the commemoration of St. Lawrence, who after St. Austulin govern'd that Church, and converted also the King to the Faith.* Upon which passage *Barnum* thus writes, *in the Catalogue of the Writers of Britanny is signified, that the Life of St. Lawrence was compiled by Gislelm a Monk of St. Berwin in Flanders: which probably is the same still extant in Copegrave.*

Martyr.
Rom. i. 138.

Barnum.

Antiq. Brit.
in Melin.Bed. l. 1. c. 6.
Ap. Gangev.
in Melin.

6. It hapned commodiously that *St. Mellitus* Bishop of London was returned into Britanny before the death of *St. Lawrence*. For since the Kings of the East-Saxons would not admit him, neither could *Radwald*, whose power was not so great as his Father's, constrain them to it, now upon the vacancy of the See also at the request of *Radwald*, and no man opposing, he succeeded *St. Lawrence* therein, whilst *St. Iustus* governed the See of *Rechefer*. These two Bishops, as we read in the Antiquities of Britanny, with an equal care and solicitude exercised their Episcopall function, and received exhortatory letters from *Pope Boniface*, who after *Dionysius* governed the Roman Church. Those to *Mellitus* are not now extant: But the Letters directed to *St. Iustus* shall be mentioned in due place.

7. King *Radwald* the year foregoing this had begun the building a Chapel to the honour of the blessed Mother of God in the Monastery of *St. Peter*: which being now finished was consecrated by *St. Mellitus*. *St. Bede* makes mention of it: And how grateful it was to the blessed Virgin Mary, was oftentimes made manifest by praises sung to God in it by the glorified saints and many Miracles, which the Author of *St. Mellitus* his Life.

XI. CHAP.

2. Of King Edwin's Conquests.

1. IN the mean time Edwin King of the Northumbrians according to a Divine Oracle being exalted from a State of Exile to that Kingdom, encreased his dominions. For in the year six hundred and twenty he fought against *Cadwallan* the British King, who had compelled King *Ethelfrid* to retire more Northward, quitting certain Provinces of the Brigantes (Yorkshire) lying towards Wales: Which Provinces Edwin now again recovered, having overcome him in battell. The Region thus recovered was anciently called *Elmer*, (Lish Camden) and is situate near Leeds a principall town in Yorkshire, in the Saxon tongue called *Egle*, which became a Royal Town after the burning of (Cambodunum) Alamebury, or Alamebury, in this Kings days, where *St. Paulinus* built a Church to the honour of our Prince-Martyr *St. Alban*.

2. The year following the same King Edwin fought prosperously against the Scots and Picts, lead by their King *Eugenius*, and recovering from them the Provinces of *Calverny* and *London*, added them to his own Dominions. That Region was in the times of the Romans call'd *Palencia*, & belong'd to the Britains. Some Writers say that the Scots King *Eugenius* was at this time dead, and that these Provinces were won from *Fergubard* his Son, and this with lesser difficulty, by reason of civill dissensions between the said *Fergubard* and his Nobles. He is sayd to have been educated and instructed by *Cinan* the holy Bishop of *Sodor* in the Isle of Man: and that afterwards by means of frequent conversation with British Priests: he fell into the Heresy of *Pelagianism*, with which never any Scottish King before had been tainted. Thus *Hector Boetius*: Although no other Historian does in this age impute that Error to the Britains.

3. King Edwin's conquests were the next year yet further extended: For according to *St. Bede's* relation, he subdued the Islands call'd *Murvanis*, or *Menevia*, to the English Empire. One of which Islands lying near toward the South (namely *Anglesey*) is both more happy in producing plenty of corn and other fruits, and in quantity larger, & containing according to the English estimation the measure of nine hundred and forty families: Whereas the other (to wit, the Isle of Man) contains little more then three hundred.

4. Many proofs may be produced to demonstrate that these Islands anciently belonged to the Jurisdiction of the Britains:

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A. D. 624.

Cen. i.
B. 108.

A. D. 619.

Ang. l. 1. c. 13.

A. D. 624.

A. D. 624.

Ang. l. 1. c. 13.

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for

A. D. 624.

XI. CHAP.

A. D. 619.

A. D. 619.

A. D. 624.

Ang. l. 1. c. 13.

A. D. 624.

for

A. D. 614.

for *St. Bede* expressly calls them British Isles: but had been a long time injuriously possessed by the Scots, taking advantage from the weakness of the Britains at their first invasion by the Saxons. Hence it was that the Bishop of *Sodor* in the Isle of Man, or *Isle of Manavia*, was subject to the Jurisdiction of the Arch-bishop of York.

XII. CHAP.

1. Death of the Apostles, East Saxon Kings.
2. Of *St. Mellitus* Arch-bishop of Canterbury to whom *St. Iustus* succeeds.
3. Of *Epistles* of *P. Boniface* confirming the Privileges of the See of Canterbury.

1. THE year of Grace six hundred twenty three is by *Floridus* marked with the death of *Isidore* and *Isidore* King of the East-Saxons: who were slain by *King* of the West-Saxons and his Son *Quicelm*: And this, saith he, came to pass by the just judgment of God, because after the death of their Father King *Isidore*, they remain'd to the worship of Idols, having expelled *St. Mellitus* Bishop of London out of their Dominions. Their whole army was utterly destroy'd, that not one escaped home to carry the news.

2. There succeeded in the Kingdom of the East-Saxons, *Sigbert* surnamed *The Little*, son of *Isidore*, saith *William* of *Malmibury*: from whence may be collected that the third Brother, *Sigbert* the Son of *Isidore* was dead before: For to this *Sigbert* the Little, of whom small mention is made, there succeeded another *Sigbert* Nephew to *King Isidore* by his Brother *Sigebald*. As for *Sigbert* who began his reign this year, he had a Brother truly deserving the surname of Great, celebrated in all our Martyrology for a Saint: Of whom more hereafter.

3. The year following *St. Mellitus* the lately made Arch-bishop of Canterbury dyed, having seen the miserable end of those ingratefull Kings of the East Saxons who had banished him from his See of London: and was buried, saith *St. Bede* in the Church of *St. Peter*. His Memory is celebrated on the four and twentieth of April, both in the Roman and English Martyrology; as likewise that of *St. Bede*, *Vinardus* and *Ada*.

4. His Successour in the said See was *Saint Iustus* Bishop of *Rechefer*, who only of all the Romans remained in the Island adorned with a Mitre. Which moved King *Radwald* to acquiesce *Pope Boniface* with the penury of persons sufficient for so high a function. *Saint Iustus* likewise informed the same Pope of the virtues and zeale of the King, and how great hopes appeared

of a great access to the Church, if more labourers were sent to cultivate our *Lords Vineyard*.

5. These particulars appear in the answer sent by *Pope Boniface* to *Iustus* recited by *Saint Bede*: Wherein he expresses his great joy to hear the good effects of his labours and zeale, which King *Radwald* had declared to him: and exhorts him to persevere to communicate the Gospel both to *Agens* and other *Provincias*. He likewise informs him that he had sent him a Pall, to be made use of only in celebrating the Divine Mysteries: giving him moreover a power to ordain Bishops in all places commodious, &c.

6. Another Epistle from the same Pope to *Saint Iustus*, or rather a wrong Copy of the same is transcribed by *William* of *Malmibury*, wherein the Pope confirms the Privileges conferred by *Saint Gregory* on the See of Canterbury, constituted the Metropolitan and Primasiall See of the whole *Notion*, immediately under the protection of the See of *Apollonia*. Yet this Copy was by *Saint Lawrence* sent to *Pope Alexander* to justify the Privileges of the See of Canterbury, as the same Author declares. Yea even *Bishop Parker* transcribes it entirely into his Antiquities, and on this Letter grounds the dignity and supereminence of his See. For other arguments he has none, but such as are derived from *Popes*, to whom notwithstanding he can allow no other titles but *papa*, *supremus*, *simonius*, *praelatus*, and such as had no lawful jurisdiction over Britanny. Thus manifestly memora est iniquitate sibi: Such self-contradictions necessarily attending injustice and disorderly passion.

7. Upon the receipt of these Letters and the Pall, *Saint Iustus* consecrated *Romanus* Bishop of *Rechefer*, who for some time assisted him in propagating the Christian Faith. But shortly after being oblig'd upon occasion of some emergent buisness, not for the obtaining Consecration (as the Consecrator's duty) to go to Rome, he was drowned at Sea by the way, and the See of *Rechefer* became once more vacant.

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XIII. C.

XIII. CHAP.

1. 2. *Gr. Redwald K. of the East angles dyes: And Edwin elected his Successor: but gives it to Redwald's Son.*
3. 4. *Gr. Edwin Monark of the English: demands the Sister of the King of Kent to wife and on certain conditions obtains her.*

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THE same year Redwald the party-Christian and party-heathen King of the of the East-angles dyed, and though he lay behind him a son Eppemwald who was bred up to the expectation of the Crown, yet were the affections and esteem of that people to Edwin King of the Northumbrians to great, that neglecting their late King's Son, they unanimously chose Edwin for their King, having had long experience of his virtues during his exile in that Court, and also incited with the fame of his Conquests.

Notwithstanding Edwin gave to Eppemwald the Title and Emptire of Kingly authority, contenting himself with an authority paramount over that Kingdom, as he enjoyed the same over all the rest, excepting only the Kingdom of Kent: So that among his other Titles he now inferred that of Monark of the English Nation. For after King Ethelbert's death that Title descended not upon Eadwald his Son, but on Redwald King of the East-Angles. For, (saith Saint Bede, the first who enjoyed this Empire was Ellis, King of the South Saxons; the second Celin, or Ceaulin King of the West-Saxons; the third, Edilbert King of Kent; the fourth Redwald King of the East-Angles, who also during the life of Edilbert was Prince of that Nation, And the fifth was Edwin King of the Northumbrians, who with greater power then any before governed all the substantiall parts of Brittain, whether Saxons or Brittain, except Kent only. He had also lately subdued to his Empire the two British Islands, call'd Manavia, seated between Brittain and Ireland.

3. There remained nothing of the fore-mentioned Divine Oracle given to Edwin unaccomplish'd that concern'd his felicity in this life: Of a spouse, afflicted and persecuted Exile, he was caled to the Throne of the Northumbrians, to that Kingdom he had subdued severall Regions, and Islands lately subdued, likewise another Kingdom of the East-Angles which offered it self to him, and lastly a Supremetie Monarchicall Power over all the Brittain and Saxons, excepting Kent: Yet that was still wanting

which alone could indeed make him happy, the knowledge and love of the true God.

4. In order therefore to a perfect accomplishment of the said Oracle, Almighty God putt it in his thoughts to demand for a second wife (in place of Queenburge who dyed during his Exile) Ethelburge, call'd also Tere, daughter of Ethelbert late King of Kent, and sister to Eadwald at this time reigning there. For which purpose he sent Embassadors into Kent: But the Royal Virgin who had the devout Quern Aldiberg for her Mother, and Saint Angustin for her spiritual Father, who had inlaid into her a Noble, and deeper fence of Christianity, refused to hearken to such propollits made by a Pagan, Idolatrous King. The answer therefore brought back by the Embassadors was according to Saint Bede, That it was not lawfull for a Christian Virgin to be married to a Pagan, for fear lest the Faith and Sacraments of the Celestiall Kingdome should be profaned by so near an association with a King who was ignorant in the Working due to the true God.

5. Notwithstanding this repulse, Edwin would not desist from his pretensions, but remanding his Messengers with orders to procure more earnestly the Marriage. He allured King Eadwald and his sister, That for himself he would never doe the least thing that might be contrary to the Christian Faith professed by the Virgin: but rather would allow full permission both to her and all such as came with her, men and women, Presby and Seculars to enjoy after the Christian manner the perfect exercise of their Religion, both as to an open Profession of their Faith, and performance of all Rites belonging thereto. He added moreover, that he himself would not refuse to embrace the same Religion, in case that after a serious examination by prudent men it appeared to be more holy and becoming the Majesty of God, then that in which he had been brought up.

6. Such advantageous conditions as these from to potent a King could not be refused: For no doubt the pious Virgin considered that, as to her self, there would be no danger: and withal that hereby a way was opened to the gaining not only of her husbands soule, but of the greatest part of his subjects too. This was the very case of her own country: for by the marriage of a Christian Lady into it, her Father had been well disposed to embrace the Christian Faith, altho as propoled by Saint Angustin: and he was no looner converted, but generally his whole Kingdom followed his Example. Besides Preachers were now ready, and next at hand, not to be expected from forrain countreys, or strangers who had no knowledge of the Kingdoms language; and as for Religion it self, it was become no wonder even among

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among the Pagans, the fame of the great miracles confirming it, was dispersed over the whole Island, and no doubt would dispose the way for its reception.

7. Upon such considerations as these the Marriage was consented to. Yet before her departure, the pious Virgin obtained from Saint Justus Arch-bishop of Canterbury a man first indeed to be her spiritual Father and Master, namely Saint Paulinus, who was one of those which had been sent by Saint Gregory into Brittain, to labour in the Harvest of soules. And moreover to enable him to preach the Truth with greater authority and vigour, Paulinus (saith Saint Bede) was ordained Bishop of York by Justus Arch-bishop, on the twelfth day before the Calends of August, and in the six hundred and five and twentieth year after our Lords Incarnation.

8. Under the secure conduct of so prudent a Guide there-ore the Royal Virgin is sent to her Husband King Edwin: To whom likewise the prefaced Letters from Pope Boniface, saith Saint Bede, by whom they are at large recited: The substance whereof consisted in a summary Explication of the grounds of Christianity, touching the Creation and fall of man, the Doctrine of the Holy Trinity and Mans redemption, &c. from whence descending to exhortations to renouncing Idolatry, the vanity and danger whereof he declares, he proposed King Eadwald (Eadwald) and his New Queen for his examples to follow in receiving the sign of the Crosse and Sacrament of Baptism, by which alone he might be freed from the guilt of sins and eternall misery, &c. Here to be added as a sign of benediction from Saint Peter certain presents, a shirt adorned with gold together with (Lena ancyriana) a certain Robe of the Eastern fashion.

9. The same Pope had likewise written a Letter to the Lady Ethelburge, in which after expressing his joy for her own and her Brother King Eadwald's conversion, he earnestly exhorted her to use all possible endeavours by persuasions to her husband, and by prayers to God to intill into him a love of Christian Faith, assuring her that he himself also would join in the same prayers. He desired her likewise to inform him by letters of the successe of her pious endeavours: concluding also with small presents of a Looking-glasse set in silver, and an Ivory comb gilded, &c.

10. It is not to be doubted but the pious Queen diligently followed such charitable exhortations, and both by her words and example endeavoured to persuade her Husband's heart to admit the celestial Light of Divine Truth. Neither can we suspect that Saint Paulinus would be wanting to contribute his assistance in so pious a work. But King Edwin forgetfull perhaps of the Divine Oracles, could not suddenly be persuaded to

renounce the Superstition received from his Ancestours, and complying too much with vicious liberty, and instead thereof to submit his neck to Christ's yoke, ealy only to be repaid with Charity. A stronger hand therefore was necessary to expurg all difficulties, and this, God was pleased to stretch forth to him the year following.

XIV. CHAP.

XIII. Ch.

1. King Edwin in danger to be murdered.
2. 3. *Gr. His promises to become a Christian, upon conditions.*
4. *His war against the west-Saxon Kings: and victory.*

THE prosperity of King Edwin raised extreme envy, especially in the mind of Queneburge King of the West-Saxons, and an equal desire to stop the current of it. But not daring to attempt this by a declared war, he had recourse to treachery: and sent an Assassin under the shew of a publick Messenger to murder him. King Edwin was then retreating himself in a country house at Avelley upon the River Derwent, eleven miles distant from York. It was then the day of the Christian Paschall solemnity when the King was advertised of the Messengers arrival, whom he commanded to be admitted: And while the King courteously stretched forth his hand to salute him, the Assassin with a feigned submission put his own hand under his girdle and took out a short sword, which with great violence he directed against the King, and had certainly pierced him through, had not a faithful servant of his, call'd Lila, interposing himself, receiv'd the sword into his own body. Notwithstanding so furious and forcible was the thrust that the point of the sword passing through Lila's body, entered a little into the Kings, who was presently secur'd from further danger by his Guards. Neither could the Messenger, whose name was Eumerus, be dispatched, before he had slain another of the Kings soldiers call'd Forder.

1. This wound brought everlasting health both to the King and Kingdom of the Northumbrians. The Quene Ethelburge was then great with child, and by the contumelation caused by that dismal accident and the Kings danger was before her time the same night delivered of a daughter. Whereupon the King partly in gratitude to his God for his escape, and partly for joy of receiving issue, obliged himself by certain vows to them (for he was naturally very devout) and causing Publick Prayers to be appointed, his intention was to sacrifice his young daughter to the vain Idol worship.

Province belonging to the Kingdom of the Mer-
cians, faith he, I was told by a certain Abbot
and Preist called Bede of the Monastery of Wear-
tane; a man of great integrity, that an ancient
man had assured him that he himself was one of
those who had been baptised by Saint Paulinus at
Mid-ley, King Edwin being present: and that
a great multitude were also baptised with him
in the River Trent near a City called in the En-
glish tongue Twynfulingastre. The same man
was likewise wont to describe the shape of the said
Holy Babup, that he was a man of a tall stature,
but some what bowing, that he had black hayre,
a lean face, a nose somewhat rising, that he was
very slender, and with his aspect begetting both
veneration and terror in the beholders. He had
likewise attending him a Deacon called Samer,
who was a man very illustrious to Christ and
his Church, who lived to our very times.

3. We read likewise in Camden that in the
Province of Northampton at the same time a
Church was built and consecrated to the Blessed
Virgin at a town called Southwell: the which
Church, as the same goes, was erected by Pau-
linus first Arch-bishop of York, when he baptised
the inhabitants of this country in the River
Trent. He coniectures likewise very prob-
ably that this Southwell was the same City
of the Mercians which Saint Bede calls Twyn-
fulingastre.

4. The same year dyed S. Iulian Arch-
bishop of Canterbury after he had administered
that See three entire years. He was a Babup,
faith Harpsfield, of such integrity that the
Name of Iulian may seem to have been given him
rather to honour his virtues, than a belonging
to his family. Which virtues were acknowledged
to be in him, and wonderfully cherished by Pope
Boniface the fourth (rather fifth) who likewise
by his Letters exhorted him to continue more to the
end his so excellent course of piety. He ended this
mortal life the fourth day before the end of Novem-
ber: and was buried in the Church of Saint
Peter and Saint Paul, near to Saint Augus-
tin.

5. His Successor in the Archbishopric was
Honoriu, who indeed deserved all Honour
for his piety and zeale in preaching the
Gospel. When he was to be ordained, he came to
Saint Paulinus, who met him in the City of
Lincoln, where he was consecrated the fifth Pre-
lar of that See after Saint Augustin, faith
Saint Bede. Hereby it appears that Saint Pau-
linus either had before this received his Pall,
or at least a power of ordaining the Prime
Arch-bishop in case of vacancy, without the
assistance of any other Bishops. Which Pri-
macy, considering the penury of Bishops
at this time, was by Pope Honoriu floridly after
conferred on each of those two Sees, in these
terms, That when either of the Arch-bishops
should leave this world and return to his Creator,
the survivor might ordain another in his place.
This appears in the Letters of the said Pope to
King Edwin and Saint Paulinus, written five
years after this. Notwithstanding this or-

dination of Honoriu to the Arch-bishopric
seems to have been conferred on him not
the same year that Saint Iulian dyed, but
the year following: during which time
probably such Faculties were sent from
Rome.

XVII. CHAP.

1. 2. &c. Of Penda the cruel King of
the Mercians: His war against the west-
Saxons.

1. A Fter such hopeful beginnings of
the Gospel in the kingdom of the
Mercians, the progreffe thereof was inter-
rupted by the violence of Penda, King of
those Provinces, a Prince of an ambitious,
turbulent and cruel nature, and one who
professedly bore an irreconcilable enmity
to Christian Religion. He is by some Au-
thors esteemed the first King of the Mercians:
For Odo (descended in the tenth degree
from Woden, the Idol-deity of the Saxons),
about the year of Grace five hundred eighty
five invading the midland Provinces of that
Island, layd the first foundations of that
Kingdom. To him succeeded his Son Wibba,
who by fire and sword enlarged the bounds
thereof. After him reigned Coel (whole
daughter Queenberga was the first wife of
King Edwin: and he dying, Penda, a Son
likewise of Wibba, inherited the Crowne, and
more then all his Predecessors rendered the
Name and power of the Mercians formidable
to all their Neighbours. The former Prin-
ces are said to have contented themselves
which the Title of Dukes: and Penda to have
assumed that of King.

2. He was according to William of Malms-
bury, fifty years old when he ascended the Throne,
which was in the year of our Lords Incarnation
six hundred twenty six: a Prince illustrious for his
valiant, active and vigilant in war, and who
by frequent excursions into his Neighbouring Pro-
vinces, had nourished and much increased his
power: but withal he was even fanatically zealous
in his Pagan superstition and impiety. There-
fore as soon as he was possessed of the Kingdom,
being impatient of rest, and not regarding how
great a crime an unjust war was, he invaded his
neighbouring Cities, without the bounds of
his confining Saxon princes, and filld all the
Provinces about him with tumult and ter-
ror.

3. In the third year of his reign, in which
happened the Conversion of Bleeca Gover-
nour of Lincoln, he broke into open war
against Kinglets and Queenles Kings of
the West-Saxons: and beleaguered the
City of Cirencester belonging to them.
To raise which siege they gathered a great

army, and came to battell: Which was fought
a whole day together with extreme fury,
each army having abjured flight: so that
only want of light fev'd them. The next
morning, both sides being much weakened,
by the intercession of perions of more mo-
deration, they entered into conditions of
peace, and retired.

4. Cirencester, where this battel was fought,
is the same ancient City which Ptolemy calls
Circensium, Antoninum Cornetum, and the Bri-
tann. Caer-Ceri: It is located in the Province
of the Debanas (Gloucestershire) at the River
Ceven, now call'd Churn. The ruins of the an-
cient walls, containing a circuit of two miles,
show it to have been a large City. It belonged
to the West-Saxons: for we read how Penda King
of the Mercians besieging it with a numerous
army, was discomfited by Kinglets the West-Saxon
King. Tet it came afterwards into the power of
the Mercians, and so remained till the English
domineer.

XVIII. CHAP.

1. 2. King Edwin Tufa, or Ensign of the
Crosse.
3. General King of the Scots: his devout
veneration of the Crosse.
4. Custom of subscribing Charters with the
Crosse: now begun.

1. TH V S tumult and bloodshed raged
in the Province of the English faith
Bede, there followed so great peace through all
the parts of Britany in which the Empire of
Edwin extended, that according to the vulgar
saying, if a woman alone with her new-born in-
fant should travel through the whole Island from
sea to sea, the might do it without the least
danger. And such felicitate the King shew'd
in peace the commoditie of his subjects, that in
most places where he saw any fresh spring rising
upon the High-ways, he was for the refresh-
ment of travellers caus'd brassen vessels with pre-
sious, (causos) to be set upon posts, which no
man would presume to make use of beyond neces-
sity, such was the greatness either of their fear or
love to him. The Majesty likewise and splendour
in which he lived was so great, that whither so
ever he went Ensigns were carried before him, and
this not in war-time only, but likewise in peace.
Moreover in his progreffe both through Cities
and country that kind of Ensign which the Ro-
mans call'd Tufa, and the English Tuf, was born
on high before him.

2. This Ensign, according to Lippin was a
Ball or Globe, which Augustin used as a Mark
of Monarchical Severaignty. But Christian Em-
perours and Kings were accustomed to fix a
golden Crosse upon the said Ball, as we see

in many of their ancient Coyne: Particu-
larly in those of the Emperor Heraclius and
his Son, who the same year that King Edwin
was baptised recovered the Holy Crosse which
before the Persian King had taken from Je-
rusalem: since which time the Veneration of
Petrus thereto much encreased.

3. Particularly of King Edwin we read that
he bore with him a Crosse of Gold, which his
Queen Ethelberga after his death carried with
her into Kent. Neither can his reverence to
that Sacred Ensign of our Salvation be doubt-
ed of, since his Master and Preist S. Paulinus
caused many Crosse to be erected
through the Kingdom. One of which Camden
testifies to have been lately extant at Druf-
borough (Dunburgum), a town in York-shire on
the River Calder, with this Inscription, Paulinus
preached and celebrated (Malle) here.

4. Neither can this veneration of the
Crosse be imputed to these Roman Missioners,
as if they had first introduced it into this
Island, for besides many Examples already
mentioned, our Historian Bede himself will
inform us that Constant King of the Scots in
the year of Grace five hundred sixty nine, was
caused with such devotion to the Holy Crosse, that
whither soever he went, he made it be born be-
fore him: and both when he mounted on horse-
back and descended, he prostrated himself be-
fore it, and reverently kissed it, as his attendants
likewise did (according to the fore mentioned
example of S. Alban). Thus Constant of silver,
and thus Infirmitas was upon it, The glory of
Christians. He commanded likewise a Wooden
Crosse to be set upon the tops of Churches, over
the gates of Castles, Cities and most eminent
Towns.

5. From the same respect proceeded the
practice of subscribing Charters and other publick
Writings with golden Crosse and other like sacra-
ment, which continued in use, faith Ingulphus,
to the dayes of Edward the Confessor. And
Selden adds, that it was not rarely or without
cause that Writings and Instruments for con-
veying Lands, &c. were generally signed with
such sacred Marks: since Supreme Princes did
usually carry round Balls with Crosse (Stropho-
ros globulos), as testaments of their Severaignty.
For Jo Suidas relates of the Emperor Julianus,
that he carried in his left hand a globe with a
Crosse for a sign that by his Earth in the Crosse he
became Lord of the Earth. The like inten-
tion, no doubt had King Edwin in carrying
his Tufa before him, signifying that he ac-
crued to the Virtue of the Holy Crosse, and his
Faith in Christ crucified, all the Empire which
he possessed.



A. D. 635

XIX. Ch.

XIX. CHAP.

1. 2. A Controversy about Easter
3. 4. &c. An Irish Synod determining the said Controversy. Of S. Lefstan, S. Munnu, &c.

A. D. 630.

B. d. f. d. v. c.
a. m. 4791.

L. 11. b.

Ado Pinn.
Chion. 214. b.V. f. f. in
v. m. d. 919.

W^Hile all things were so peaceable in King Edwin's Dominions, commotions were renewed among the Britanni and Scots: touching the celebration of Easter. Their practice discordant from the whole Church. S. Beda calls the cause of the Quarrelle-ments which is not to be understood strictness, but they always observed it on a Sunday: But their account was such that when the fourteenth day of the Moon fell upon a Sunday they kept the Paschall Solemnity on that day, as the Jews and Quaredecimians did: whereas in that case according to the Decree of the Synod of Nicea, they ought to defer it till the Sunday following. He adds, That Pope H^o in virtue of an Epistle approved their practice, and Pope John his next Successor after Severinus, as soon as he was elected to the Pontificate wrote to them likewise upon the same subject, and touching the Pelagian Heresy, which was renewed among them.

2. In like manner Ado of Pinnia in his Chronicle testifies that at this time among the Scots a very great Error arose touching the Solemnity of Easter. He calls it *errorum maximum* a very great Error, both because it was esteemed a kind of Sacrilege to conform with the Jews in Christian solemnities; and likewise because all the Mysteries and Feasts of our Lord almost depended on this of Easter, so that upon a wrong solemnity of it there followed a great affliction among Christians in the Worship of God.

3. The occasion of mentioning this by the said Authours, was because at this time a great Synod was convoked in Ireland about this controversy, which had been agitated formerly by S. Columba and his Disciples. For a certain Irish Abbot named Lefstan earnestly defended the Jewish custom, whereas S. Munnu (otherwise called Fintan or Fintan) as earnestly opposed it. In which Saint Lefstan we find these particulars related touching this Synod. On a certain time there was a great Council of the people of Ireland assembled in the Waste field: among whom there arose a great contention about the order of observing Easter. For Lefstan Abbot of the Monastery of En, being, under whom lived fifteen hundred monks, defended the Jew order which came from Rome. But others defended their old practice. Now Saint Munnu came not personally to this Council: therefore all the rest expected him. The

said saint was for the old custom. Then Subse-
son of Dinnail, and Duke of the Region. Ma-
marcha said, Why do you expect so long this
fishy Leper? But Abbot Lefstan answered him,
O Duke, do not speak ill of Saint Munnu, for
though he be absent in body, yet in Spirit he is
present here, and no doubt where ever he is
he hears what thou hast said, and our Lord
will avenge upon thee the injury of his servant.
Now the same day before even Saint Munnu
came to the Council: and the company next
went to meet him. And when Saint Lefstan
and Saint Munnu saluted one another, Duke
Subse was likewise present, and asked Saint
Munnu his benediction. To whom the Man of
God said, Why dost thou ask the benediction of
Lep^{er}? I tell thee for certain that when thou
spokest so vilely of mee, our Lord himself blin-
ded at the right hand of his Father: For I
am a true member of Christ, who in my
head: now the head is sensible of every in-
jury done to any member. Therefore before
this Month be ended some of thy kindred
shall kill thee, and cut off thy head, and
cast it into the River Berew, which shall
never appear more. And so indeed it came
to pass: for the same Month his Brothers
son killed him near the River Blatheth, and
his head was cast into the River, according to
the Prophecy of the Man of God.

4. After these words, S. Munnu said to Ab-
bot Lefstan before the people: It is time the Cer-
emonial were ended, that every one may return to
his own home. We have a contention about the
Order of the Paschall Solemnity: let us dispatch
it in a word, and pronounce Sentence in the name
of our Lord. I here offer thee, O Lefstan, the
choice of these three things: Let two Bishops, one of
the old Order, and one of the New be cast into
the fire, and we shall see which of them shall escape
burning. Or let one of thy Marks and another of
mine be thrust up together in a chafin, and fire set
to it: we shall then see which of them shall be
delivered, Or let us wage to the grave of the Mon-
astium lately dead, and restore him to life: and he
shall tell us which of the two practices is best,
and let that be observed this year.

5. After these proposals of S. Munnu, S. Lef-
stan said, We will not contend with thee, being
assured that so great are the merits of thy la-
bours and sanctity, that if thou shouldst com-
mand that Mountsin Marge to come into this
Waste field, or the Waste field to remove to that
Mountsin Marge, God would not delay to do it
for thee. Now they were in the Waste field at
that time, over which the Mountsin Marge
hangs. After this, the people consenting to
these Saints, returned to their houses. Or (as it
is more fully expressed in another Copy) after
they all had professed their consent to the fishy
man Munnu, they returned home joyfully.

6. Which consent, it is to be feared was to the
Old erroneous Order: although Cum-
mian in his Epistle to the Abbot Segeni
affirms that in the said Council the Bishops
decreed that the year following the Paschall

A. D. 619.

A. D. 619.

A. D. 619.

B. d. f. d. v. c.
a. m. 4791.V. f. f. in
v. m. d. 919.

L. 11. b.

glemian.

A. D. 635.

XX. Ch.

XX. CHAP.

1. Erpenwald King of the East-angles con-
verted: and for that made a Martyr.
2. 3. &c. Letters of Pope H^o norius con-
cerning the Paschall Solemnity, &c.

A^Nother proof of the piety and zeale
of King Edwin to propagate the
Faith or Christ beyond the limits of his own
kingdom, was given by him in the year of
Grace six hundred thirty two, in which he
dealt effectually with Erpenwald the Son of Red-
wald King of the East-Angles to renounce vain,
impure Idols, and not only himself to receive the
Faith and Sacraments of Christ, but to induce
his Subjects to do the like. Neither did his
zeale want a good effect, for Erpenwald, laith
William of Malmesbury, embraced in a moment
Christianity. But the propagating the same
right Faith among his Subjects was hindered
by his death: for not long after his profission
of Christianity, laith S. Beda, he was slain by a
certain Pagan named Ricbert: and thence it came
that that Province continued three years longer
in Heathenish Error. He is deservedly styled
a Martyr, because it was for his Religion, and
his care to introduce it into his kingdom
that he was slain by the procurement of that
great Enemy of Christ, Penda King of the
Mericians, as Hunningdun affirms.

2. This year according to Baranias, King
Edwin sent Messengers to Rome, desiring Pope
Honorius to send Palli with S. Paulinus Arch-
bishop of York, and to Honorius Arch-bishop of
Canterbury. To which request the Pope com-
placently returned an Answer by letters to the Kings,
and with them sent the two Palli.

3. These arrived in Brittain the year fol-
lowing. Now in his Letters to King Edwin called
by S. Beda, exhortatory Letters (the Copy of
which is recorded by him) after congratulating
with him for his piety and zeal, he writes
a fatherly charity incites him to persevere con-
stantly and advance in the Faith of that saving truth
which he had embraced. Adding withall, that
as he hoped he had sent two Palli, so the two
Metropolitans, Honorius and Paulinus, with a
Faculty enabling each of them by his authority to
subrogate another when either of them should
depart this life. This privilege he granted as
well out of his affection to the King, as in con-
sideration of the great distance between Rome and
Brittain.

4. At the same time likewise Pope Honorius
wrote letters to Honorius the new Arch-bishop
of Canterbury, in which laith S. Beda, he re-
newed the Decree mentioned in the former letters,
That when the Arch-bishop of Canterbury or
York should dye, he who remained alive, or being
of the same degree, should have power to ordain
another in the place of him who was dead: that it
might not be necessary to weary themselves with



ending to Rome through so far extended spaces of land and sea for the ordaining an Archbishop. He further signified that he had, from him, a fall, and another to S. Paulinus for the same purpose. The Exemplar of this Letter is likewise extant in S. Bede.

5. Moreover the same year Pope Honorius wrote to the Scots touching their Error about Easter: for thus writes the same Author: The same Pope likewise directed Letters to the Nation of the Scots having found that they erred in the observation of the Paschal solemnity: Whom he earnestly exhorted not to prefer their own reason, being inconsiderable for their paucity, and living in the utmost bounds of the world, before all other Churches, both ancient and Modern through the whole world, and consequently that they would not celebrate another different Easter, contrary to the Paschal computations, and Synodal Decrees of the Prætorial Church.

6 The success of which Letter is thus declared by S. Pater, that the said administrations were not unprofitable: I partly collect from Bede, who relates how the Scots dwelling in the Southern parts of Ireland by the advice given them from the Bishop of the Apostolick See were taught to observe Easter after the Canonical Rite; and partly from Cumman who lived at the same time, and in his Epistle to Segeno Abbot of the Monastery of Hyr writes thus touching the first administering in Ireland the great Cycle of the Alexandrines consisting of five hundred thirty two years, comprised of the multiplication of nineteen (or the Cycle of the Sun) into eight and twenty (the Cycle of the Moon) The first year, saith he, in which the Cycle of five hundred thirty two years was received by our country-men. I my self received it not, but held my peace, neither daring to discommend, nor commend it. But after a year was past, I consulted the judgement of worthy Fathers Alcuin Bishop, Quen of Cloen, Brendan, Neffian and Lawd, who being assembled in the field of Lena made a Decree, that the year following Easter should be celebrated the same time with the Church Prætorial.

7. By this narration of Cumman it seems that in the synod of Lena two years since, at least the more found and considerable part of the Irish Ecclesiasticks determined to conform to the generally practised of the Church: but that those inhabiting the Northern and more rude parts continued refractory. Which the Abbot Lafran signifying to the Pope, occasioned the writing of their Letters in which the Church of Ireland in general is not taxed, but only some part of it, for the same expression related by S. Bede is this, I am informed that certain persons of your Province in opposition to the Orthodox Faith, do endeavour to renew an Heresy already antiquated, &c. It was so of old in Asia, for not that whole Province even of Lesser Asia, but some particular Churches in it obstinately maintained the Error of the Quærens decemini.

XXI. CHAP.

1. &c. King Edwin slain: and acknowledged a Martyr, &c.
2. His Queen Ethelburga returned into Kent.

1. **W**Hilst these contentions were agitated among the Scots, who desired to draw the Britains into the same faction; the English-Saxon Churches flourished wonderfully, Christian Faith having changed their manners, heretofore extremely barbarous, but now exemplary to the whole nation, especially in the Kingdom of the Northumbrians, in which, saith William of Malmesbury, there were no domestic thieves, no fraudulent usurpers of other mens Estates: which happiness is to be attributed to King Edwin care. For this large extended Empire was limited by Justice and peace, which there mutually assisted each other. And this felicity had been accomplished, but that an premature death unfortunately snatched him from his country. His death indeed which happened this year, was most deplorable to his country, but most happy to himself: For the chief blessing promised him by the forementioned Divine Oracle, which remained alone not yet accomplished, which was after many temporal Crowns, one that is now to be declared.

2. We have before shewd how Cadwallan Prince of Northwalles for his valour and good conduct against Ethelfrith King of the Northumbrians was chosen King of all the Britains. After his death his Son succeeded in the same power called by Writers severally, Cadwallan, Cedwalla, and by Saint Bede, Cadwalla. Now there hapned a Controversy between him and King Edwin, saith Floribegius, which could not be decided without war. Whereupon they came to a battle, in which Cadwallan was put to flight, and lost many thousands of his Soldiers. King Edwin therefore having obtained the Victory, marchd with his Army into the Frontiers of the Britains, burning their Cities, depredating the inhabitants, till at last he brought under his Dominion three Kingdoms of Demetia, Pembrocia and Mercia.

3. Cadwallan being his power thus broken, enters into a league with the potent King of the Mercians, Penda, by which both of them conspired to the destruction of King Edwin: Cadwallan was a Christian, and Penda a violent Pagan, yet the Christian Prince was in his manners and cruelty far more barbarous and cruel then the Pagan. Wherefore

joyning all their forces together, they invaded King Edwin's Territories.

4. The time and success of this war is thus describ'd by S. Bede: King Edwin, saith he, had not reigned seventeen years most gloriously over the English and Britains: of which he spent six years in the service and spiritual warfare of Christ. Then did Cadwalla King of the Britains rebel against him, and was assisted with the auxiliary forces of Penda the potent Prince of the Mercians, who governed that Kingdom with variable fortune the space of ten and twenty years. They came at length to a furious combat in a place call'd Hethfield, in which King Edwin was slain on the fourth day before the Ides of October, and the year of our Lords Incarnation six hundred thirty three, in the forty eighth year of his age: and his whole army was either slain, or dispersed.

5. In the same battell was also slain King Ean: son Offid, a little before his Father. And because this war was managed by him in defence of Gods Church and Christian Faith against its barbarous enemies, our Ancestors have always esteem'd King Edwin a Saint and Martyr: so that his name deviously enjoys a place in our Martyrologie on the fourth of December: Where likewise it is layd that a Church was anciently consecrated to him in London, and another in Somersetshire at a Town call'd Brome. His head, saith S. Bede, was brought to York, and buried in the Church of S. Peter the Apostle, begun by himself, but finish'd by his Successor Offid. It was layd in the Porch of S. Gregorys Pope, by the preaching of whose Disciple he had received the Word of life.

6. What follow'd the death of this Blessed King is thus further related by the same Author: At that time there was made a most grievous slaughter in the Church and Nation of the Northumbrians, inasmuch as one of the Leaders was a Pagan, and the other, because in his nature barbarous, more cruel then a Pagan. For Penda with his whole Nation was devoted wholly to Idols, and ignorance of Christianity. But Cadwalla (or Cedwalla) though in name and outward profession he was a Christian, notwithstanding in his mind and manners he was a very barbarous, that he spared neither Sex nor age, but like a raging wild beast, with cruel torments kill'd all he could meet with. A long time he ranged through the country, every where exercising his savage cruelty, determining to root out of the Land the whole Saxon race. Neither had he any regard to Christian Religion newly planted among them: For such was, and to this day continues the malice of the Britains, that they fear as though the Christianity of the English, with whom they will no more communicate, then with Pagans.

7. To this horrible slaughter may be added the most inhuman murder of King Edwin's second son Edfrid born to him by his former Queen Queneburga, and baptiz'd by S. Paulinus. Which Edfrid, saith S. Bede, being thereas compell'd by necessity, fled to Penda King of the Mercians,

by whom he was afterward slain contrary to his promise confirm'd by an Oath, during the reign of Offid.

8. What became of the pious Queen Ethelburga, the same S. Bede thus declares: The affairs of the Northumbrians being brought to this miserable state (saith he) immediately after this slaughter S. Paulinus seeing there was no security but in flight, took with him the Queen Ethelburga whom he had at first conducted into Britain, and fled with her into Kent, where he was lawfully received by the Archbishop Honorius and King Eaduald. He came thither under the guard of Basili a most valiant soldier of King Edwin; and with the Queen there was her daughter Hæstfeld and her son Pulfrea, together with the son of Offid, both whom the afterward sent into France, recommending them to the protection of King Dagobert, one of the fear the had of Eaduald an Offid King of the Northumbrians. And there both these infants dying, were buried with such honour as became their Royal birth and such innocent Lambs of Christ. The Queen likewise carried with her great store of King Edwin's most precious jewels and Vestils, and among the rest a great Croffe of gold, and a golden Chalice consecrated for the ministry of the Altar. Both which have to this day been kept in the Church of Canterbury.

XXII. CHAP.

1. S. Paulin administers the Church of Rochester.
2. He repairs the Old Church of Glasgow.
3. He repairs the Old Church of Glasgow.
4. S. His Death: and Translusion.
5. &c. Queen Ethelburga retires into a Monastery: Her happy death.

1. **S**INCE Paulinus having been thus in duty obliged to conduct his ipse, i. al charge, the Queen, in safety to her own Country left not, for all that his flock deprived of a good Pastor: For according to S. Bede's narration, he recommended the care of the Church of York to James his Deacon (of whom we have already made mention) a holy man, and very observant of Ecclesiastical Order. He remain'd in the said Church a long time, and by teaching and baptizing recovered from the Devils power very many souls. There is a village near Carraeth, where he most usually made his abode, that bears his name to this day. He was very skillful in Church Music, and therefore when peace was afterward restored, and the number of Christians augmented, he became the Master of Ecclesiastical singing, according to the custom of Rome and Canterbury: and in the end full of days and merits he follow'd the way of his fathers.

2. In the mean time S. Paulinus was not without employment in Kent. The Church of

A. D. 633.

Rechefer, faith S. Bede, being *vacant*, because Romanus who had been Prelate thereof had been deposed in passing the sea towards Rome, whither he was sent by S. Isidorus Arch-bishop to consult with Pope Eleutherius about Ecclesiastical affairs. S. Paulinus therefore at the invitation of the Arch-bishop Eleutherius and King Radwald undertook the charge of it: till in his due time he went to heaven there to reap the fruits of his glorious labours. And at his death, he left in the said Church the Pall which he had received from the Pope.

antiquit.
Gloucest. 44.

3. We read in the Antiquities of Gloucest. that S. Paulinus, who had been Arch-bishop of York, but then was Bishop of Rechefer, the third from S. Isidorus who had been consecrated by S. Augustine, came to Gloucest. where he abode a long time, and made the walls of the old Church to be built from the top to the bottom of timber (wheras anciently they were made of wattle,) and to be covered with lead. And that the Holy Ordens remained in the same place till the time that the Church was burnt in the days of King Henry the first. [Such care had this holy Bishop, that without prejudicing the Sanctity of that place, an addition should be made to its beauty. We find mention of this Church thus repaired by S. Paulinus in the Charters granted to it by King Ina in the year of Grace eleven hundred and four, and of King Canute above three hundred years after that both which Charters are said to have been confirmed and signed in the same wooden Church.]

Ep. Malin-
bur & reg. 1.
A. D. 1110.

Bed. l. 1. c.

4. Concerning S. Paulinus nothing occurs in our Ecclesiastical Records till his death which happened in the year of Grace six hundred forty four, the sixth day before the Ides of October, faith S. Bede, after he had held the Bishoprick of Rechefer nineteen years and one and twenty days. He was buried in the Secretary of S. Andrew the Apostle, which King Ethelbert built from the foundations in the City of Rechefer.

Ap. E. p. p. p.
in v. S.
Paulin.

5. The opinion of his Sanctity was great after his death, and the memory of it remained in that Church many ages. For thus writes the Author of his Life: *When Godolphus was Bishop of Rechefer, last place the Arch-bishop plac'd quite down the Church of S. Andrew, and built a new one; at which time he took out of the ground the bones of S. Paulinus, and put them honourably in a box. Now among others then present there was a certain Matron grievously afflicted with an infirmity of body, but much more burdened with a certain crime. She coming to the Sepulchre of S. Paulinus, there with great devotion offered her vows to God. That if by the merits of S. Paulinus she might be freed from her disease, she would never more commit that sin, in which she then lived; and presently she was restored to health. This Translation was on the fourth day before the Ides of January, on which day his Anniversary solemnity was observed in the Church of Rechefer. His Memory is celebrated both in the English and Roman Martyrology on the tenth of October. In his place Eleutherius the Arch-bishop of Canter-*

Martyrol.
reg. 10. 05.
Bed. l. 3. c.

bury and in the same, descended from a family which was a native of Kent, but in learning and piety equal to his Predecessors.

A. D. 634.

6. As for the Widow-Queen Ethelburga, after she had dispos'd of her Children, the love to whom was the only worldly affection remaining in her heart, (he determin'd to shut it entirely to temporal things, and to employ in a Religious solitude all her thoughts and desires upon heaven and God alone. Which intention of hers being known to her Brother King Radwald, he piously afflicted her vow, and assign'd her a place remov'd from the noise of the Court, where he might with much commoditie execute her Religious design, and moreover bestow on her a village, call'd Liming, where she built a Monastery, and for ought appears was the first *Widow* among the Saxons which with a Religious weyle (receiv'd from S. Paulinus) consecrated her self to serve our Lord. B. Parker most unskillfully calls her a *Widow* Virgin: thinking perhaps that none but Virgins might take a Religious Vow: Whereas S. Hierome expressly says, that both *Widows* and *Virgins*, who in form of the world had used immovables to God, did offer their body to be cut off by the Mothers of the Monasteries, and afterward went on a contradiction to the Apostle's ordinance, with their heads uncovered, but bound and veild.

antiquit.
Britan. in
antiquit.

Hopton d.

Trent d.
England. P. 14.antiquit.
Britan. 13.

7. Which sacred veil was not such an one as women ordinarily wear, of a light transparent stuff: but made of a coarse web, and so thick that men's fights could not pierce it. True, entire and pure Personall Chastity, faith Tertullian, fears nothing so much as its own veil: it will not suffer the eyes even of women. It is to the veil as the head is to a helmet, yea as a shield to protect us enemy good from the darts of Temptations and Scandals, against Injuries and whisperers. And concerning this Veil's Ambrosius has this explication, *Let men lift up the eyes of their minds and bodies, and consider the conversation of modesty, the assembly of integrity, the Council of Virginitie: here are no curious ribbons to adorn the head, but an igneous veil, yet enabled with the exercise of chastity: here all arts to set forth beauty are abandoned.*

8. This excursion may be pardon'd, being occasion'd by this first example in our Saxon story. But this was an example which presently after was imitated by thousands: All haikning out of the world to live with Christ, of Monasteries erected, enclosures establish'd, and God most purely and devoutly served: all which continued almost a thousand years in the esteem and gratulation of all Christians, till an Apostate Priest solicited a *Professed* Virgin for his lust to break her vow of chastity, and by that example the habitations of Piety became expell'd to the rapines and lusts of a sacrilegious generation.

9. This Religious Widow after that by Poverty, chastity and subjection of her Will

th.

A. D. 635.

Martyrol.
reg. 10. 05.
Bed. l. 3. c.

XXIII. C.

XXIII. CHAP.

1. 2. &c. The Gifts and Martyrdom of S. Livinus.

About this time hapned the Martyrdom of S. Livinus, who though not born in Britain, may yet challenge a place in this History. The Summary of his Life is thus described by Aubert Miraeu. Livinus was born of a noble race in Scotland (he means, Ireland.) His Teachers were first a worthy Priest call'd Basilius, afterward the Great S. Augustine first Bishop of England, by whom also he was baptiz'd. The same Holy Bishop exalted him likewise in the Order of Priesthood: in the discharge of which Office he behaved himself faithfully till he was sent after the Scots (or Irish) who sent him for their Arch-bishop. But he after a while, leaving his Vicar in Scotland a man of eminent Sanctity, call'd Silvianus, who was his Arch-deacon, being moved with the Zeal of propagating the Gospel in other Countries, took with him three of his Disciples, Felian, Helian and Kilian, sailed into Flanders, and entering into a Monastery at Gant lately built by the Holy

14. B. 4.

Hopton d.

Trent d.
England. P. 14.antiquit.
Britan. 13.

Bishop S. Amand, he was there kindly entertained by the Abbot Floribert, and his Brethren. Three years before i. e. at S. Bavo had been there buried at whose monument great miracles were wrought: And for this reason S. Livinus stay'd there thirty days, celebrating Mass continually upon his Sepulchre.

After this departing from thence to execute the Office of preaching, he by his instructions, example and miracles converted a world of Infidels to the Faith of Christ. But certain impious persons, who hated our Lord and all piety, perceiving such great multitudes brought by the Holy Bishop to a Religious life, and a contempt of their former Vices and Errors, persecuted him wonderfully. Neither did they desist from their malice, till having stifled upon him, they cut out his tongue, which they say to be devoured by dogs, which notwithstanding was miraculously restored to him. Yet not mollified with this, they at last, having wounded him grievously in several places, murdered him at Elche a village in Flanders, in the year of Grace six hundred thirty three, or as some reckon, the year following.

3. This S. Livinus is to be distinguished from another (almost) of the same name, called Lesunus, or Levisunus, a companion of S. Willibrod and S. Suibert: who likewise finished his Life by Martyrdom near Gant, and is filled the Apostle of Davenport. But he was a Saxon, as we shall declare toward the end of this Century. Whereas S. Livinus of whom we now treat was an Irishman. His Memory is celebrated in the English and Gallican Martyrology, on the twelfth of December.

Martyrol.
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Bed. l. 3. c.



THE
FIFTEENTH BOOK
OF THE
CHVRCH-HISTORY
OF
BRITTANY.

I. CHAPTER.

1. 2. *Osric and Eanfrid succeed King Edwin: Their Apostacy from Christianity.*

3. *Osvald succeeds his Brother Eanfrid.*

7. 8. *Letters of Pope Honorius.*

A. D. 616.

RETURNING to the Kingdom of the Northumbrians, we still see nothing but spectacles of misery, a Nation desolated, a Church torn in pieces, and nothing but horror and confusion. Yet in a short time all these tempests will be allwaged, and so great a peace and order will return both to the Kingdom and Church by another pious King, that even the loss of King Edwin will be fully recompensed. But first let us view the present calamities, thus sett down by S. Bede.

Vol. I. p. 100.

1. *After that King Edwin was slain in battle (saith he) Osric the son of his Uncle Elfric, who by the preaching of S. Paulinus had been imbued with the Sacraments of our Faith, took upon him the Kingdom of the Deirs. As for the Kingdom of the Bernicians (for anciently the Nation of the Northumbrians was divided into these two Provinces) that was possessed by Eanfrid the son of Edilfrid, born in the same Province. Now we*

have already declared that during the whole course of King Edwin's reign the Sons of his Predecessor Edilfrid attended by great numbers of the Nobility, retired themselves among the Scots and Picts, where they lived in banishment. And they were instructed in Christian Religion professed by the Scots, and purified by the Grace of Baptisme.

3. *Asson therefore as their Enemy King Edwin was dead, they were permitted to return into their country, and there the elder of them, Osric became King of the Province of the Deirs, and the second Eanfrid, of the Bernicians. But both of them were no sooner invested with the marks of a temporal Kingdom, but they renounced the Sacraments and badges of the Heavenly Kingdom, with which they had been initiated, and to their eternal ruine polluted themselves with the filth of their former idolatry.*

4. *But divine judgment quickly overtook them both: for they were slain in a short time by the impious hand of Cedwalla King of the Britains, whom Almighty God made the instrument of his just severity. For the elder of them Osric having rashly besieged the said King in a certain town the summer following, the King made an unexpected furious sally, and in a moment destroyed both him and his whole army. After which Cedwalla possessed the whole Kingdom of the Northumbrians, not as a victorious King, but a furious Tyrant, for he tore it in pieces with the tragical slaughters committed by him. At*

A. D. 635
Huntingd. l.
f. 31.

King's piety, and how according to the en-
crease of Faith his Empire also was encreased,
Huntingd. thus declares: King Oswald,
faithful, being formed by the instruction of Saint
Adam, who made progress in the Graces of his
mind; he did likewise in the extent of his Rule,
beyond all his Predecessors. For all the Nations
of Brittany, Britanni, English, Irish and Scots
became subject to his Dominion. And yet though
he was so high exalted, he was humble and mercifully
kind to the pure and strangers.

IV. CHAP.

IV. CHAP.

1. 3. *St. S. Birinus converts the West-Saxons: His Miracles.*

6. 7. *St. C. King's converted, and baptised: Dorchester appointed the Episcopal See: And Canons under a Rule copied in it.*

10. *St. C. A great Controversy about S. Birinus his Relics.*

A. D. 635.
Bed. l.

THE same year was happy likewise to
the West-Saxons; which happens how
it arrived, s. Bede thus declares: At the same
time, faith he, the Nation of the West-Saxons,
formerly called Gewissas, in the reign of King
Ethelbert, the Christian Faith by the preaching of
Birin, a Bishop, who with the advice of Pope
Honorius, came into Britany having promised
in the presence of the same Pope, that he would dis-
seminate the seed of the Gospel in the inmost parts of
Britany, where never any Teacher had gone be-
fore. Upon which promise, by command of the
same Pope he was consecrated Bishop by Alsterus
Bishop of Caen. His coming into Britany to
preach the Gospel to the West-Saxons hapned,
(saith Ethelbert) six years after the same King
King's fight against Penda King of the Mer-
cians at Cirencester; which fight we recounted
in the year of Grace six hundred twenty
nine.

E. h. found
in Chron.For A. B. and
Mon.

Baron. his.

1. This Apostolical Mission of s. Birinus our
Lord approved by a Divine miracle. Which
because it powerfully manifests the Faith
preached by him to have been orthodox, and
ancient grave Authors have attested it, in-
somuch as even John Fox after he had related
it, adds, of this there are so many Witnesses
who instantly own it, that it is to me a great
wonder, I will not doubt to give the Narra-
tion of it from Birinus, who cites for it
William of Malmesbury, Huntingd., Florentius,
Matthew of Westminster, &c.

2. I have thought expedient, saith he, to de-
scribe here one of the Acts of s. Birinus a won-
derful Miracle bestowing an Apostolical man,
which is omitted by s. Bede. It was thus. The Holy
man being arrived to the shore of the British
Sea and ready to take ship celebrated the Divine
Mysterium, offering to God the Sacrifice of the Sa-
ving Host, as a sacrifice for himself and fol-
lowers.

After which, the season being proper, he was
happily urged to enter the ship: and the wind
serving thereby layd speedily, when on the sudden
Birin called to mind that he had left a thing
inexplicably precious to him, which by the urging
half of the Sea-men leaving his mind after ways
busted, he had left behind him at Land. For Pope
Ethelbert had bestowed on him a Pall, or Caspide,
upon which he consecrated the Body of our Lord,
and afterwards used to wrap in it a particle of the
said Sacred Body, which he hung about his neck,
and always carried with him: but when he celebra-
ted Mass, he was wont to lay it by him upon the
Altar. Armed therefore with Faith, he by Di-
vine inspiration went down to the ship into the sea
and walked securely upon it to the shore. Where
indeed what he had left behind, he took it and in
like manner returned to the ship: which he found
standing still immovable, whereas a little be-
fore he had left it sailing extreme swiftly. When
he was entered into the ship, not one drop of water
appeared on his cloaths: Which the Mariners
seeing, knelt before him and worshipped him as a
God: and many of them by his preaching were con-
verted to the Faith of Christ.

4. This custom of carrying with them the
Consecrated Body of our Lord was practised
from the beginning of the Church, many
proofs whereof are in Tertullian, s. Cyprian,
s. Ambrose writing of his Brother Victor, s. Basil,
s. Cyprian, &c. Which pious custom, saith Birinus,
as the service of Religion introduced, s. Religion
as holy hath in latter times forbidden it, formerly
a firm Faith incited to the doing that which
Reverence afterwards dissuaded. In both cases God's
faithful people deserve commendation: as we read
both the confidence and the modesty of the Apostles
praised in the Gospel, both when they were fervor-
ous, and when they were sober. Birinus, who
saw our Lord's presence for a moment, and
likewise when s. Peter desired his absence, saying,
Lord, get thee from mee: for I am a sinful man.

5. s. Birinus being thus arrived in Britany,
with an intention to visit the inmost recesses
parts of the Island, according to his promise
to Pope Honorius, he found at his landing fo-
ly a harvest, that, as William of Malmesbury
says, he thought it a folly to goe any further, as to
seek out sick men whom he should cure, when as
in the place where he already was, there were not
any found. Thus it hapned to s. Birinus, as it
had formerly to s. Augustin, who being sent
to the Desert in the North, layd at the very en-
trance into the Island in the South. He has
nowhere found a more favourable
circumstance than what s. Birinus found. s. Au-
gustin said, thought both taught the same
Faith: For s. Godwin calls him a man of great
zeal and devotion: and Camden says he was illu-
minated for his Sanctity even to a miracle, &c.

6. At his first coming, s. Birinus addressed
himself to King King's: to whom he with a
modest boldness expounded the summe of
the Christian Faith, which he was come
so far to preach for his salvation. The
Doctrines of Christianity were not now
become strange even among the Pagans.

in Britany: But withall it fell out very
happily that at the same time the most ver-
tuous and victorious King of the Northumbers
Oswald (as s. Bede fills him) was then pre-
sent at the West-Saxon Court, being come thither
to demand King King's his daughter
for his wife. This pious King gave his royal
testimony to the Truth of the Doctrine pre-
ached by s. Birinus, which was suitable to that
received in the whole kingdom of the North-
umbers: And this he did so effectually,
that King King's submitted his judgment
to the King and Bishop, desiring to be con-
ducted to the gate which opens into Heaven.
Hereupon he was sufficiently catechised,
and after that admitted to Baptism: in which
by a pious commerce King Oswald became
spiritual Father to him whose daughter he
presently after married.

7. The King being thus converted, the
whole Province generally followed his exam-
ple, for, according to s. Birinus his Acts,
the people laboured in great press to have the
Bishop preach, and with their hearts humbly
embraced the Doctrine taught by him. And no
wonder: for besides the sanctity and inno-
cence of the Preacher, God was present with
him to confirm his Doctrine by Miracles. One
particularly is recounted in the said Acts
after this manner: There was in the Province a
certain ancient Woman who a long time had been
deprived both of her sight and hearing. To her it
was revealed by revelation that she should re-
pair to the Holy Bishop for her cure. She delayed
not therefore, but took with her a Guide to conduct
her. The Bishop therefore seeing the woman's pery,
immediately made the sign of the Cross upon her
eyes and ears, whereupon both her sight and hear-
ing were restored to her.

8. The Christian Faith being thus spread in that
Country, both the Kings, with s. Bede, assigned
to the Holy Bishop the City called Dorchester, to be
his Episcopal See. Where several Churches were
erected and consecrated, and great multitudes
taught Christ after which he went to our Lord.
This City Dorchester is the same which is
now called Durechester, not the principal town
of Dorsetshire, but another of that name fea-
ted near Oxford: Which at this time belong-
ed to the West-Saxons, but afterward passed
to the Mercians.

9. This Holy Bishop not being by profes-
sion a Monk, instituted in his Church at Dor-
chester a Community of Canons, who lived
in a kind of Regular Obedience, and accord-
ing to s. Gregorius directions, imitated the
lifestyle of the Primitive Church during the Ap-
ostolic times, wherein not any of them esteemed
themselves to be pasted to be his own, but they
had all things common. In the said Church this
Holy Bishop and seven and twenty of his dis-
ciples continued the space of four hundred
thirty seven years.

10. Fifteen years s. Birinus laboured with
great fruit in cultivating this our Lord's vine-
yard: and at last in the year of Grace six hun-

ded and fifty received his reward, on the
third of December, on which day he is com-
memorated in our Martyrology. He was buried,
saith s. Bede, in the same City (or Dorchester):
and several years after his sacred Body was trans-
lated into the City of Winchester by Heade Bi-
shop of the same City, and deposited in the Church
of the Blessed Apostle s. Peter and s. Paul.

11. This passage of s. Bede was cause of
many troubles in ages following, inasmuch
as the See Apostolical was oft appealed unto
to decide the Controversy raised between
the two Churches, which contended earnestly
whether of them were possessors of his Re-
lics. The sum of which controversy
though hapning in a far remote age, yet
pertinent to the present subject, I will here
deliver, that I may shew the esteem which
the Monks of our Holy Ancestors de-
serve at our hands.

12. s. Birinus, as hath been said, instituted
in his Church of Dorchester a College of Ca-
non Regulars, which lived in a Community
under a certain Rule: Which college in pro-
cess of time was seized upon by other Ca-
non, called seculars, who dividing the reve-
nues among themselves, each of them lived
and enjoyed separately his portion. But in the
Reign of King Steven, by the procurement of
Alexander Bishop of the Diocese the Regulars
were restored. These men bearing a great
respect and devotion to their Prime Patron,
and Founder, whose Body they were perwa-
ded still remained among them, by Letters
demanded leave of the Pope to place his Re-
lics more decently and to adorn his Monu-
ment. Hereupon the Pope (Honouring the church)
wrote to Steven Langton then Arch-bishop of
Canterbury and Cardinal to examine all things
well, and accordingly proceed in satisfying
the said Canons: The Arch-bishop committed
the affair to the diligence and prudence of
the Arch-bishop of London.

13. Then broke out the pious contention
between the Monks of Winchester and Canons
of Dorchester. Those of Winchester placed the
sum of their cause in the testimony of s. Bede.
But they of Dorchester produced several
witnesses, and among the rest a certain Ca-
non who depoled up in Oath that a former
Canon called William in his hearing out pro-
tested that by reason in sleep a certain man ap-
peared to him had commanded him to
search such a repository in the Church of Dor-
chester before the Altar of the Holy Cross, and
that there he should find the Body of s. Birinus.
Whereupon search having been made by
the Abbots permission, and in his pre-
sence together with the Canons, they found
a Bishop's Body entire, with two Holes and
other Episcopal ornaments, of red colour'd
silk: together with a Cross of metal upon
his breast, and a Chalice little below it.

14. Moreover in further confirmation
they add proofs of several miracles: as of
a certain young man deaf and dumb cured

there: who affirm'd that he was commanded in a vision to repair to that. And being cured at the Sepulcher of *S. Brinnus*, he spoke in the English tongue. Whereupon one of the *Canons* said in a laughing manner, *He who thought to speak was to Coweris, otherwise he would have taught thee a better language.* And three days after he spoke perfectly both in French and English. Other Miracles also were alleged, as of a blind man receiving sight; a leper cleansed; and two dead persons restored to life, &c.

15. As to the testimony alleged from *S. Beda*, the *Abbot* answered, That *Hystories* do not relate all things from their own sight, but oft by hearsay: Therefore *S. Beda* might have been misinform'd; and for a proof that he was so, the *Abbot* acknowledged that the Body of a certain Bishop called *Berinnus*, the tenth from *S. Brinnus*, had been translated to *Winchester*: Which body had been buried in a corner of the Church near the dore: a place unfit for the Prime *Patron* of the see. He added, that after the Invention of *Saint Brinnus* his Body a certain *Anchorite* a holy man named *Mathew*, living at *Halwell* near *Oxford*, heard a certain voice saying to him, *Brinnus* under the pavement, *Berinnus* behind the dore. He concluded, that since many Miracles were wrought at *Dorchester*; and not any at *Winchester*, this was a certain proof that the *Sacred Body* had not been translated.

16. Notwithstanding all which allegations, yet would not the *Arch-deacon* presume to pronounce sentence in favour of the *Canons*; but sent a particular relation of all the *Acts* to the *Pope*: Who in a Second Letter expressed his much deference to the single authority of *S. Beda*; that he would not determine the Controversy; but gave order for another Search to be made in the Church of *Winchester*, and an enquiry whether any like Miracles had been wrought thereby the same *Saints Intercession* demanded by devout persons, &c. But what proceedings were further made in the matter, and whether the Controversy were decided, does not appear in any of our *Authors*. Probably permission was given to both Churches to show honour to the *Saints*: since it was likely, a very ordinary in such Translations, to divide the Reliquy.



V. CHAP.

1. *S. C. Sigbert after his exile, King of the East-Angles.*
2. *S. C. He sends for Felix to convert his Kingdom: who is made Bishop of the East-Angles: His Piety, &c.*
3. *Quichelm King of the West Saxons baptised: and dyed.*

THE year of our Lord six hundred thirty six, as it was mournfull to the Eastern Church, so then did the Saxons possess themselves of the Holy City *Hierusalem*. So was it joyfull & happy to the Kingdom of the East-Angles in Britanny; who were then again converted to the Christian Faith, and held it more constantly than they had done in the days of *King Redwald* or his son *Eppenwald*: For now *Sigbert* deputed, for everly firmated *Pius*, reigned there, to whom that Kingdom was beholding for learnings, and the Province for the Christian Faith: Who after a Monastical profession was assumed to the Royal Purple, and that purple adorned with *Marygold*.

1. This *Sigbert* was not, as *Piers* supposes, a son of *King Redwald*, but only a half Brother to *Eppenwald* by the Mother, as *William* of *Malmshury* testifies: And being very gracious among the Subjects for his virtues in the Reign of *Redwald*, was commanded (as heretofore *Edwin* had been) to depart the Court, least his eminent probity and endowments should prove prejudicial to *Eppenwald* heyr to the Crown.

2. *Sigbert* being thus through envy expelled the Court, left the Province (and *Glouc* also, and sayle into France, where civility, learning and Religion flourished. He had not yet given up his name to Christ: but he was yet given to go good a disposition, that any thing that was good would easily make an impression in his mind. To qualify the anguish and tediousness of his banishment, he gave himself to the study of human learning, and by inquisition into Natural causes, he was lead to the knowledge of the First Supreme Cause.

3. His most frequent conversation was with learned men: among which the most eminent were *Desiderius* Bishop of *Cahers*, as appears, *saith Piers* by mutual Letters between them still extant in the Monastery of *Saint Gall* among the *Switzers*: and *Felix* a *Burgundian Priest*, who afterward became the Apostle of his Country the East-Angles. By discourse with these learned and pious men he quickly perceived the vanity of Idols and Pagan Rites, how unprofitable and noxious to mens souls were the Gods worshipped by

Heathens and how impossible it was that there should be more than one Eternal Omnipotent God, Governor of the World. This foundation layd in his mind, easily prepared it to admit the Light of the Gospel, which once kindled, was never after extinguish'd. He received Baptism from the said *Felix*, styled in his Life a Bishop: who thereby gave him a Title to a far better Kingdom.

4. In the mean time *King Eppenwald* dyed, having been slain by one of his Pagan Noble men, at the Intigation of *Penda* the cruel King of the Mercians, as hath been sayd. After whose death *Sigbert* succeeded in the Kingdom: Who soon as he was King made it his prime care to introduce among his Subjects the Christian Faith and civility of the French: For which purpose he call'd out of France his Spiritual Father *Felix* the *Burgundian*: Who coming into Britanny, first address'd himself to *Humbert* Arch-bishop of *Canterbury*, by whom he was sent to preach the Gospel to the East-Angles. *Mr. Parker* says that *Humbert* first consecrated him Bishop, and then directed him in that Mission: But the Author of his life affirms that he was a Bishop before his coming: So that the reason why at his first coming he address'd himself to the Arch-bishop was, because not having received his Mission immediately from the *see Apostolic*, he could not according to the Laws of the Church exercise jurisdiction within the Arch-bishop's Province without his permission. Now if any one shall object the coming of *Aidan* out of the Monastery of *Ity* without expeding orders either from within or without the Island, *Saint Beda* will solve the difficulty by declaring, that the said *Ithel* *Eye*, or *elona*, did always serve for its governor an Abbot, who was a Priest, to whose jurisdiction that whole Province, and even Bishops themselves were subject: The like example being nowhere else to be found: But the reason of it was, because the first Apostolic Teacher of that Nation was not a Bishop, but only a Priest and Monk.

6. *Felix* now Bishop of the East-Angles went to *Sigbert*, by whom he was received with great honour, and had assign'd him for the See of his Bishoprick, *saith Saint Beda*, the City call'd *Dunwich* situated in the Province of the *icens*, or *Suffolk*. It is now call'd *Dunwich* (*saith Camden*): The greatest part whereof is swallow'd by the Sea, and almost reduced to a solitude: the Episcopall See many ages since having been transferr'd. At first it alone exercised the whole Jurisdiction over the Kingdom of the East-Angles: But *Bishop the fourth* from *Saint Felix*, growing old and sickly, and incapable to manage so large a Province, divided it into two Dioceses, constituting the other Episcopall See at *North-Elmhelm*, and a small town.

7. The desire which *Saint Felix* had to serve our Lord in that Employment wanted not

good success, *saith Saint Beda*: for his labours produced manifold fruits in that Nation. For according to the happy vision of his name, he reduced the whole Province from its former infidelity and impiety to the true Faith, to the works of Christian Justice, and the reward of eternal Felicity. As was *King Oswald* assist'd *Saint Aidan* by interpreting his speeches into a more intelligible language: So did *King Sigbert* to *Saint Felix*: being a stranger in the country. For *Huntingdon* writes, that *Sigbert* the Successor and Brother of *Eppenwald* was a most Christian King, and together with *Felix* the Bishop brought others to Christianity.

8. The same King, whom *S. Beda* calls a most learned and most Christian Prince, as by his example and command he lead his Subjects to the true Faith and works of Justice: So to establish the same Faith more firmly, he built Churches, adorned Altars, reverenced the Clergy and those who professed a more severe Christian authority of life. Besides the Church belonging to the Episcopall See, he erected another at a town call'd *Babingley*, where *Felix* first sent that Province, and a third in a place call'd *Sharnburn*: Thus writes *Camden*.

9. Moreover remembering the inconclancy of his Subjects, who had more than once deserted the Christian Profession, the good King *Sigbert*, *saith Saint Beda*, desired to imitate the good orders which he had seen practis'd in France, instituted a Schule for the instructing of children: wherein he was assisted by his Bishop *Felix*, who appointed Teachers and Masters according to the manner of Rome. And though *Saint Beda* mentions a Schule in the singular number only, which some interpret to be understood of the University of Cambridge: Notwithstanding our other ancient Historians affirm, that *S. Felix* instituted Scholes in several opportune places, and by little and little reformed the barbarousness of the Nation by introducing the civility of the Latin tongue. Which was a benefit much to be celebrated, to bring a people formerly rude and savage to possess the sweets of human literature. This is the testimony of *William* of *Malmshury*, in which *Floridus* and *Huntingdon* do conjoin. And our modern Writers do more particularly affirm that at this time a Schule for the instructing young children was erected at *Flinton*, a Town which took its name from *Saint Felix*.

10. This same year *Quichelm* the Son of *King Will*, and partner with him in the Kingdom of the West-Saxons, followed the example of his Father in embracing the Christian Faith, and receiving the Sacrament of Baptism: but went before him to receive the crown of his Faith and innocence, for he dyed the same year, *saith Huntingdon*, and *Floridus* of *Worcester*: who adds, that he was baptis'd by *Saint Brinnus* in the City *Dorset*, by which he seems to

A. D. 637.

understand *Dorchester the Episcopall See of S. Birm.*

11. *King Oswald* likewise the same year married *Keneburga* daughter to *Kingiri*: by whom the year following he had a Son called *Edelwald*.

VI. CH.

VI. CHAP.

1. 2. *St. The Gifts of S. Fursey.*

3. 6. *St. His wonderful Visions.*

11. 12. *He builds a Monastery in Essex: which he recommends to his Brother.*

13. *He goes into France: where he dyes: His Memory celebrated at Peronne.*

A. D. 637.

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1. IN the year of Grace six hundred thirty seven *Saint Felix* Bishop of *Dunwich* received great comfort and assistance in his Apostolick labours by the arrival of a stranger out of Ireland. This was *Saint Fursey*, who having spent many years in preaching the Gospel in his own country, came this year into Britanny, faith *Bishop Fisher*.

2. *Saint Beda* relates the fame more expressly, laying: *Whilst Sigebert as yet held the reins of the Government in his hand, there came out of Ireland a holy man, named Fursey, illustrious both for his teaching and piety: who was desirous to spend the remainder of his life in a strange country, wheresoever he could find opportunity, the more perfectly to serve our Lord. This devout man coming into the Province of the East-Angles, was honourably received by the said King: and there he executed his usual employment of preaching, by which insid with his virtuous example he converted many Infidels to the Faith, and likewise strengthened in the same Faith and Love of Christ many who before believed.*

3. Supposing it may be for the Readers edification, I will not neglect to let down here at large some of those wonderful visions which in an Excess of mind our Lord revealed to him concerning the state of soules after death: Which visions, faith *Saint Beda*, he himself would sometimes declare, but only so far as out of a desire of compassion urged him.

Id. 116.

Id. 116.

4. This holy man, faith the same Author, was descended from a most Noble family among the (Irish) Scots: but was much more Noble for the virtue of his mind, than his blood. From his very child-hood he carefully gave himself to reading holy Books, and practising Religious austerities: and which may become Gods Saints, whatsoever good things he learnt by reading, he was solicitous to express in his practise.

5. To be brief, in process of time he built himself a Monastery to the end he might more freely and without interruption attend heavenly meditations. Where on a certain time falling into an infirmity he was rapt from his body, and in that Ecstasy, which continued from Evening to Cocking, he was favoured with the sight of troops of Angels, and the hearing the Hymns of Praise which they sang to our Lord. And among other particulars he was wont to relate how he heard them distinctly to chant these verses of the Psalm, *The Saints shall get from virtue to virtue: And again, The God of Gods shall be seen in Sin.*

6. Three days after being again in an Ecstasy he saw yet more glorious apparitions of Angels, and heard Divine Lauds sung by them more solemnly: Moreover there were discovered to him very earnest contentions of Wicked Spirits, who by many accusations of a certain sinner lately dead endeavoured to stop his passage to heaven, but by reason the Holy Angels protected him, they could not effect their desire.

7. Now if any one desires to be more accurately informed in all these particulars, touching the marvellous subtilty with which the Devils laid to the Mans charge all his actions, idle words, and even his very thoughts, as if they had them written in a Book, as likewise several others, some joyful, others sad which he learnt from the Angels and glorified Saints which he saw among them, let him read the Book of this Saints life, and I doubt not he will receive thereby much spiritual edification. Amongst all which I will select one passage to put in the History from which many may receive profit.

8. On a certain time being elevated in Spirit, he was commanded by the Angels which conducted him, to look down upon the Earth: whereupon bowing his eyes down ward, he saw as it were a dark valley under him in a very low bottom. He saw likewise in the air four fires, not much distant from one another. And asking the Angels, what fires those were, he was told that those were the fires which now inflamed the world and would in the end consume it. The first was the fire of Lying, when we do not perform what we promised in Baptism, to renounce Satan and all his works. The second was the fire of Covetousness, when we preferre worldly riches before the love of heaven. The third was the fire of Dissension, when we are not assiduous to offend our neighbours, even for things of no moment. The fourth was the fire of Iniquity, when we make no conscience to rob or constrain those who are weaker then our selves. Now these four fires encircling by little, at last insid together, and became an immense flame. And when they approached near them, Fursey was afraid, and dyed in the Angels. Sir, beheld the flames come close to us. But the Angel answered, Fear not, for since thou didst not kindle the fire, it will not burn thee. For though this flame seems to thee great and terrible, yet it tries every one according to his merits.

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so that the conscience which is in any one shall burn in this fire. For accordingly as every one being in the body, is inflamed by unbelief, full pleasure, so being loosed from his body shall be burnt by condign torment. Then he saw one of the three Angels which in both these visions had been his conductors, go before the other, and divide the flame, and the other two flying on each side of him, which defended him from the danger of the fire. He saw likewise many Devils flying through the fire, and kindling new against the just. These malignant Spirits pursued him likewise with accusations, but the good Angels defended him: And after this he saw greater numbers of blessed Spirits, among which some were of his own Nation, Preests, which were discharged their Office, as he had heard by report: by these he was informed of many things, very profitable both to himself, and all who are willing to attend to himself. When they had finished their speeches, and were returned to Heaven with the rest of the Angels, there remained only with *Saint Fursey* the three Angels mentioned before, who were to restore him to his body. And when he came close to the fore-said great fire, one of the Angels divided it as before. But when the Man of God was come to a dare which stood open among the flames, the Evil Spirits snatching up one of these whom they were tormenting in the flames, and casting him against him, touched him, and burnt his shoulder and one of his cheeks. He knew the man, and remembered how when he was ready to dye he had received of him a garment: But the Angel laying hold of him call him back into the fire. But the Devil answered, Doe not call him back, since you have since received him: For as you have taken the goods belonging to a sinner, so you must be partaker of his punishment. But the Angel replied, He took not that out of covetousness, but for saving the mans soule. After this burning ceased, and the Angel turning himself to *Saint Fursey* said, The fire was then kindled how now burnt thee: For if thou hadst not received money from this man who is dead in his sin, thou hadst not tasted of his torments. Many other discourses he made, giving him wholesome instructions how he should deal with such as repented at their death.

9. *Saint Fursey* being afterward restored to his body, carried visibly in his shoulder and cheek all his life time the marks of the burning which he had suffered in his soule, &c. There remains alive to this day an ancient Monk of our Monastery, who is wont to tell us that a man of great integrity and veracity assured him that he saw *Saint Fursey* himself in the Province of the East-Angles, and from his own mouth heard him relate his Visions: Adding, that it was in the time of a very sharp frosty winter, and yet the Holy man wearing only a single sleight garment, whilst he related these things, yet

partly by the extreme heat, and sometimes great pleasure and sweetness which the memory of past occurrences produced in him, he was all on a sweat, as if it had been in the heat of summer.

10. This is the Narration of *Saint Beda* touching the visions of *Saint Fursey*, which for the authority of the relation, was not to be omitted: Though I am not ignorant that our *Present* Constructors of the *debat* depute confidently pronounce all such Stories ridiculous, and *Saint Beda* for relating them, a man full of Superstitions, &c.

11. As touching the other Gifts of this Holy man, the same *Saint Beda* writes that *King Sigebert* bestowed on him a place for a Monastery, which he built with speed, and having replenished it with Monks, instructed in it Regular Discipline. The said Monastery was erected in a certain Castle called *Candlerbury*, or City of *under*, seated in a very pleasant place near the Sea and encompassed with woods. Which the succeeding King of that Province *Anna*, and his Nobles adorned with magnificent Gifts and buildings. It is at this day called *Burgh-castell* in *Swigle*, where the *Rovers* Garrison and *Worship* mingle waters.

12. After this having well settled his Monastery, he was desirous to abandon all secular cares, even of the Monastery itself: and therefore committed the charge of it to his Brother *Eulian*, and to *Gobban* and *Dual* Preests: so being freed from all solicitudes he intended to spend the remainder of his life in an Anchoreticall conversation. He had another Brother named *Piran*, who from a carnalistic life was become an Hermitic. To him therefore he went alone, and with him lived a year in labour, continence and Prayer. But troubles arising in the Province by the invasion of the *Doan* King of the *Mercians* (of which we shall speak in the proper place) and foreseeing the danger imminent over his Monastery, he sailed into France, where he was respectfully received by the French King *Clotaire* and *Heliswald* a Patrician, and built a Monastery in the place called *Lauriac*: And not long after being surprised with sickness he piously ended his life.

13. His Memory is celebrated in the *Gallican Martyrologe* on the sixteenth of January: Where he is layed to have been Son to a Prince in Ireland named *Philan*: and that desirous to serve God with freedom, he passed first into Britanny, and after into France, where he built the Monastery of *Lauriac*: and in his way to a place where he intended to build another Monastery, he fell sick of the infirmity whereof he dyed. In his sickness he was visited by the King, by *Erchenwald* the Maire of his Palace and other Courtiers, to whom he gave excellent exhortations touching Eternal life: and after some dayes sickness which he bore with admirable patience, full of merits, in the midst of his prayers he went

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to enjoy the same life of which he had dispossessed. His Sacred Body was buried in the Monastery of Penance: and four years after was found entirely free from the least corruption by the Holy Bishop S. Eligius of Noyon, and S. Andrew Bishop of Artois: who with very great honour lay it where it now remains in wonderful veneration, and is fully rewarded the inhabitants devotion by the continual protection which they receive from it.

What special Monastical Institut he professed, does not appear. S. Peter mentions four several Rules in practice among the Irish, written in the language of that country, but so ancient that it cannot be understood in this age, all which like small Rivulets flowed from S. Patrick as the fountain. The first was the Rule of the Monks of S. Columba: the second of Comgal, Abbot of Banter: the third of Carling the famous Abbot of Bann, and last Bishop of Lismore: and the fourth of S. Ailred, Arch-bishop of Innes (or Emely). It is probable that one of these Rules S. Forfy brought with him out of Ireland: but whether in Britany or France he assumed the Rule of S. Benedict, cannot certainly be defined.

1. King Sigebert becomes a Monk.
2. The Southern Scots in Ireland are corrected in the Observation of Easter: But the Northern become more obstinate.

THE year of Grace six hundred thirty eight afforded an example of Universal humility and contempt of the world, which had hitherto never been practis'd in Gods Church; but was afterwards frequently imitated: by which many freely abandon'd his throne to incline himself in a Monastery, there to be subied to the will of a poor stranger, depriv'd of all things that might please sense, mortified with continual abstinence, frequent fasts, watching, cilices and frace ever interrupted devotion: all which he cheerfully underwent that he might the more securely provide for another kingdom after this life.

2. This was Sigebert King of the East-Angles, who, faith S. Beda, became so Zealous a lover of a heavenly kingdom, that at last abandoning all affairs of his temporal Kingdom, which he commended to his Kinman Egric, who before held a part of it, he entered a Monastery which he before had built, and receiving the Tonsure, made it his only care afterward to contend for an eternal kingdom. The Monastery wherein he enclosed himself was the same which S. Forfy at the Kings charges had taken the care of building: and no doubt it was by the same same encouragement that he undertook a design so strange and unexpected. Within

four years we shall see him forced to leave his solitude to change his Monastical Coat for the glorious robes of a Martyr.

3. This year the Southern Scots inhabiting Ireland, who, corrected by Pope Honorius, now kept the Canonical day of Easter, wrote Letters to the same Pope, accusing their Northern Countrymen of obstinacy in their erroneous way of observing the Pasche, and moreover of reviving the pernicious Doctrine of Pelagius. To these Letters an answer came they following from John the fourth of that name, elected Pope: For in the mean time both Honorius and his Successor Severinus dyed. In which answer, recorded by S. Beda, we read that the said Northern Scots, according to the perverse humour of disobedient Spirits began now to renew the former Heresy of the Quieridians, celebrating Easter with the Jews on the fourteenth day of the Moon. This Heresy, says S. Beda, was newly set up among them, and did not infect the whole Nation, but some particular persons among them. And the like may be affirm'd of the Pelagian Heresy: However, certain it is that the Saxon Churches were free from these.

1. Ercombert King of Kent.
2. His Sister S. Eanswitha a Holy Abbess: Her Gest.
3. S. K. Ercombert by a Law commands the Observation of Lent.

IN the year of our Lords Incarnation six hundred and forty, faith S. Beda, Eadbald King of Kent pass'd out of this life, and left the Government of the Kingdom to his Son Ercombert: which he managed most warily the space of year and twenty years, and some months.

1. King Eadbald had married Emmas daughter of Theodbert King of Austrasia, by whom he had two sons, Ermenred and Ercombert, and one daughter call'd Eanswitha. His eldest son Ermenred dyed before his Father, leaving behind him a most holy offspring, two sons, Ethelred and Ethelbert, both crown'd with Martyrdom: and two daughters, Domnena or Ermenegide, and Ermenegide.

3. But among all these the most eminent for sanctity was S. Eanswitha daughter of King Eadbald, whose Memory is celebrated in our Martyrology, and who dyed this same year with her Father. From her infancy she was renowned for piety, being desirous to serve God in solitude. But her Father had an intention to marry her to one of the Princes of the Northumbrians: which marriage she with much constancy, as might become a tender Virgin, oppos'd of her self, and by her discreet reason obtain'd of her Father that she might ever be a Virgin, consecrated to her heavenly spouse. Whole heavenly conversation that she might

more freely enjoy, her Father gave her a town in Kent call'd Fulkton, adjoining to the sea: where she built a Monastery, very acceptable to God as did appear by a wonderful accident, which may be read in her Life in Cap. 10.

4. Her Example moved great numbers of devout Virgins in Kent to imitate her, and to be companions with her in her spiritual Employment. One principle of all her Devotion was daily to give thanks to God for the late immortal blessing by him conferred on the English in her Grandfathers dayes, in discovering to them the heavenly light of his Gospel.

5. These sacred Virgins found only one incommodity in this their happy retirement, which was a penury of sweet water: For the Monastery being seated on the top of the high rocks, the water necessary for their daily uses was with great labour to be brought from a spring a good way distant. The Virgins were sensible of this inconvenience: and after she had by prayer solicited our Lord, she went to the fountain more than a mile remote from the Monastery, and striking the water with a staffe, commanded it to follow her. The dead Element heard and obeyed the sacred Virgins voice, and against the inclination of Nature followed her steps, till overcoming all the difficulties of the passage, it mounted up to the Monastery, where it abundantly served all their uses. One particular more encreas'd the admiration of the event: For this little rivulet in the way being to passe through a pool, flow'd notwithstanding pure and free from all mixture.

6. After severall years innocently and chally spent in the office of Abbesse, she was at last seized with a languishing infirmity, during which the flame of her love to her Eternal spouse encreas'd, and at last on the last of August she was called to his embraces: though in our Martyrology her Memory is celebrated the twelfth of September. Her Body was deposited in the layd Monastery, where it was held in great veneration, till the sea breaking in forced them to remove it to the Church of the adjoining Town Fulham consecrated to S. Peter, but which now is called by the name of S. Eanswitha.

7. The Monastery is in ancient Writings call'd the Monastery of Black Nunnies, no doubt from the colour of the habits worn by S. Eanswitha and her companions. Which argues that she received her Veyle, either from the Arch-bishop Honorius, or some of the Roman Monks of the Order of Saint Benedict.

8. As for her Brother Ercombert now King of Kent, he began his reign more prosperously than his Father Eadbald had done: being illustrious for his devotion to God, and piety to his country. For whereas his Grandfather and Father had professed Christian Religion without forbidding Idolatry and degrading Idols, he esteem'd it unbecom-

coming his Kingship devotion to suffer these Marks of impiety to remain, which his predecessors had only condemn'd in their private judgment. Therefore all the Chapells of the Heathen Gods he cast down to the ground, that not a vestige of former superstition might remain to posterity. veracious and pious Queen Saint Serburga, daughter to Anna King of the East-Angles.

9. Moreover, faith S. Beda, by Royal authority commanded the Fast of forty dayes in Lent to be strictly observed: which Law least it should be excepted to contempt, he obtained cindage punishments against all transgressors. And thus he taught his Nation, too much addicted to gluttony, to accustom themselves to sobriety and temperance. But from hence Sir Henry Spelman induly collects, that the Fast of Lent was not hitherto observed by the English. On the Contrary, the observation of Lent is as ancient as Christianity it self. We celebrate the Fast of forty dayes, faith S. Hieron, according to the Tradition of the Apostles, once a year, in a season congruous to us. And S. Basil speaking of his own age long before this, saith, Now this holy Fast is more perfectly observed, since the commendation of it is taught through the whole world. For there is neither Island nor continent, neither City nor Nation, how remote soever, to which the ordinance of observing Lent is not arrived. That therefore which before was established by an Ecclesiastical Law, King Ercombert by his Royal authority commanded to be observed by his Subjects, and those who would pretermitt it out of their feeble love to vertue, he terrified with a denunciation of temporall punishments.

10. But how sacred and unviolable the Observation of the Quadragesimal Fast was not only in Kent, but through the whole Saxon-Hepharchy in the following age, is manifest from the ancient English Saxon Laws, which the same Sir Henry Spelman has published in the Saxon character: among which this is the thirty seventh Chapter viz. The time of Lent ought to be kept with very strict observance, so that during that whole time, except on Sundays, which are exempted from abstinence, fasting must not be dissolved. For those dayes are the Tenth of our whole year, which therefore we must passe with great devotion and sanctity. In them therefore no occasion must be taken to dissolve our fast, which in other times may be permitted for charities sake: But this is by no means allow'd in the time of Lent. At other times fasting is left in each mans will and choice: But not to fast in Lent, is to transgress the Precept of God. Fasting at other times obtains a reward of abstinence: But in this whatsoever does not fast, except sick persons and children, procures to himself a deserved punishment: For our Lord hath by Moyses, by Elias, and by his own example consecrated those dayes to a sacred Fast.

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from the Monastery of Wensack. In the field where the battle was fought a Church called the White Church was founded in the honour of Saint Oswald, near which ariseth a fresh spring which the inhabitants call Saint Oswald's fountain.

10. Now although *Shropshire* anciently belonged to the Kingdom of the Mercians, yet at this time it seems among other Provinces to have been a portion of King Oswald's conquests. For the same *Author* relates, how *Penda* a little before this had been overcome and put to flight by King Oswald, so that it seems that part of the Mercian Kingdom was become an accession to that of the Northumbrians.

11. The two armies therefore joining here, that of King Oswald could not sustain the fury of *Penda*, but after a short combat was forced either to seek safety by flight, or like devout Soldiers fighting for God and his Church, by patient exposing themselves to purchase immortality. King Oswald seeing his Army dispersed, perceived that now the hour was promised him by the Angels was come. Therefore he was not very solicitous to avoid his Enemies weapons, but in the expression of William of Malmesbury, having seen all his guards cut in pieces, though he had at it

Malmesbury
de Reg. Ang. l. 4. c. 3.

were a grove of iron weapons planted on his breast, yet neither the grievousness of his wounds, nor the approach of death could hinder, or interrupt his devout Prayers to God for the salvation of his faithful subjects. Thus was this blessed King slain, faith Saint Bede, in a place called in the English tongue *Macra-feld*, in the year of our Lords Incarnation six hundred forty one, and the thirty eighth of his age, on the fifth day of August.

12. The barbarous Tyrant *Penda* was not satisfied with the death of his Enemy, but most cruelly raged against his dead body, which he cut in pieces, and caused his head and arms, divided from the trunk, to be hung up on three stakes, as a Trophy and monument of his Cruelty, and to be a terror to others.



XI. CHAP.

1. *2. &c. King Oswi buries the Relicks of his Brother S. Oswald.*
5. 6. 7. *The Incarnation of his hand: testified in several ages.*
8. 9. *C. His other Relicks where deposited: The great Veneration given to him: Churches built in his honour.*

THE inhuman Tyrant *Penda* thought by his barbarous usage of the holy King Oswalds lively body to render him a spectacle of misery: but Almighty God showed himself more powerful to glorify him, than the Tyrant had been to dishonour him. For his Members had been for a whole years space exposed to the injuries of rain and tempests, yet notwithstanding they preferred their former limaments, lively freshness and comeliness. The head and left arm continued all that time hanging on the stakes, and the right arm was laid into water: for no man durst take them away or shew any regard to them, for fear of the Tyrant.

1. At last offer the Brother and Successor of King Oswald by a Divine Oracle was admonished to perform due respect to his Brothers torn Body, by bestowing an honourable buriall on it. Therefore fearless of the Tyrants rage or power, he gathered an Army, and marching into that Province he came to the place: Where taking out of the Water the right Arm, he inclosed it in a silver Box, and reverently deposited it in the Church of *St. Peter* in a City then called *Beda* from a Queen of that Name, now *Bambury*. The left arm likewise he laid there in a place separate from the other, as also the Body. And the whole Body, faith William of Malmesbury, according to the cause of Nature, was turned into dust: But the arms and hands, by divine power due remain incorrupt, as an Historian of great veracity affirms.

3. How long those sacred Relicks remained there, was to the said *Author* uncertain. A report there is that a certain Monk of Peterborough perceiving great negligence in keeping that Treasure, stole away the right arm and silver box, and deposited them in his own Monastery. Insomuch as a grave Writer confirms this Suspicion, for relating the cruel depopulations made by the Infidel Danes in that country, he declares how the Abbot and convent there were forced to fly, who carried with him the sacred Relicks of the Holy Virgins *Kineburga*, and *Kinswitha* and the Priour, says he, accompanied with some of his Brethren, taking the arm of S. Oswald King, fled with it to the Isle of Ely.

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XI. CHAP.

Bede l. 4. c. 3.

Malmesbury
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Wulfstan
de Ebor. l. 1. c. 1.

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XI. CHAP.

Malmesbury
de Reg. Ang. l. 4. c. 3.

Wulfstan
de Ebor. l. 1. c. 1.

Wulfstan
de Ebor. l. 1. c. 1.

Wulfstan
de Ebor. l. 1. c. 1.

Wulfstan
de Ebor. l. 1. c. 1.

Wulfstan
de Ebor. l. 1. c. 1.

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4. The benediction of S. Aidan (saying, Let this hand never be corrupted) was fulfilled, faith Bede, for when it was severed from the rest of the Body after the battell, it remains to this day incorrupt. Now what this learned and devout Historian relates of his own time, which was almost a hundred years after the death of S. Oswald: the succeeding Writers in following ages testify also with regard to thir times: For William of Malmesbury, who wrote four hundred years after S. Bede, hath this Expression, I believe that the Truth of that Divine Oracle, he dispersed, he gave to the poor, but justice remains for ever, was fulfilled in King Oswald. For that royal right hand, which had bestowed so many Alms, together with the arm, skin and fingers remains to this day fresh and incorrupt: but the rest of the Body, beside the bones, did not escape the common condition of mortality, but was dissolved into dust. This may seem strange to the Reader, but none has the impudence to dare to deny the Truth of this.

Wulfstan
de Ebor. l. 1. c. 1.

Wulfstan
de Ebor. l. 1. c. 1.

Wulfstan
de Ebor. l. 1. c. 1.

Wulfstan
de Ebor. l. 1. c. 1.

Wulfstan
de Ebor. l. 1. c. 1.

Wulfstan
de Ebor. l. 1. c. 1.

5. In the next age after lived Roger Hoveden, who was no Monk (this is added, because Pious Writers impute such stories to the fiction of Monks) who writes thus, in the City *Rebia*, seated on the top of a Mountain, is a beautiful Church, in which there is a precious box containing the right hand of the holy King Oswald, which remains incorrupt. After him lived Mathew of Westminster who gives this testimony, in the fight where King Oswald was slain, his right hand and arm was cut off, which is to this day remains free from corruption. In the following age John Capgrave thus writes, When King Oswald was slain, his Arm was cut from his body which hitherto remains incorrupt.

6. Polydore Virgil, a secular Priest, in the next age recites the Prophetical speech of S. Aidan to King Oswald, May this hand never perish: Thou, faith he, we may believe proceeded from Divine inspiration: For the same hand always remained entire, though the body was consumed: which is still preserved in a decent box, and with great veneration deposited in the Church of S. Peter in the Royal City. Lastly Nicholas Wapfield a secular Priest likewise, who wrote not long after, says yet more expressly, S. Aidan who then sat at Table, admiring the munificence of the King, prayed that a hand so liberal might never wither. Which Prayer to this our times did never want effect, &c. That munificent hand indeed did never wither: For what S. Bede and our following Historians affirm to be true, each one in respect of his own time, our present age likewise hath confirmed. There are as at this day almost six hundred years and veracity beyond all exception who have testified to me that themselves saw the same hand.

7. Now let the reader judge whether such a chain of Tradition deserves not rather our silent, than the impudent charge of lying laid on all our Antecessors by the Centurians of Magdeburg, who without any ground or suspicion from Antiquity impute to Roger, Superstition, or what other crime they please

to Writers, whose learning and piety has been approved and commended by the whole Church. 8. As for the other Relicks of this holy King, his sacred Head was deposited in the Monastery of Lindesfar, which himself had lately founded for his Bishop S. Aidan. It was afterwards removed from thence, and more decently buried with the Body of S. Cuthbert. And when the Seat of Lindesfar was translated to Durham about the year of Grace one thousand and twenty, together with the Body of S. Cuthbert, the time Head was removed by Edmund Bishop of that See: for William of Malmesbury a hundred years after testifies, that the Head of S. Oswald, together with his arms was found there.

9. His other bones, together with the trunk of his body, faith S. Bede, were by the industry and devotion of Oswalds wife to King Ethelred son of Oswi at the time King of the Northumbrians, removed to the Monastery of Bardney in Lincolnshire: Who likewise recounts how when the Monks refused to receive their sacred Relicks out of an ancient hatred to his person, as a stranger and Enemy to the Mercians, by a Pillar of Light which all the night before stood over the Chancel in which these Holy Relicks were exposed to the air, they earnestly begged that their Church might be honoured with them. And many other wonderful Miracles recounted by him, by William of Malmesbury and others, which God was pleased to work in several ages by the intercession of this holy King, all these may be read in those Authors, for I have no inclination to transcribe them. Onely I will add, that upon the incursion of the Danes, these Relicks were from the Monastery of Bardney translated to Gloucester. Yea so illustrious was the Memory of his sanctity, that several other foreign Churches, in Ireland, Flanders, &c. were ambitious to be partakers of them.

10. Yea not only the bones of this blessed King were held in veneration, and operative in miracles: But according to the testimony of S. Bede, the place where his body lay in his country and Religion he was buried by Pagans, frequent cures were wrought both on men and cattle. Whence it came to pass that many took of the soil it self where his body fell, and putting it in water, thereby restored health to the sick. Which custom was so much frequented, that by the continual diminution of earth a trench was made the height of a man in depth, &c.

11. So great was the veneration born among us to this holy King, that several Churches and Monasteries were built and dedicated to him: As in Cumberland near the River Ure there is Kirk-Oswald another in Northumberland at Silechester near the Pils wall: a third in Lincolnshire at Bardney: a fourth at Gloucester when his Relicks were translated thither: And in Yorkshire the Monastery of Nostel was consecrated to him, faith Capgrave. Now that which increased the reverence to this holy King was, because, faith William of Malmesbury, he gave

Bede l. 4. c. 3.

Wulfstan
de Ebor. l. 1. c. 1.

Wulfstan
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Wulfstan
de Ebor. l. 1. c. 1.

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K. KENNETH WALCH.	The Church-History of Brittany	K. KENNETH WALCH.
A.D. 651.	<p>364 in the Bishoprick was <i>Thomas</i> his Deacon of the Province of the <i>Girones</i>; <i>saith Saint Beda</i> who was consecrated by <i>Humir</i> Arch-bishop of <i>Canterbury</i>.</p>	A.D. 651.
XIV. CH.	XIV. CHAP.	A.D. 651.
	<p>1. 2. &c. war between King <i>Osfrin</i> and King <i>Osfrin</i>.</p>	
	<p>4. 5. King <i>Osfrin</i> to spare his Subjects blood, dispersed his army: Is murdered.</p>	
	<p>6. His great Humility</p>	
	<p>7. 8. &c. The Translation of his Relicks, &c.</p>	
A.D. 651. Malin-bar-deg. K. 13. 14.	<p>1. THE two Kings of the <i>Northumbrians</i>, <i>Osfrin</i> King of the <i>Bernicia</i>, and <i>Osfrin</i> King of the <i>Deira</i>, hitherto lived in good correspondence, having passed nine years in their reign: But in the year of <i>Grace</i> five hundred fifty one, by the praediles of wicked <i>Sycophants</i>, this amity was disturbed, and the mind of <i>Osfrin</i> incited against his kinsman <i>Osfrin</i>. <i>Osfrin</i> a long time reverencing the Sanctity of <i>Osfrin</i>, by a principle of Christianity had kept himself free from ambition and discord, but at last by suggestions of impious <i>Parasites</i>, a quarrel was raised about the confines of each kingdom, which not being decided by <i>Messages</i> and <i>treasures</i>, a declared war broke forth this year.</p>	A.D. 651.
	<p>2. <i>Osfrin</i> the fiercer of the two, and greedy of prey, had gathered a very potent army: But <i>Osfrin</i> with inconsiderable forces came rather to deprecate a combat, then to employ force, more careful to prevent the shedding of <i>Civil Christian</i> blood, than to provide for his own safety. Therefore, <i>saith Saint Beda</i>, perceiving that he was unable to stand in fight against the numerous army of his Enemy, he judged it best not to pursue at that time in the war, but to refer himself for a better season. He therefore sent his army home, telling them, that he would not expose them to slaughter by an Enemy much stronger than himself: that the controversy should be decided with his single personal danger: and in case he miscarried, he advised them for their own safety to submit to <i>Osfrin</i>. Thus he dismissed his soldiers in a place called <i>Walfares-Dun</i> (or the Hill of <i>Walfar</i>) situated ten miles westward from a Town called <i>Cataraet</i>.</p>	A.D. 651.
	<p>Thus being left attended by one only soldier, named <i>Tander</i>, he retired to a Town called <i>Grimy</i> or <i>Grelingum</i> near <i>Richmond</i> in <i>Yorkshire</i>, which he had lately bestowed on a <i>Crown</i> called <i>Hudwald</i>, whom he much favoured. There he supposed he might live hid securely, and that <i>Osfrin</i> contenting himself with usurping his Kingdom, would not pursue his life: or however, that</p>	A.D. 651.
	<p><i>Hudwald</i> so obliged by him, would afford him a safe sanctuary.</p>	A.D. 651.
	<p>4. But experience shewed that he every way deceived himself: For <i>Osfrin</i> knowing that he could not securely enjoy the Kingdom as long as a Prince so beloved and revered by his Subjects, was alive, sent the Steward of his house <i>Ethelwin</i> to search out and kill the King. <i>Ethelwin</i> too too diligent makes enquiry through the whole Province, for <i>Osfrin</i>, urging all men by <i>Promises</i>, rewards and terrible threatenings to discover him. <i>Hudwald</i> either allured with gain, or affrighted with danger treacherously betrayed his King and Benefactor. As soon as <i>Osfrin</i> saw himself discovered, and the place encompassed with soldiers, he desired <i>Ethelwin</i> to content himself with his death alone, and to spare his companion <i>Tander</i>, since his life only was sought by <i>Osfrin</i>. But the cruel executioner presently flew them both, for indeed the faithful soldier refused to survive his King. This murder was committed on the thirteenth day before the <i>Calends</i> of <i>September</i>.</p>	A.D. 651.
	<p>5. The death of this pious King was greatly bewailed by all sort from his child hood, <i>saith Mathew</i> of <i>Westminster</i>, he was a devout Professour of Christian Religion: He was tall in stature, valiant, civil, prudent, liberal, his house as his table store, in his bed himself, affable to all, and between the poor and rich he carried himself, so that the poor regarded him as their equal, and the rich as their Master. Whence it came to pass, that for the civility of his Royal mind, he sought access to him and tenderly loved him, even out of <i>foreign</i> Provinces. The like character <i>S. Beda</i> gives of him.</p>	A.D. 651.
	<p>6. But among all his virtues the same worthy example whereof he thus relates: He had beyond in the Holy Bishop <i>Aidan</i> a host, on which, though ordinarily he went afoot, sometimes he passed the rivers, or upon necessity rode a journey. While after as the Bishop was travelling, a poor man met him and begged alms: The Bishop presently lighting down, commanded the horse to be given him, with all his sumptuous furniture: for he was very merciful to the poor; and a Father as such as were in misery. This being related to the King, he said to the Bishop as they were ready to sit down to table, My Lord Bishop, what meant you to give a generous horse to a beggar, which I gave you for your own use? We had horses of less value, or some other gifts which would have sufficed him. The Bishop presently answered him, Why say you so? It is a cell in more esteem with God, than the Son of God. After that speech he had passed between them, they entered into the dining room: and the Bishop fate in his place: but the King being newly come from hunting, stood with his servants warming himself at the fire. And there calling to mind the Bishops words to him, he put off his sword, and in haste went and cast himself at the Bishops feet, beseeching him to pardon</p>	A.D. 651.

K. KENNETH WALCH.	under the Saxon Heptarchy. XV. Book. 365	K. KENNETH WALCH.
A.D. 651.	<p>under the Saxon Heptarchy. XV. Book. 365</p>	A.D. 651.
	<p>1. The place where he was slain, was in the English tongue called <i>Ingerling</i>, where his body was ignobly buried. It was afterward called <i>Gilling</i>, not far distant from <i>Richmond</i>, and there <i>saith Saint Beda</i>, and the <i>Annals</i> of his life. <i>Queen</i> <i>Eadfrida</i> wife of King <i>Osfrin</i> and King <i>Osfrin</i> kinswoman, having obtained permission from her husband built a Monastery for the expiation of his death, in which daily Prayers were to be offered to God for the redemption of both the Kings souls, of him who had been slain, and him by whose command he was slain. Of which Monastery she appointed a certain devout man named <i>Timothaeus</i>, by nature an Englishman, but instructed and ordained by the <i>Scotts</i>, who was also kinsman to the King. This holy man was afterward made Bishop of the Southern Mercians under their King <i>Wulfere</i>, where he converted great multitudes to <i>Christ</i>.</p>	A.D. 651.
	<p>2. This Monastery and Church by the furious incursion of the <i>Danes</i> was totally destroyed, that the memory of King <i>Osfrin</i> was almost lost. But about the year of <i>Christ</i> one thousand six hundred and fifty five, by a vision in sleep a certain Monk of the Church of <i>Tinmouth</i> was admonished to inform the Bishop where the Holy King's body lay: which being taken up, afforded a most sweet odour, and was there with great veneration deposited in the Church of <i>Tinmouth</i>. A second Translation followed in the year of <i>Grace</i> eleven hundred and ten: when his Sacred Relicks were removed to a New Church in the same town, dedicated to our Blessed Lady.</p>	A.D. 651.
	<p>3. After which time mens devotion to this Holy King and <i>Martyr</i> much encreased, the twentieth day of <i>August</i> being assigned for his Festival. And Thomas <i>Walsingham</i> Historiographer to King <i>Richard</i> the second relates how by a strange prodigy, the neglect of that Feast was punished: For, <i>saith</i> he, two <i>Storms</i> at <i>New-castle</i> on the <i>Tyne</i>, on that day being busy at work in hewing a piece of Timber for their ship, at every stroke with their axe, a great quantity of blood issued. And when one of them per-</p>	A.D. 651.
	<p>turned notwithstanding in his work, and flung the timber, till the blood on all sides flowed abundantly out of it. This <i>Miracle</i>, <i>saith</i> he, was seen by very many, and verified in an assembly of <i>Religious</i> appointed to examine it: and the piece of Timber all stained with blood, was carried into the Church of <i>Tinmouth</i> where the Saints Body reposed.</p>	A.D. 651.
	<p>XV. CHAP.</p>	XV. CHAP.
	<p>1. 2. &c. Death of Saints Aidan Bishop of Lindisfarne: His virtues, &c.</p>	A.D. 651.
	<p>1. THE deplorable death of this Holy King <i>Osfrin</i> was attended with that also of <i>S. Aidan</i> Bishop of <i>Lindisfarne</i>, for thus writes <i>S. Beda</i>: On the twelfth day after the murder of the King <i>Eadfrida</i> the Holy Bishop who tenderly loved him, to wit, the day before the <i>Calends</i> of <i>September</i>.</p>	A.D. 651.
	<p>2. The place where this Holy Bishop dyed is described by the same <i>Ambrose</i> to be a country village belonging to the King, where there was a Church, and a lodging prepared for the Bishop, to which he frequently retired to enjoy a better commodity for preaching. For he had nothing in his own possession but a few small fields about the said Church. His lodging was a Tent pitched against the Western wall of the Church: here leaning his head against the side of the Tent, he gave up the ghost, in the seventeenth year after he had been Bishop. His body was carried to the Isle of <i>Lindisfarne</i>, and buried in the Church-yard of the Monastery. But afterwards when a Church more magnificent was there built, it was translated thither, and deposited at the right hand of the Altar, with veneration due to so holy a Priest.</p>	A.D. 651.
	<p>3. How great the merit of this Blessed Bishop was (saith the same <i>S. Beda</i>) God was pleased to shew by several Miracles. It will suffice to relate only two of them in this place. A certain <i>Presbyter</i> named <i>Pitae</i>, man highly esteemed even by the <i>French</i> for his gravity and integrity, was sent unto Kent to conduct from thence <i>Eadfrida</i> the daughter of King <i>Edwin</i> to be wife to King <i>Offa</i>. In this Priest there shined by land, but intending to return by Sea with the <i>Prize</i>. Before his journey he went to the Holy Bishop <i>Aidan</i> desiring his prayers for a safe journey to himself and company. The Bishop gave him his <i>Leads</i> of <i>St. Peter</i>, and withal delivered to him some Oyle which had been sanctified, saying, I know that when you shall be at Sea, a contrary wind and tempest will come on you: but remember that when you are in danger, you cast this Oyle into the Sea, and the tempest will be instantly ceas'd, and your return will be prosperous. Of which particulars succeeded in</p>	A.D. 651.

A. D. 651.

order exactly as the Holy Bishop had foretold. Thus the Monks of God both foretold the Temple by the spirit of prophecy, and by the power of the same spirit, though outwardly, the account of this Temple when it was first begun, the account of this Temple foretold, not from a relation of doubt, but a Proof of our Church of great integrity, called Cymund, who professed that it was told him by Peter himself, the Priest to whom and by whom it began.

ibid.

4. The Second Miracle was, that when King Penda entered with an Army into the City, and was determined to fight on the side of the Royal City (which took its name from Queen Ribba) for which purpose he encompassed it with heaps of wood and other combustible matter, to which fire was applied; S. Aidan being then retired into his life of Earne, about two miles distant from that City, and seeing the fire & smoke ascending upwards, he lifted up his eyes full of tears to heaven, and said, behold, Lord, how great mischief Penda doth to thy people. Alas, it had said his choice words, the wind immediately turned the flames upon those who had kindled them: So that the enemies forbore to impugn the City, which they saw was defended from heaven.

Bom. ad
A. D. 654.

5. Now though S. Aidan and his White Monks did erroneously derive from the general practice of the Church in the Observation of Easter, yet faith Barnard, far be it from us to reckon among the Quoaddeciman Heretics such a man, who by an Apostolick Spirit and power converted that Nation to the Faith. How their practice differed from that of those Heretics we have already declared out of S. Bede. His Memory is celebrated in the Roman Martyrology on the one and twentieth of August: where this elevation is given of him: In England on the said day is the commemoration of S. Aidan Bishop of Lindisferne, whose soul S. Cuthbert, then a keeper of sheep, seeing carried up to heaven, he left his sheep, and became a Monk.

Martyrology.
Rom.
31. August.

XVI. CH.

XVI. CHAP.

1. 2. *Gr. Saint Cuthbert a child sees Saint Aidan's soul carried into heaven: whereupon he quits the world and retires into the Monastery of Melros.*

3. *That which the Roman Martyrology wraps up in a few words touching the occasion of S. Cuthbert's undertaking a Monastick Profession, S. Bede more at large sets down in his Book of the Life of that Saint, which for the reverence due both to him and S. Aidan, we will here transcribe: And shall hereafter have great occasion*

to write more of his sanctity, the rudiments whereof are now begun.

4. When the Divine Grace which governs the lives of Gods servants was pleased that the devout young man Cuthbert, by undergoing a more austere Profession should obtain a higher reward of Glory, he was then employed in the guard of sheep committed to his care in the remote mountains. One night it happened that whilst he was watching in prayer, his companions then being asleep, he saw a sudden light from heaven's brightness that it dispelled all the darkness: and therein he saw great multitudes of Angels descending to the earth, and presently after returning to heaven carrying with them a marvelous brightness. This sight caused great compassion in the devout youth, and an earnest desire to undertake a spiritual life, that thereby he might be partaker of eternal felicity among Gods saints. And presently giving thanks and praises to God for this favour: he afterwards his companions, inciting them with brotherly exhortations to join with him in praising God. Alas poor wretches, said he, ye are wholly given up to sleep and idleness, and are unworthy to see the light of Christs servants, who are always watchful in his praises. Behold, I, whilst I was even now praying, saw the great wonders of God: the Gate of Heaven was opened, and the souls of some holy persons were conducted by Angels into the glory of heavenly Mansions, where it will for ever blessedly behold our Lord, whilst we remain negligent in this darkness below. Surely this was either a Holy Bishop, or some other perfect Christian, whom I saw with such resplendent brightness and such Quire of Angels carried up to heaven. These words of S. Cuthbert did not little inflame the hearts of the other shepherds to praise God.

5. The next day he was informed that S. Aidan Bishop of the Church of Lindisferne a man of admirable piety, died that very hour in which he had seen his soul mounting to heaven. Whereupon he presently resigned up the sheep which he had fed, to their owner, and resolved without delay to go to a Monastery.

6. S. Cuthbert now meditating Privately on his entrance into a new and more strict life, the Divine Grace was pleased to him, confirming his mind in that God purpose, and moreover by manifest signs shewed, that to those who seek the Kingdom of God and his righteousness, all things necessary for bodily subsistence shall be administered. For on a certain day as he was journeying alone, about the third hour he turned aside into a certain village, which he saw a good distance from him, and entered into the house of a certain Matron, being desirous to refresh there awhile, and to get food not for himself, but his horse. The woman received him kindly, and earnestly desired that the might make some thing ready for his refreshment. But the devout young man refused, telling her, that he could not eat because it was a day of Fast. For it was indeed Friday, on which most faithful Christians, out of reverence to our Lords Passion doe prolong their fasting till three

A. D. 651.

Bede in
S. Gualm.
194.

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of the clock after noon. the notwithstanding being devoutly addicted to his station, persisted in his desire, and told him that altho' rest of his journey he would find neither village, nor any habitation of men: Therefore said he, I desire you before you go to receive some sustenance, for fear you should faint, if you fast all day. Notwithstanding out of a love to the Religious custom of fasting he would not be overcome with the woman's importunity, but falling as he was, he returned to his journey, and so continued all evening.

7. Here we see that from the beginning of the English-Saxon Church the fast of Friday was observed, so as that it was not permitted to dissolve the fast before evening. They likewise anciently kept the fast of Wednesday: but custom afterward moderating the piety of our Ancestors, tempered that rigour, abating the observance only to Fridays. Thus we read in an ancient English National Council at Elmham this among other Decrees, Every Friday, except it be a Festival, a Fast must be observed. The same is found among the Ecclesiastical Laws of King Ina and King Canutus: Both which are recorded by Sir H. Spelman. But let us prosecute S. Cuthberts journey.

Bede in
S. Gualm.
194.Bede in
S. Gualm.
194.

8. When Saint Cuthbert saw that by reason of the evening approach he could not finish his journey that day, neither was there any lodging near, as he was riding, he saw certain cottages which in the Summer time the Steadsmen had hastily raised up for their present use, but then the winter approaching, were left empty. To either he went with an intention to stay all night, and since his horse is the stall he gathered up a bundle of hay which the wind had blown from the house-covering, and gave it him to eat: and himself passed his time in Prayer. But on a sudden as he was repeating Psalms, he saw the horse lift up his head, and with his teeth biting some thing which was on the bundle of hay, and presently after he drew down a linen cloth wrapped up. Being desirous therefore to know what that was, as soon as he had finished his prayers, he took up the linen, and found wrapped up in it half a loaf of Bread warm from the oven, and so much flesh as would suffice for one refreshment. For which he joyfully praised God saying, blessed be God who voucheth to provide a supper both for mee and my companion. Half of the Bread therefore he gave to the horse, and the other half he eat himself.

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mouth of the River Ure, named in old, in yet alive, a very old man and one who can better see heavenly objects with the eye of his mind, then outward things with his bodily eye: and he professed that he heard him from S. Cuthberts own mouth being then Bishop.

9. Saint Cuthbert being thus wonderfully sanctified, went in the strength of that meat which he intended. Now there was at that time both in the Church of Lindisferne men who lived in Regular observance, and likewise Monks at Melros on the River Tyne: Both which Communities had been instituted by the Holy Bishop Aidan. At Melros, Eara was Abbot, and under him Bosilwus was Prior of the Monks: Thither Saint Cuthbert went. Bosilwus, laith Saint Bede, kindly received the devout young man, and when he had declared to him the nature of his journey, he detained him there, approving much his resolution to prefer a Monastick life before a secular. And a few days after at the return of Eara of happy memory, given Priest and Abbot of the Monastery, and afterward Bishop also of Lindisferne, he declared to him the good intention of Cuthbert, and obtained permission for him after further recess, to be admitted among the Brethren. Thus entering the Monastery, he was careful to equal, or exceed the rest of the Monks in Religious observances of reading, working, waiting and prayer.

10. The Institute under which Saint Cuthbert began his Religious Profession was certainly the same which Saint Aidan had founded, and which he had learnt in the Monastery of Hyne. For as yet Saint Wilfrid had not published in those parts the Holy Rule of Saint Benedict: neither was the Roman manner of celebrating Easter introduced among them: Which controversy divided the Black Monks from those whom Saint Columba and the Monastery of Hyne lent to Britanny. Now that Saint Cuthbert did not wear then a Black Habit is evident from the testimony of Saint Bede, who saith, Saint Cuthbert used vestments of the common fashion and colour, he was observed no singularity either in the manner of them, or a wilful neglect of cleanliness. And hence it is that to this day in the said Monastery, the Monks following his Example are content with habits of the natural colour of the wall afforded by the sleep. But whether afterward the Rule and Institut of S. Benedict was introduced among them, we shall examine in due place. We will now leave S. Cuthbert in the solitude of his Monastery, perfecting his mind with those virtues and Graces which rendered him a glorious Light to that Age: whose Actions will plentifully furnish our following History.

ad. ibid.

ad. ibid.

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K. KENE- WALCH.	372 The Church-History of Britanny	K. KENE- WALCH.
A.D. 655.	<p>eyes & hands to heaven, she breathed forth her pure spirit: and those who were present law her friend the holy <i>Bishop Gregorius</i> among troops of <i>Angels</i>, coming to meet her, on the third day before the <i>Calends of February</i>. Her memory is celebrated the same day in the <i>Gallian Martyrologe</i>. Her sacred Body was afterward diligently sought, and translated to a more honourable place in the time of <i>S. Leu</i>: the <i>Commemoration</i> whereof is solemnized on the eight and twentieth of <i>March</i>.</p>	A. D. 655. Lam.
Martyrolog. Gallian. 18. Mart.	XX CHAP.	Lam. 11.
XX. CHA.	<p>1. <i>Anna King of the East-Angles slain by K. Penda.</i> 2. <i>St. Cere the Mercian Tyrant Penda miraculously slain by K. Offa: who consecrates his daughter to God.</i></p>	Lam. 12. ed. 95.
A.D. 674. Wilmouff. 16c.	<p>1. <i>In the year of Grace six hundred fifty four, Iulth Mathen of Westmynster, Penda King of the Mercians, a man who treated nothing but fury and war, and loved to tread in ways stained with blood, invaded the Religion King of the East-Angles, Anna, and in a moment destroyed him and his army. To him his Brother Aethelbert succeeded in the Kingdom. With King Anna was slain his eldest son Firmian, and both their bodies were buried at a Town called Blithewin in Suffolke, seated on the River Blith: Whith town, Iulth Camden, deserves to be mentioned for no other thing, but that there was the Sepulcher of Anna a Christian King of the East-Angles, slain in battle by Penda the Mercian King. But afterward their bodies were translated to S. Edmunds-bury, in the same Province.</i></p>	Lam. 13.
A.D. 675.	<p>2. But the year following this bloody King Penda, who seems to have been raised up for the destruction of good Kings, received at last the reward of his cruelty by the hands of Offa King of the Northumbers. The particular Narration we receive from S. Bede: In those times, Iulth he, King Offa having received insupportable vexations from Penda King of the Mercians, who formerly slew his brother King of all, at last was forced to promise him incredibly rich gifts to obtain a peace, for a cessation of the ravages of his Province. But he, the perfidious King Penda would accept of no conditions, being determined to exterminate his whole Nation. Whereupon King Offa had him refuse to the Divine Protection only, to deliver him from the barbarous impiety of his enemy. Therefore he obliged himself by vows, saying, since this Pagan King refused our gifts, let us offer them to our Lord God, who will graciously accept of em. He vowed therefore that in case he got the victory, he would consecrate his daughter to serve our Lord in perpetual virginity, and withal bestow twelve possessions of farms for building and endowing Monasteries. After which vow he marched with a very small army to combat him.</p>	Wilmouff. 16c.
Bodley. 134.	<p>3. Such a wonderful inequality there was between the two Armies, that the Pagan had a thirty fold greater army than the Christian King Offa: for they had thirty Legions conducted by as many Generals, against whom notwithstanding Offa with his Son Aelfric, trusting only in Christ their conductor, with very small forces adventured to combat. King Offa his son Aelfric was not present there for he was then kept as an hostage by King Offa's wife. And Edwald son of King Offa's wife, who ought to have assisted him, was on the Enemies side, being one of Penda's Captains to fight against his father and country. Though true it is that in the time of battell he withdrew himself into a safe place, there expelling the event. Yet we read in the History of the Britanni that Aelfric also the Son of King Offa, rebelling against his Father, was loyded with King Penda.</p> <p>4. Yet notwithstanding all these disadvantages, as soon as the combat began the thirty Pagan Generals of King Penda were put to flight and slain, and almost all their auxiliaries. Among which was also Edilbert Brother and Successor of Anna late King of the East-Angles, who was the author of the war: he together with the forces attending him was likewise slain. And because the battell was fought near the River Trent, which by reason of great rains, had overflowed its banks, the waters consumed more in the fight, the sword had in the combat.</p> <p>5. This wonderfull victory was gained in the thirteenth year of King Offa his reign, and on the seventeenth day before the Calends of December, in the region of Leida (now called Leeds in Yorkshire), were above thirty years before, King Edwin had overcome the Britanni. The River which in S. Bede is called Trent, Mathematic of Westmynster more properly calls it Winet, adding that thence the Proverb came, That in the River Winet were reared the slaughterers of five Kings, Anna, Sigbert, Egbert, Offa, and Edwin. And near the place is yet extant a village, either from this or King Edwin's victory called Winfeld.</p> <p>6. This victory brought incredible profits to both the Nations, for the Northumbers were secured from the hostile incursions of their Enemies, and the Nations both of the Mercians and other neighbouring Provinces became converted to the Christian Faith, as soon as their perfidious Head was cut off. For immediately after, the most Christian King Offa took possession of Penda's kingdom, by whose order the Holy Priest Diuma was ordained by Finan, Bishop both of the Mercians and Midland-Angles: for by reason of the scarcity of Priests, the Priests were obliged to govern two Nations, and now also the Conversion of the East-Saxons, under their King Sigbert, of which we treated before, was perfected.</p> <p>7. King Offa having thus by divine assistance gained so miraculous a victory, forgot not his vow. But Iulth the same S. Bede, according to his promise made to our Lord, and in thanksgiving for his victory he gave his daughter Aelfreda.</p>	Bod. 111.
Lam. 14.	Lam. 14.	Lam. 14.

K. KENE- WALCH.	under the Saxon Heptarchy. XV. Book. 373	K. KENE- WALCH.
A.D. 655.	<p>serve them a year old, to be consecrated in perpetual virginity to our Lord: and moreover twelve possessions of lands for the maintaining Religious persons to pray daily for the perpetual peace of his Nation: of which each possession was ten families. The forelaid daughter of King Offa therefore entered into the Monastery call Herford, or the Island of the Stars, which was governed by the Holy Abbess Hilda. And two years after having obtained a possession of ten families in a place call Strenevalch, she there built a Monastery, in which the forelaid Kings daughter first learnt, and afterwards taught Regular observance: till having spent threescore years in our Lords service the happy Virgin halted to the embraces of her heavenly Bridegroom.</p>	A. D. 655.
XXI. CH.	XXI. CHAP.	Lam. 15.
Lam. 15.	i. 2. <i>St. Cere the Gests and happy death of the Holy Abbess S. Hilda.</i>	Lam. 15.
M. 1463.	<p>1. <i>As for S. Hilda mentioned by S. Bede, she was the daughter of Hereric Grand child of King Edwin by his son Egfrid. And when S. Paulin preached among the Northumbers, she with others embraced the Faith and received the sacraments of Christ. After which laying aside her secular Habits, & desiring to serve our Lord more fully, she went into the Province of the East-Angles where she staid a year, she had a purpose to visit Iulth S. Bede, to see his country and all relations, and to go into France, there to spend her life as a stranger in the Monastery of Calais, thereby to obtain a perpetual mansion in heaven. For at the same time her Sister Herefrida Mother of Auldah King of the East-Angles, had submitted herself to Regular Discipline, exercising a heavenly Course. Desiring therefore to follow her example, S. Hilda had a purpose to go into France Country, but before she could execute that purpose, she was recalled by Bishop Aidan into her Country of the Northumbers, and receiving a place of family at the North side of the River Wear, she with a few companions lived a Monastical life there another year. After which she was made Abbess in the Monastery call Herthun, which not long before had been built by the devout handmaid of our Lord Heric, or rather Bede, according to Cyprian, vulgarly S. Brejwin is said to have been the first woman in the Province of the Northumbers, who took the Habit and Profession of a Nun, after the Benediction of Bishop Aidan, but she not long after she had built the Monastery retired to the City Calcaria, named by the English Calcester (vulgarly Tadcalster), and there instructed another Mansion.</i></p>	Lam. 16.
Lam. 16.	<p>2. <i>S. Hilda therefore being preferred to the government of that Monastery, was careful to establish therein Regular observance in every thing, according to the instructions she had received from learned men. For both Bishop Aidan and other Re-</i></p>	Lam. 16.
Lam. 16.	<p>ligious men who had known her, were wont to visit her, invited thence by her wisdom and love of the service of our Lord, for they bore great affection to her, and were diligent to inform her touching Religious Observances.</p>	Lam. 16.
Lam. 16.	<p>3. <i>After she had governed this Monastery some years, she undertook likewise the care of founding and ordaining another Monastery for Religious women, in which the like Instructions of Regular life were established: the place where this Monastery was built call Strenevalch (now call Herby). And there also she taught the perseverance of Justice, piety, chastity and other virtues, but principally Peace and Charity. So that according to the example of the Primitive Church, none were there either rich or poor, all things were common to all, since none challenged a propriety in any thing. For she was a woman of such eminent Prudence, that not only men of ordinary condition, but Kings and Princes also would sometimes demand and follow her Council. Such care she had to make her subjects diligent in reading Scripture, and exercising works of piety, that there were very many Ecclesiastical persons found there very fit to undertake the Ecclesiastical degree and office of the Altar, in a word, so that one Monastery we have seen to proceed to four then five Bishop, all of them men of singular Merits and Sanctity, their Names are Bja, Eata, Offa, Iohn and Wilfrid.</i></p>	Lam. 16.
Lam. 16.	<p>4. <i>This Monastery of Strenevalch the piously governed till the year of Grace six hundred and eighty, in which Iulth the same S. Bede, she passed to our Lord to receive in heaven a reward for many heavenly works wrought upon earth, on the fifteenth day before the Calends of December, being then Sixty six years old: Which time she divided into equal portions, living the first thirty three years most nobly in a secular State, and the other thirty three far more nobly in Monastical conversation.</i></p>	Lam. 16.
Lam. 16.	<p>For her Piety and other excellent virtues, illustrious even among persons far distant from her, she was generally liked by the Saxons of Mother, which she made good by being the occasion and instrument of conversion and Salvation to many so fulfilling the dream of her Mother, Brejwin, who living in banishment with her husband Hereric under Cerdic King of the Britanni when he died by poison, dreamed that she had fudfully lost him: wherefore seeking him with great solicitude, instead of him she found under her garments a most precious chain of Irons to sparkle, that the beams thereof shone through all Britanny: Which dream was truly fulfilled in this daughter, whose life afforded examples of heavenly light to many persons both near and far removed.</p>	Lam. 16.
Lam. 16.	<p>6. Before her death she was visited for the space of six years together with thaps and tedious infirmities, during all which time she never ceased from praying our Lord for so purifying a trial of her patience, nor from instructing the flock committed to her charge</p>	Lam. 16.
Lam. 16.	<p>to be</p>	Lam. 16.

A. D. 699.

to be diligent in serving and praising God as well in adversity as prosperity : In the midst of which exhortations also she ended her life.

7. Several *Requiem*s: our Lord gave of her celestial happiness after death. For one of her *Requiem*s in a Monastery thirteen miles distant from thence the same night being awakened with the found of a Bell like that which called them up to *Midnight prayer*, saw a glorious light, and in that light *Angels* carrying *S. Hilda* to heaven. This vision placed the present nart to declare to a *Hilf* *Virgin* named *Frigit*, who in the *Abbeys* place was *superior of the Nuns*; and the next morning *Messenger* came to inform them of her death. The like vision was communicated to another devout woman in the same Monastery where the *Abbeys* died, who had then the care of such women as coming to confession were for *Probation* lodged beyond the bounds of the *Enclosure*. So that this *Hilf* *Virgin Hilda* is deservedly placed in the number of *Saints* in our *Martyrology* on the fifteenth of December.

1. Neither was it a denunciation to her Sanctity, that she fled her [elf] in opposition to the Church, both in the city of the *Palatine Obsequium*, and also joining in a complaint to the *Secular* against him, *S. Beda* testifies, and *Pope John* in his *Epistle* to *King Ethelred* in the year *hundred and five*. For it is not to be wondered, if a woman should be zealous in maintaining a ceremony received from her *Ancestors*. And we find in *Ecclesiastical* story that *S. Athanasius* & *Saint Chrysostom* were persecuted not only by in-pious men, but also by some *Ancients* of the Church for their Sanctity. From such exiles we learn, *Saint William* of *Marburgh*, the *reverend* *learned*, *Saint William* of *Montaigne*, when we read that they were celebrated for their Sanctity by our *Fatherland*, *Theodore*, *Bernward*, *John*, *Abbas*, and likewise the *Abbeffe Hilfa*, with an irreconcilable passion persecuted *S. Willfrid*, a man most acceptable to God.

9. *S. Hilda's* Succesfour in the Government of her Monastery was the *Royal and Holy Virgin Edelfleda*, who had been consecrated as an Offspring to our Lord by her Father *Offa King of the Northumbers*, when she was then but a year old, in thankfullnes for his victory obtained againt the bloody King of the *Mercians*. *Penda*.

nes Anglicane in Capgrave: Before Christian Religion was spread over Britanny, the Penitente Fathers Baulph and Adulf, born of a Noble family and of a German descent, and more strictly linked by charity then blood, being very young were initiated in spiritual and celestial exercises. For being born of a Saxon stock which conquered Britanny by martial courage, they from their infancy were imbued in the Christian Faith, but their parents being rude and unacquainted with the Documents of perfection, sent their children, five in number, to their ancient country of Saxony, there to learn the Discipline of a holy conversation.

2. Thus by mistake writes that Author, for as yet Christianity was not entered into Saxony: Therefore in stead of Saxony we are to understand Belgick France, whither by St. Beda's testimony, our Ancestors in those times usually sent their children to be instructed in more sublime Christian Philosophy. The same Writer thus prosecutes his Narrative.

The same Father and Son, who had been conversing with the young man, repaired to Monasteries of Holy Religious men, desiring communication with them; to be instructed in the Documents of a spiritual life. There being imbued with Monastical Institutⁿ and disciplines of a more austere life, they received the Religious Habit: and in a short time, Gods Grace became enabled to be Teachers: Perfection.

4. The King therefore hearing the fame of *S. Adolphus*, exalted him to the Government of his Church of *Pirell* in *Belgium*. Who in discharge of that sublime employment was very watchful and solicitous to prevent the slaves and continuing fights of the Devil, who like a ravenous and fierce the destruction of his flock. He was seldom in want of mercy, feeding the poor, clothing the naked, correcting those which strayed and comforting the afflicted, to the end he might himself obtain the effect of our Lords promise, *Blessed are the merciful, for they shall obtain mercy*. He was incessant in fasting, watching and prayer. He prevailed by preaching by his practise, and in all things lead a *sinistre* life.

things lead a glorious life.

In the Gallican Martyrologe he is adorned with this Elogy: On the seventeenth of June a celebrated the Memory of S. Adolph Bishop of Utrecht who was Brother of S. Balthus, and out of Brittany passing with him into France, for his eminent endowments and Sanctity of life was raised to that Steartherne by his admirable virtues and learning, he became a shining light to his flock: and at last with a great effluence of merits ended his life, or rather being translated by death he passed to a life immortal.

6. As for his Venerable Brother S Berulphe by the testimony of the forelaide *Authors* being well exercised in vertue and holines; he resolved to return into England. Now there were in the same Manastery where he made his abode, two Sisters of Erkelmand a Prince among the South-angles, who had been sent thither to be instructed in Monastical Disciplines. They hearing that the Blessed man had a purpose

A. D. 655.
Ap. Cap. 10.
in Basilica.

16 dec.

Z. KEN
VALCH.

A. D. 655.

to return to his country, gave him commissions to be delivered to their Brethren. Having therefore paid the said S. Baulph by his honourable request by the said Prince, who having heard his sisters petitions, and accepted them, granted to the said man a place for building a monastery. Now S. Baulph did not desire that for his cause any one should be driven out of his hereditary possession, but rather that some place unpossessed and uncultivated should be assigned him, where he might build a Church, and congregate together his Brethren, who were of the same Order as the said Prince, by whose power lives and death he was to be governed. The said Prince, whose Principality might be established in this world, and an eternal kingdom prepared for him in the world to come. Thus request the Prince willingly granted: whereupon the Venerable Father there chose a certain unvisited place where none dwelt, named *kenbo*. It was a wilderness unpossessed by men, but possessed by Devils, who were perpetual illusers of the said Prince, and a Religious conversation of piety men in a desert place, where the Devils chiefly abounded, there our Lords Divine Grace might be preserved.

7. Where this place called *Stanko* was seated, is now uncertain. The *Cenotaphs* of *Magdeburg* from *Leland* and *Bale*, place it not far from the *City* of *Lincoln*. And indeed in that *Province* where the *River Witham* enters the *Sea* there is a *Town* called *Bosfor*, but more truly *Borup*-town, for fifth *Camden* it being formerly by *Beda* called *Icanbio*, took a new name from *Botalph* a most holy *Saxon*. Likewise in *Huntingdon*-shire there is a town called *Burle-bridge*, for *s. Borulph*-bridge. So that it seems in one of these two places *s. Botalph* built his *Monastery*.

8. The *holy Author* thus purifies his *Narration*. When he had finished his *Monastery*, he took a good shepherd he gathered together in flock, whom he diligently taught *Angelic Doctrine* and *Influences* of the *Holy Fathers*; and whatsoever good *Documents* he had learnt abroad concerning *Monastic Discipline*, he^o he *infilled* into the *mind* and *practices* of his *Monks*. He was beloved by all, and was free from anger, being humble, mild and affable in all things, He was *thorough* likewise for many miracles and the gift of *Prophecy*. For sometimes by *Divine inspiration* he foretold things which he expressly said as if they had been already happened. He was also *infirm* with *blest* life, and was *instructed* in *theology* God, and all his discourse was of matters which might edify and advance the hearers. Such was his *conversation* during his life, and in such exercises he attained to a good *age*.

... He died very happily the same year in which St. Isidore also died, and was buried in the Manastery which he had built. There his sacred Reliquy remained, till the Danes invaded this Island, & filled all the Holy places with fire and sword. Then by the care of St. Ethelwald they were translated, part to the Church of St. Mary, and part to the Church of St. Andrew, at *Wimborne*. The Memory of St. Botolph was elsewhere also celebrated: for at *London* there is a Church dedicated to his honour. Hence we read this passage in *Capegrave*: in the Book of the Church of St. Botolph near Aldersgate: *London*, there is mention how a part of the Body of St. Botolph was by King Edward of the West Saxons, removed to the Church of St. Andrew at *Wimborne*. His memory is celebrated in our Martyrology on the sixteenth of May.



Ap. 6294

A. D. 655
Ap. Capgrav.
in S. Bosulph.

- Marty. Angl
16. Maj.



THE
SIXTEENTH BOOK
OF THE
CHVRCH-HISTORY
OF
BRITTANY.

I. CHAP.

I. CHAPTER.

1. *2. &c. The Mercians Converted: and an Episcopall See erected there.*
 3. *Uthmar Buhop of Rochester dyes: and Damian succeeds.*
 4. *The Holy Offspring of Merwald a Prince of the Mercians.*

A. B. 656.

BY the death of Penda King of the Mercians, that Kingdom together with that of the *Angles* whole King he had slain, became an accession to the Dominion of the Victorious *Offa* King of the *Northumbers*. Notwithstanding in the year of Grace six hundred fifty six he permitted Penda the Son of Penda, on whom he had bestowed his daughter *Alsfeda*, to reign over the Southern Mercians: and likewise *Edelwald* the Brother of *Ethelhere* to govern the *East-Angles*.

Malmsh.
Ann. 7. fol. 1.

11. f. 36.

2. By this indulgence of King *Offa* the Christian Faith became spread through several Provinces: For he built many Churches and Monasteries in the Kingdom of the Mercians: among which the principal was that which was founded on an Island called the Isle of the Hart, in which as a testimony of gratitude to God for his victory, he dedicated his daughter. So that within

the space of two years the Mercians following his example were converted to the Faith and baptised.

3. And for a firmer establishment of Christianity among them, he erected an Episcopall See common to the Mercians and Midland *Angles*, in the City of *Lichfield*, with Bishop *Colman*. Though more probable it is that as yet there was no certain place affixed for the Bishops residence: For several years after this we read how *Wulfstan* King of the Mercians offered *Lichfield* to *St. Wilfrid* that he might there either build a Monastery or erect an Episcopall See. The first Bishop of the Mercians was *Diuma* a Scottish Priest, of whom we have already made mention.

4. This is testified by *St. Bede* in this passage, When *Offa* the most Christian King of the Northumbers having slain King Penda, took possession of his Kingdom, *Diuma* one of the few pre-mentioned Priests, was ordained Bishop both of the Midland *Angles* and Mercians by *St. Paul*, Bishop of *Lindisfarne*. For by reason of the want of Priests they were compelled to get one Bishop over *St. Paulinus*. Now *Diuma* having in a short time converted great multitudes, dyed: To whom in the year of Grace six hundred fifty eight succeeded *Celch* who was likewise a Scottish-man: Who after he had a few years governed that Province, voluntarily relinquished his Bishoprick, and returned to his Native country the Island of *Ith*, or *Hy*.

Colman, in
Coat. Hist.
Coat. Hist.
Coat. Hist.
Coat. Hist.
Coat. Hist.

Bede. l. i. c. 26.

Gedwin. l. 1.

K. KENNETH WALCH.	378 The Church-History of Brittain	K. KENNETH WALCH.
A. D. 658 Harpif. 6. c. 11.	5. At this time Ithamar who had succeeded S. Paulinus in the Episcopall See of Kelchepers, dyed: He was not religious to his Predecessors in sanctity and learning: faith Harpif. adds. That many years after his death by reason of frequent Miracles wrought by his intercession, his body was translated to a more honourable place. Which translation was made on the fourth day before the Ides of January, on which day his Anniversary Solemnity is celebrated in the Church of Kelchepers. In our Martyrologie his Commemoration was made on the Tenth of June, which was the day of his death. And his Successor was Damian, descended of the South-Saxons, faith S. Beda.	A. D. 659
Meynollog. Ang. 10. 100. Bedl. 1. 630.	6. This year Merwald a Prince among the Mercians built a Monastery for Religion Virgin at a Town called Lemmer in the Province of Hereford. He is said to have been the Son of Penda, and Brother of Penda and of his Successor Wulfer Kings of the Mercians. But he is more illustrious by his Holy offspring, his son Mersin, and his daughters Aldilurga, Aldreda, and Aldigra, born to him by his Wife S. Ermenburga.	I. CHAP.
Camden in Northamptonshire.	7. King Penda likewise the Son of Penda first King of the Mercians, this same year for propagating Christian Religion, layd the foundation of the Monastery of Medeshamptel, in the Region of the Gyrans (or Northamptonshire) but having seen the next year slain by the treason of his Wife (Aliceda the natural daughter of Oswi King of the Northumbers) he could not perfect it. Thus writes Camden from Robert Saxham an ancient Author. And Ingulphus adds. That he left his fervour and devotion to his Brother Wulfer his Successor in that Kingdom, and to Saxulph a man of great power there: who finished the said Monastery eight years after. The place anciently called Medeshamptel, afterward took the name of Peterborough, illustrious in regard of this Monastery.	II. CHAP.
A. D. 659. Ingulph.	1. 2. 3. The Britains overthrown by the King of the West-Saxons.	III. CHAP.
A. D. 658. Huntingd. 1.	1. In the year of Grace six hundred fifty eight the Britains received a great overthrow from Kenwalch King of the West-Saxons: which is thus described by Huntingd. 1. (so he calls him) King of the West-Saxons in the seventeenth year of his reign fought against the Britains at Pennum. For they knowing that he had been overcome by the four King Penda, and (almost) driven out of his Kingdom, imagined that he was unable to sustain the burden of a battle. Whereupon having gathered a numerous army, they with great pride invaded his Dominions. At the beginning of the fight the Britains fiercely setting on the	IV. CHAP.
A. D. 659. Wign. 10.	Saxons, made them give ground: But the Saxons with great courage and constancy resisting them, for they preferred death before flying, at last they wearied the Britains, that their forces melted away like snow, so that they turned their backs to the pursuers, and fled from Pennum as fast as their feet could carry them. The victory of Britons received this day, was incredible.	V. CHAP.
A. D. 659. Wign. 10.	1. The place where this battle was fought was an obscure Village in Somersetshire at this day called Pen: but anciently famous for this Victory over the Britains, and another which in after ages King Edmund thereby gained there against the Danes. From thence the Britains fled to the River Tader, now called Parret, where was seated the town called by the Saxons Pedradan, but now Pederton, and it was sometimes the Royal seat of the King of the West-Saxons.	VI. CHAP.
A. D. 659. Wign. 10.	2. After this combat and Victory the Saxons became so terrible to the Britains, that they never afterward descended from their mountains to encounter them. But as this, their State became divided among several petty Princes, each of which sought to secure and enlarge his own territory, so that they never combined in any general design against the Saxons or English.	VII. CHAP.
A. D. 659. Wign. 10.	1. 2. Wulfer King of the Mercians: His wife S. Erminilda. Trumhere Bishop of the Mercians.	VIII. CHAP.
A. D. 659. Wign. 10.	1. KING Penda, as hath been declared, having been slain by the treachery of his Wife in the time of the Paschal Solemnity, that Kingdom of the Southern Mercians returned to the Dominion of King Oswi. But three years after the Prince of the Nation of the Mercians rebelled against him: their names were Immin, Eaba and Eadler. These exalted to the throne Wulfer the Son of Penda, then a young man, whom they had preferred and kept concealed among them. And so with their new King, they joyfully persecuted the Professors of Christianity.	IX. CHAP.
A. D. 659. Wign. 10.	2. The wife of this King Wulfer was S. Erminilda: whose parents were Eadbert King of Kent and S. Saxburga. By their pious instructions she became so zealous in promoting the Christian faith, that by her persuasions, kindness and holy example that perverse and rude Nation of the Mercians was brought to submit to the sweet yoke of Christ. And her husband complying with her desires assisted her in expirating idolatrous superstitions, and filling the Kingdom with churches and priests. Whence appears that King Wulfer himself was also a Christian.	X. CHAP.
A. D. 659. Wign. 10.	3. In the beginning of his reign Trumhere, who	XI. CHAP.
A. D. 659. Wign. 10.	who as hath been declared was constituted Abbot in the Monastery of Gerbingum (or Gilling) founded in the place where the Holy King Oswi was slain, was made Bishop of the Mercians, after that Ceadah the Successor of Duma a Scot, had relinquished his Bishoprick and was returned into his country. This Trumhere was by Nation an Englishman, and kinsman of King Oswi: but he had his education and instruction among the Scots. There is no more recorded of him, but only that by him Edwalch Prince of the South-Saxons was baptised, as shall be declared.	XII. CHAP.
A. D. 660. Wign. 10.	1. 2. 3. The S. Edbreda married to Tombert: remains a Virgin.	XIII. CHAP.
A. D. 660. Wign. 10.	8. 9. The S. Edbreda time married to Egfrid Prince of the Northumbers preserves her Virginity.	XIV. CHAP.
A. D. 660. Wign. 10.	15. 16. E. She flies from thence: and is miraculously preserved from her husband King Egfrid.	XV. CHAP.
A. D. 660. Wign. 10.	20. E. She builds a Monastery of Virgins and another of Monks at Ely.	XVI. CHAP.
A. D. 660. Wign. 10.	1. In the following year Egfrid the Son of King Oswi took to wife Edbleda (or Edbleda) a daughter of Anna King of the East Angles. The Sanctity of this Lady, twice a Widow, and always a Virgin, is highly and worthily celebrated by all our Historians: and therefore her Memory must not be slightly passed over in this Society.	XVII. CHAP.
A. D. 660. Wign. 10.	2. She was born in the Province of the Iceni, or Suffolke at a town called Exning, which faith Camden though now an obscure Village, was anciently famous for the birth of Edbleda daughter of King Anna, a King wonderfully blessed by God in a saintly offspring. Some Writers affirm this Holy Virgin to have been the eldest of his daughters: But S. Beda expressly testifies that S. Saxburga was elder then she.	XVIII. CHAP.
A. D. 660. Wign. 10.	3. Polydore commends her for her beauty, a quality very useful to vertue, which notwithstanding may worthily enter among her praises, because the purity of her mind triumphed over all the flames and machines which her beauty suggested against her. In her infancy she dedicated her self to chastity: wherein the fustible piety of her Sisters did confirm her: and during that tender age free from temptations, though her affection to purity increased, yet her constancy was not exposed to any travail till the year of Grace six	XIX. CHAP.

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hundred fifty one, when being marriageable, her parents provided a husband for her. The Holy Virgin who had fixed all her affections on Christ alone, though her desire was to confine her self in a cloyster, yet durst not renounce her obedience to her parents.

4. The husband designed for her was Tombert Prince of the Gyrans, a people inhabiting the fenny Islands in Cambridgeshire, whose country we read thus described by an ancient Writer named Felix, cited by Camden: There is a fenny marsh of an exceeding large extent, which beginning from the banks of the River Granta reacheth northwardly to the sea. In some places there grow nothing but sedges, elsewhere there are springs from whence issue black Waters which cause foggy vapours, and among these there are several Islands with uneven winding banks, which are pleasantly covered with moss. Huntingdon calls this Region a most delicious and fruitful country, watered with many pleasant rivers, planted with several lakes (great and small, answering with many goodly islands. The whole Territory, from the principal Islands name is called the Isle of Ely: which is therefore here more accurately described, because it was by Prince Tombert assigned to Saint Edbleda, or Edbleda (vulgarly called Saint Audrey) for a town, and thence became our Lord's Parsonage.

5. To this Prince therefore S. Edbleda was given in marriage, which was a state of life grievous to her who had entertained a far more sublime affection. Yet some hope remained, that though she could not incline her parents minds to dispense with her marriage, she might perhaps obtain of her husband a permission to preserve the integrity of her body. Therefore all her innocent arts she made use of to engage her husband's affections to the end he might be induced to approve her design. She imparted prayers not praises of virginity. Neither did her endeavours want effect: For admiring her Angelical chastity, he gave her a hope of compliance with her desires. But not long after, reason being overcome with the violence of corrupt nature, he yielded to his own desires, and required of her that night which the Laws of Marriage allowed him, and which he would not defer till the night following.

6. In this extremity God alone was her refuge. To him therefore she had recourse by her most devout prayers, beseeching him, that if her sins were acceptable to him, he would send the Angel of her virginity to guard her, and suggest to her mind such thoughts, and to her tongue such words as might find a grateful admittance into the heart of her Prince.

7. Presently after this Tombert entered into her chamber, with a resolution to

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extort her consent to his impatient desires. But God prevented him: for he found the *Holy Virgin* encompassed with a wonderful light and celestial flame, which dazzled his eyes, and consuming the fire of lust, boyling in his bosom, changed his mind not only to admiration but love of chastity: infomuch that now perceiving that our Lord challenged her for his own spouse, he not only relinquished his claim to her, but professed himself a companion with her in the same vow of consecrating himself to God. Thus they lived together in peace of heaven or eight years in perfect concord: during all which time *Saint Etheldreda*, being secure of her husbands fidelity and constancy in his promise, employed her self wholly in the delicious exercises of Prayer and devotion.

8. But *Almighty God*, who had given to the *Holy Virgin* a most constant mind, prepared new combats, and new triumphs for her. For her Husband *Prince Tamber* dying, whereas this *Virgin* widow esteemed herself out of danger of being expell'd to any more trials, as being now in her own disposal, yet a new tempest drove her out of the haven to Sea again. For *Egfrid* the Son of *Offa*, and Heir of the *Northumbrian Kingdom*, invited by the fame of her sanctity and perfections, demanded her in marriage. Her parents together with the *Nobles of the English* esteeming this marriage extremely beneficial to that Province which languished under the government of her Brother *Ethelwald*, pressed her therefore most earnestly to accept of it, and at last conquered her resistance: So that once more for the common good she was compelled to submit her self to a new servitude. For *Almighty God* intended in her to shew to the world an admirable example of constancy and Chastity.

9. This year therefore she was conducted to the *Kingdom of the Northumbrians*. In which journey, faith *S. Beda*, she was attended by a certain person named *Oswin* her prime servant and steward of her house. A man worthy to serve such a Queen. For he afterward became a Monk, being a man of great merit, and who out of a pure intention seeking the world to obtain an eternal retribution, became worthy to receive many revelations of Divine Mysteries from our Lord.

10. *S. Etheldreda* (or *Ethilreda*) thus accompanied was conducted and married to *Egfrid* Prince of the *Northumbrians*. Who being possessed of such a treasure, omitted nothing whereby he might conciliate her affections. But one only thing could content her, which was the preservation of her *Virginal integrity*: all other blandishments which a Princely state could afford, without this, were tasteless and noyful to her.

11. Once more therefore she made use of her former arts to obtain that from *Egfrid*,

which had been granted her by *Tamber*, that there might be between them a conjunction of minds only, with a separation of bodies. *Egfrid* was a Prince in whose veins youthfull blood was then boyling: Yet such power had the prayers and reason alledged by his chaste Princess, that by an example scarce hitherto heard of in the Church, they lived twelve years together without any prejudice or diminution of *Saint Etheldreda's* Virginitie. Her youth, beauty and other admirable perfections of mind produced in him nothing but reverence: they converted together as if they had been devoted to their *Brides*.

12. To the present sensual age this may seem incredible: but there is not wanting a cloud of witnesses to testify it. *William of Malmsbury* thus writes: *Etheldreda* though married to two husbands, by a happy continence lived free from any stirring of lust, so that without the least diminution of her chastity she victoriously abided in heaven the garden of perpetual virginity. To the same purpose Henry of Huntingdon: *Ethildreda was the wife of King Egfrid, yet to the end remained a pure Virgin.*

13. But before these, *Saint Beda* who lived in the time age with her, thus more expressly testifies the same: *King Egfrid*, faith he, took to wife a Lady named *Edith*, the daughter of *Anna* King of the *Angles*, who was a very Religious Prince and every way illustrious. The same Lady had been before, wife to a Prince of the Southern *Girvians* named *Tamber*: after whose death, which succeeded not long after the marriage, she was given to the *forefaid King*. And though she continued the space of twelve years his Consort, yet she remain'd glorious in the perpetual integrity of her virginity. Hereof the *Blessed Bishop Wilfrid* gave me an assurance, when upon the occasion of some persons who called it into doubt, I ask'd him concerning it. For he professed that he himself was a witness of it: in so much as *King Egfrid* promised him great fure of money and lands, if he could persuade the Queen, who resisted none so much as him, to afford him the use of marriage.

14. Thus writes *Saint Beda*: and as if he foretold that there would arise in our Nation a self either disgracing virginity, or profelling that Continence is a Virtue exceeding human forces, he adds, *Neither ought we to distrust that that might happen to our age which faithful history testifies to have sometimes formerly come to passe: since it is a gift of the same Lord who promised to be present with us to the end of the world. Moreover God was pleased by a Divine miracle to witness the same: For the flesh of *S. Etheldreda* a long time after she was buried could not be corrupted: which was a sign that whilst she was alive she remained unconquered by human touches.*

15. After

under the Saxon Heptarchy. XVI. Book. 381

15. After twelve years thus converging together, during which time *King Egfrid* used all means; but force, to expunge his wives purpose: at last he gave her time permission to spend the rest of her dayes according to her own desire, in a state of religious retirement, where she might live free from all solicitations, and entirely employ her whole affection on her heavenly bridegroom. Thus writes *Saint Beda*, After she had made many earnest requests to the King that she might be permitted to relinquish all worldly cares, and serve our Lord Christ alone, the true King, in a Monastery: at last with much ado she obtained her petition, and entered into a Monastery, where *Elba* the Aunt of *King Egfrid* was Abbess, and which was seated in a place called the City of Colinda or Coldingham: There she received the Sacred veil of Religion from the forefaid Bishop Wilfrid.

16. Wee must here interrupt the Narrative of *Saint Beda*, and insert the occurrences hapning to this *Blessed Virgin* upon her departure from *Saint Elba*, before she arrived at her own Territory of *Ely*: as we find recorded in the ancient Archives of that Monastery.

17. There we read how not long after her permission to retire her self, *King Egfrid* repenting his indulgence towards her, was desirous to recall her, and the indignation of his servants resolved by force to take her out of the Monastery. Which being made known to the *Holy Abbess Elba*, she counselled *Saint Etheldreda* to fly speedily away, and not to rest till she came to her own house at *Ely*. Whereupon the *Holy Virgin* without delay taking with her two other devout Virgins, *Seferna* and *Elfrida*, went out of the Monastery and went up a high Mountain not far distant called *Caldelarche*: heaved (which signifies the Head of *Caldelbert*) in the mean time *King Egfrid* was come to the Monastery, and hearing of her flight, pursued her. But *Almighty God* to defend his servants, had encompassed the Hill with deep waters from the Sea, infomuch as the King could find no means to pull them. At which being amazed, and perceiving a Divine hand in it, he returned to York, and shortly after took to wife *Ermenburga*. And after that time he conceived a deep hatred against *Saint Wilfrid*, which broke forth afterward as flail he declared.

18. The Tradition of that region informs us that the *Holy Virgin*, and her companions were sustained by God seven dayes on that mountain without any corporall food. After which they descended, and passing over the River of *Humber* they came prosperously to a place called *Wintunburgh*, and rested at a Village named

Altham, where she took order for building a Church. From thence travelling with great labour, and finding in her way a commodious shade, she there layd her down to sleep. And when she awaked she found her hair which she had shaken in the ground at her head had taken root and began to flourish with leaves. In succeeding times it became a very large and tall Tree, and continues to this day called *Etheldredes*, or *Ethelredes* tree. And in memory thereof a Church was there afterward built to her honour. She therefore pursuing her journey, through many difficulties and dangers at last arrived safe at *Ely* with her two companions. There she found a *Holy Priest* called *Huna*, who joyfully received her, and performed all Ecclesiastical functions.

19. Now in that Island there had anciently been a Church built by *King Ethelbert* at *Saint Augustines* request, which not long before this time had been destroyed by the cruel *Tyran* *Penda*, who had also slain or chased away the *Priests* attending it. This Church the *Holy Virgin* restored in a more ample form, and consecrated it, as it had been formerly, to the Honour of the most blessed *Virgin Mother of our Lord*. Thereto likewise she by the assistance of her Brother *King Adulf* adjoined a Monastery of devout *Virgins*, which with great fervour flock'd to her: over whom she was constituted Abbess. And concerning her manner of life there, wee thus read in *S. Beda*.

It is reported (faith he) that from her first entrance into the Monastery she never used any linen vestments, and very seldom any warm habiter, except before the solemn Feasts of Easter, Pentecost and Epiphany, and then she would be the last to wash her self, after she had ministered to all the other *Virgins*. She rarely eat any thing more than once a day, unless on the great Solemnities, or when any infirmity forced her to do otherwise. From the time of *Midnight Mass* till break of day she remained in the Church intent on her Prayers. Some affirm that by the spirit of Prophecy she foretold both the Pishence of which she herself dyed, and likewise in the presence of her whole Convent she signified the number of those who were to be taken out of the world.

21. The sweet odour of her piety and virtues drew many *Virgins* and *Widows*, some of Royal descent to follow her. For her sister *Seaburga* Queen of *Kent*, after the death of her husband *Ermenbert*, (to whom the bore two sons, *Egbert* and *Lothar*, who succeeded in the Kingdom) became a *Widow* under the Government of *S. Etheldreda*, to whom likewise she succeeded in the care of the Monastery. Moreover the daughter of the same *Seaburga*, call'd *Emmilda* Queen of the *Mercians*, when her husband *Wulfger* was

dead

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dead retired to the same Convent, bringing with her her only daughter *S. Eberhede*, of whom more hereafter.

Romer, in
Apollon 537

22. Besides the *Monastery of Religious Virgins*, *S. Eberhede* built likewise or rather restored, in a place near adjoining, a *Convent for Monks*, over whom she as *Abbesse* retained jurisdiction. In both which *Cloysters*, there were no fewer than a hundred devout persons continually attending on the service of God.

V. CHA.

V. CHAP.

1. *Of S. Eberhede's Body found incorrupt.*
7 *Taudry-lace.*

8. *Of Apparitions and Miracles wrought by the Holy Virgin.*

Bel. I. 4. c. 19

1. *Seaven years the Blessed Virgin Eberhede governed her Monastery of Ely*, exhibiting her self a glorious example of Piety and all virtues; after which in the year of Grace six hundred seventy nine our Lord called her out of this world to receive her reward, on the eighth day before the Calends of July; and according to her own command she was buried among her own Religious Virgins in the same coffin of wood, wherein she lay when she gave up her spirit; and her sister *Seaxburga*, who had been the Wife of *Eorcanbert King of Kent*, succeeded her in the Office of *Abbesse*.

Wigorn. ad
A.D. 879.

2. The wonderful testimonies which God was pleased to afford in approbation of the Sanctity and purity of this *Holy Widow*, twice a wife and always a Virgin, are commemorated by *S. Bede*, who himself might have been a witness of them. He was three and twenty years old when those things happened, and wrote them forty years after. The relation by him given thus follows:

Bel. I. 4. c. 19

3. Sixteen years after the *Blessed Virgin Saint Eberhede* was buried, her sister *Seaxburga*, putting thought first to take up her bones, and thrust them into a New Coffin to translate them into a Church (dedicated to her honour.) she commanded therefore certain of the Monks to search out a Stone commodious for that purpose. Now the region of Ely being all encompassed with rivers and marshes, afforded no such Stone of a convenient largeness. They therefore taking boat, went to a certain City not far distant, which lay desolate, called in the English tongue *Crandaester*, where presently near the walls of the City they found a Coffin of white Marble, elegantly made, and firmly covered with a stone of the same. Perceiving hereby that God had prospered their journey, they with great joy and thanksgiving brought the Coffin to the Monastery.

Id. ib.

4. Now when her Sepulcher was opened and the sacred body of this *Holy Virgin* and spouse of our Lord discovered, it was found as free from any corruption as if she had been buried the same day. Thus the forefaid Bishop Wilfrid and many other eye-witnesses have testified. But a more certain witness hereof was her Physician called *Cynifid*, who assisted her at her death, and was likewise present when her body was taken up. He frequently made relation how in her sickness she had a great swelling under the hollow of her arms. Whereupon he was advised to make an incision in the said swelling, that the noxious humour might flow out. Which I having done, saith he, for two days after she found her self at more ease, inasmuch as many thought she would recover. But the third day after her paines returning, she was suddenly taken out of the world, and made a happy exchange of paines and death for life and perpetual health.

5. And many years after when her bones were taken out of her Sepulcher, a Pavilion was first up, about which the whole congregation of Religious men and Virgins stood singing Psalms. In the mean time the *Abbesse* attended with a few of the Nunner where busy within the Pavilion, taking up the body, and on a sudden she heard her *Abbesse* from within cry out with a distinct voice, *Glory be to the name of our Lord.* And presently after they opened the door of the Pavilion, and called mee in; where I saw the Sacred Body of the *Holy Virgin* taken out of her Sepulcher and placed in the Coffin, where it lay as if she had been asleep. After which taking the cover from her face they showed mee the wound of the incision which I had made, perfectly cured, inasmuch as instead of a wide gaping wound which it was in her body when she was buried, now only some faint signs of a scar appeared, and which lay very straight, that they seemed as if they had been closed that very day.

6. The Religious Virgins also reported, that when by reason of the forefaid swelling she was tormented with extreme paines in her neck and side of her face, she took great contentment in her infirmity, and was wont to say, *I know of a certainty that I am unjustly pained in my neck, because when I was a young maid I used always my neck to be weighed down with Jewels. Therefore God in his mercy has thus punished mee, that the fiery lace and redness of the swelling in my neck may justify for my former pride and levity.*

7. Harpsfeldt from this passage in *S. Bede* well collects, that the custom in England for women to wear a neck-lace of fine silk, came from this Example and laying of *S. Eberhede*; and therefore the said neck-lace is vulgarly called *Taudry-lace*, that is the lace of *S. Audry* or *S. Eberhede*. And it were to be wished that by such a monument the minds of our women and Virgins would be incited to imitate the Pattern of this *Blessed Virgin*.

8. *S. Bede* thus proceeds in his Narration: When the *Holy Virgin's* body was translated into the Church dedicated to her, it happened that by the touching of her *Reliquies* Devils were driven from the bodies of the afflicted and many infirmities were cured. The Coffin likewise of wood in which she was first buried refused sight to the blind, and took away pain from the eyes of

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such inform persons as applied their head to the same when they prayed. The Religious Virgins therefore waited the same day, and putting new vestments on it, carried it into the Church placing it in the new Marble Coffin late brought thither: where it remains to this day in great veneration. And which was very strange, the said Coffin was found so exactly fit for the *Holy Virgin's* body, as if it had been made on purpose for her. The place likewise of the head which was difficultly found, did properly suit with the measure of the *Virgins* head.

Mon. Angl.
7. 66.

9. This Translation was on the seventeenth of October, on which day it is commemorated in the Calendar of Sarum. And the same day in following ages was solemnly observed as a Feast: For in a Charter made by King Henry the first for the erection of the Monastery of Ely into an Episcopal See, we find it dated, in a Synod held at Nottingham Castle, on the day of the Translation of the *Blessed Virgin Eberhede*: though as *M. Selden* observes, there be there an antichronism, the ninth being written, instead of the one and twentieth of the Calends of November.

10. In succeeding times when the fury of the Danes layd wait all places, and their rage was chiefly exercised against the Sacred Relics of Saints, God by a special Miracle preserved the Monument of this *Holy Virgin*. For thus writes *William of Malmesbury*: The Danes (saith he) ravaging countries into that ferny country, drove out the Religious Virgins, and demolished their buildings. Some which we more outrageous than the rest, stole away the Mantle which covered the *Virgins* Tomb, and with his sword smote the Marble: by which stroke a splinter of it reverberated from the pavement into the Sacrilegious soldiers eye, and he fell distracted to the ground. Whereupon his companions raising him up, fled away, and against their former design left untouched all the other Sepulchers of the *Holy Virgins* which had been buried there.

Id. ib.

11. The same *Author* further relates, how in the age next following, when the Danes troubles were ceased, there were placed in the said *Monastery* secular Priests to perform Divine service there: Among which we more rash and fancy then his companions, sacred *Virgins* body yet remained uncorrupted. But they upon an apprehension of danger refusing, he foolishly adventured on it. And fastening a candle to the end of a reed, he passed it through a hole which the Danes had made in the Sepulcher, and looking in as curiously as he could, searched round about the Tomb. And now content with this, with the end of a forked reed he endeavoured to draw to him the clearest in which the sacred body was enwrapped; and some part of the body he discovered: when the *Holy Virgin* having indignation that a Pile person should presume to look

upon her naked body, with great violence drew back the clothes, inasmuch as he striving against her, fell back ward, and was sorely dashed against the pavement by which fall he became lame all his life, and afterwards was struck with madness. This hole made in the Sepulcher the *Holy Bishop Eberhede* caused to be dammed up with stone and mortar: and thrusting out the Scullery, brought Monks into the place: and moreover conferred on the Monastery an incredible number of Mannours and possessions which he brought with his own money.

12. This hapd about the year of our Lord nine hundred and sixty, in the reign of King Edgar. Now what special lands then belonged to that Monastery does not distinctly appear. Yet we find that the part of *Essex* adjoining to Ely was anciently divided into three portions, or which one was called *The liberty of Saint Edlradus*, because it appertained to her Convent: On which, saith Camden, our Kings heretofore bestowed territories *Cum tacks et Sicha*, as we read in the Records of Ely, granting thereto an entire exemption from all jurisdiction, Ecclesiastical and Secular.

13. These possessions were continually increased by the great devotion born to her during the Saxon Government and Monarchy. But when the Norman race came in this and many other Religious houses and Churches suffered much prejudice, many of their Lands and Mannours being either confiscated to the Kings Exchequer, or bestowed on Officers and soldiers allying in the conquest. Notwithstanding after all such exactions, yet there remained very considerable revenues to *Saint Eberhede's* Monastery. Concerning which *William of Malmsbury* thus wrote above four hundred years since: *Too may conjecture the largeness of the possessions of Saint Eberhede by this, that though very much was by fraud taken away, and more by violence usurped, the left Abbot Richard put up in his own purse yearly a thousand and four hundred pounds, allowing scarce three hundred for the maintenance of the Monks's expenses, the profits which were consumed on his servants and guests.* This Summ *Rich. d. Cadwan* if compared with the present rate of coyn amounts to more then four thousand pound yearly rents.

14. But it will be more expedient that we should celebrate this *Holy Virgins* riches in Divine Graces, then worldly possessions. In the day of the said Richard was made an *Episcopal See* (the uncorruption of her body was not questioned, as we shall shew presently when we treat of her Sister, *Winburga* a *Holy Virgin* also. To avoid tediousness I will omit many wonderful things.

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things which God was pleased to work by s. Ethelreda in several following ages. Yet without a great fault we must not pass by two apparitions of the holy Virgin, related by a faithful Historian, and approved by many witnesses, wherein she promised her special patronage to the inhabitants of her Island who should have recourse to her intercession.

Walsingham
in
Nichols, f. 230.

15. In the year of Grace thirteen hundred eighty nine (saith Thomas Walsingham) at Ely the blessed Virgin and Queen Ethelreda appeared to a certain young man admonishing him to beware of some danger ready to befall him, and would mercifully hold his hand. Therefore she advised him to require the Priser and Monk of her Convent in her name to pray unto our Lord for the common safety of the Kingdom, adding that she herself would also add her prayers for the same purpose. And when the young man had not the courage to perform her commands, she told him, that for a sign he should be contrived in his members, lame and disabled to every thing till the day of her Deposition: on which calamity if he were carried to her Sepulcher, he should recover his perfect health. Thereupon the young man published his Vision, inasmuch as many believed it, being induced thereby by seeing the penalty layd on him: For to those that there was no pity in the matter, his legs were so slender, that there was nothing but skin and bone, and his humours were so down upon, that he fell back to his hands.

16. The report of this being bread abroad, many came to see him, and for cruel they prickd his legges and feet with iron bodkins; but the skin being dead, he felt nothing: others endeavoured, but in vain, to draw back his legges. They determined therefore to expect the projected day, wherein the event would prove his pretences either true or false. On the solemnity therefore of the glorious Virgin-Queen the young man was carried to the Church. There being layd he began first to fall into a slumber, but being wakd, he leapt up. Those who were near heard the cracking of his sinews, after which followed the fireing forth of his members: and the young man began to leap and in the presence of many he went about the Virgins Sepulcher. And whereas by command of the Holy Virgin he had formerly vowed never to touch any particular person (the which he revealed to his Parish-Priser under seal of Confession) all which were found to be true: men therefore did assure themselves that all the rest which he said should afterward come to passe, were true likewise. Among which he foretold that the summer following the heats would be so extreme, that the leads on some Churches would be melted, unless God would qualify it. And indeed we felt a very great heat, which but for the prayers of some devout persons would have been insupportable. Moreover by lightning from heaven the lead on some Churches was melted, as

at a town called Mansfield in Suffex: the Collegiate Church of Canterbury likewise was burnt, with a great part of the City, several farm-houses also in Essex, and in some places both ships and mariners were consumed by fire from heaven.

This Vision and prediotion was moreover confirmed by another shortly following, made by the same glorious Saint to an old decrepit woman of four score years, who was healed of a long continued lameness at her Sepulcher, as the same Historian at large recounts to whom the Reader is referred. To conclude, we will here only add the Testimony given to this Holy Virgin in the Roman Martyrologie, where on the three and twentieth of June we read these words, to Britanny on that day is the Commemoration of s. Edlirudis Queen and Virgin, illustrious for Sanctity and Miracles, whose Body eleven years after she was buried, was found uncorrupted.

VI. CHAP.

1. 2. &c. The Gifts of s. Wilsburga Sister to s. Ethelreda.
- 6: 7. &c. Her Body likewise uncorrupted, after many ages.
10. 11. The Priviledge of England above other countreys.

THE same year in which s. Ethelreda was the second time muted to s. Edlirudis daughter of Anna King of the East-angles according to our ancient Martyrologie is layd to have dyed, though in a later and more correct Edition her death is placed ten years aitor.

1. This Holy Virgin s. Wilsburga, having scarce pall'd the years of child hood, was entam'd with a desire of retiring from the tumults and conversation of the world, that she might more freely attend to God: And accordingly she built for her self an Oratory in a village of Norfolk called Derriga now Derham, where as if she had been de-vot'd of her body, and enfranch'd from all delatations of sense, she gave her self entirely to Divine Contemplation, living an Angelical life in perfect chastity and neglect of all contentments of the flesh.

2. Now it hapned that her self, and her innocent family of Virgins her attendants, being solicitous only to feed their minds with spiritual delicacies, fell into want of necessary sustentance. Whereupon the Holy Virgin careful of her companions, address'd her prayers to her heavenly Master, whose care extends it self even to the foules of

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the aire, beseeching him to provide for his hand maide, who only attended on his service. After such Prayers she fell into a slumber, in which she saw standing by her the Queen of Virgins adorned with inexpressible beauty and Majesty, who bid her still putt her confidence in God, and not to trouble herself for the morrow. Then, sayd she, two of the most fervent every morning to the bridge, which passeth over the neighbouring River, for there will meet them two milke Dees, which will afford sufficient nourishment for this small family. According to this command the next morning she sent her two mayds, to whom two Dees offered themselves, from which they drew a sufficient quantity of milk for their sustentance.

4. This effect of the Divine Providence towards his servants continued a long time; till at last the Devil full of envy and rage incited the like passions into the mind of a rude barbarous man, of principall authority in the same village, who desiring to great a miracle, and agitated with a malicious, spitefull indignation, with arrows killed the said beasts. But he that despised miracles, perished with a miracle: for presently after being seized with the jaundice, he was consumed away and miserably dyed.

5. But mans envy could not flourish Gods hand, who is not confined to one mean of providing for his servants. He who fills every creature with his benediction, was not wanting in his care for the sustentance of this Holy Virgin and her devout family, who persevered to the end in the same course of piety. How many years she spent therein is not expressly declared by any ancient Writer. Only the eighth day before the day of her depolition.

6. She was first buried, saith Camden, in the same town of Derham whither she had retired herself; and for her asseveration from all luxury and vanity, who by our Antiquaries reckoned among the Saints. And with great reason, since God was pleased not only to beaify her Spirit with immortality, but her chaste body likewise with incorruption. For by the testimony of Florentius, her body fifty five years after being translated more honourably reposed in the Church built by her self, was found entire, untouched by any corruption. The Authour of her life adds, that not her body only, but vestments likewise were found as fresh as if she had the same day been layd in her tomb. And moreover from the place where she had been first buried there issued a spring of most pure water, which had vertue to confer health on many persons afflicted with sundry diseases.

7. This Holy Virgin was for many ages celebrated with great honour in our Church, and the town of Derham where her Sacred body reposed almost it is a most precious Treasure. For thus we read in her life. The Holy Bishop Ethelwald repaired the Monastery of

Ely, and assembling a congregation of Monks he placed Abbot over them. Bishopp who had been Priser of Wilschep. And King Edgar added to that Monastery the Carven of Derham, together with the chief Treasures thereof, the Body of the Holy Virgin s. Wilsburga.

8. Then it was that her Sacred Body was a second time translated, and reposed together with her Sister s. Ethelreda. But the inhabitants of Derham at first carelessly rejected this translation, till the authority of King Edgar, Bishop Ethelwald and the Abbot Briston prevailed. The said inhabitants notwithstanding rose against the Monks sent to remove it, and encompassed the Church with a guard. But the Monks deceived them, and in the dark night cunningly conveyed away the Body. Which being although insensibly perceived by the people, they persecuted them: and had not the Abbot Briston made great haste to put off from there the last in which the Body was placed, he had not escaped without mischance: for at that time there was no entrance into the village by boat. But our age more sharp-nosed than the former, hath overcome nature, and by filling the marish with great banks and rampiers, has at last made it easily accessible on foot. The boat-men therefore hastily committing themselves to the swift pole of which they had no experience, ran into danger, but a pillar of fire from heaven descending, directed the boat safely and safely to the shore.

9. The untainted Bodies of these two immaculate Virgins and Sisters reposed together in the Monastery of Ely till the year of Grace a thousand one hundred and six in the reign of King Henry the first: And then again Richard the last Abbot caused them to be taken up, that they might be more magnificently buried. At which time for the removing a scruple entertained by some, the miracle of their incorruption was publicly manifested. This we read thus related by the same Authour. A doubt entering into the minds of some touching the incorruption of s. Wilsburga, on the day of the Abbot Richard, when the Bodies of these two Holy Virgins were translated, that doubt was put to the tryall. And as touching s. Ethelreda, considering the ancient proofs of her incorruption, none durst presume to touch her body. But they discovered the Body of s. Wilsburga as far as her breasts; and she was seen perfectly entire, more like to one after than dead, with a silk cushion under her head, her veyle and vestments shining as if they had been new, her countenance cheerfull with a ruddy blush, her teeth white, her lips a little opened, and her breast exceeding small. The Authour of her life adds, That one of the Monks adventuring to touch her body, a lively blush coloured her cheeks, as if the full had breath in her: her dead body expressing the same shamefalsness, which her self would have done when alive.

10. Surely if s. Athanasius his judgment may be accepted, who affirms that Vir-

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*maters, so that the building was interrupted. Inasmuch as seven years after they resolved by reason of the excessive charges to give over that structure, and to translate the Body of the *Alphidese* into another Church already finished and dedicated. Therefore opening the sepulchre they found the Body of the *Holy Virgin* as if free from all corruption, as if had been during her life free from carnal afflictions. Therefore the Religious Virgins having again washed and clearest it with fresh vestments, they translated it into the Church of *S. Steven the Martyr*. The solemnity of her Deposition is there with great glory celebrated on the *Nones of July*. On which day likewise her name is recited among the *Saints in our English Martyrloge*.*

*Maryn.
Galic. &
Anglic. 7.
July.*

VIII. CH.

VIII. CHAP.

f. 2. The Gifts of S. Beuno and S. Elerius British Saints, and Masters to Saint Winifride.

4. 3. Of The Gifts of the glorious Martyr S. Winifride.

*1. AT the same time Virginity and chastity triumphed likewise in the British Church: for excepting the difference about the celebration of *Edgar*, there was a perfect agreement in all points of Faith between the Britons and Saxons. The person whole *Victorious Chastity* illustrated this age was the glorious *S. Winifride*, who willingly offered her self a sacrifice to preserve her Virginity consecrated by vow to her celestial Bridegroom: Which voluntary *Obsession* was so acceptable to Almighty God, that he recompensed it with so stupendous a Miracle, as neither the precedent nor following ages of the Church could afford one to equal it.*

*Maryn.
Anglic. 14.
Lanuar.
16. 17. 18.*

*2. This love and valour set upon holy Virginity was inflamed into her by her Spiritual Teachers, two British Saints, *Saint Beuno* and *Saint Elerius* of both which the Memory is celebrated in our Martyrloge. Of the former on the fourteenth of January, where he is said to have been famous for Sanctity and Miracles: and of the latter on the thirteenth of June, and the year of both their deaths is assigned this fix hundred and sixtieth which also the *Archbishops of Saint Winifride* life in *Survive* lays that she flourished. Now the Gifts of these three Saints we will here deliver together, from the credit of *Robert Abbot of Shrewsbury*, who above five hundred years since wrote the life of *Saint Winifride* out of ancient British Records: which he begins thus:*

*Robert. 8. Sep.
Abb. 49.
Gauges in
S. Winifride.*

3. There was a certain holy man of great perfection, who dwelt in the Western part of Britanny. He was defended of Princely parents, but

*despising his hereditary glory, he fled away poor, and became a Monk, eminent in all virtues. And having built several Churches in many places, in which he placed Monks for the service of God: he was divinely admonished to seek out an habitation provided for him by God. At last he came to the territory of a certain man of great power named *Thewith*, or as some call him *Trebrith*, to whom he said, I beseech you to grant me out of your hereditary possessions a small portion, which may serve partly for mine own use, and partly for the service of God, that I may there build a Church, in which I may attend on Gods worship, and daily pray for your salvation. The Noble man readily granted his request, and withal committed to him his only daughter named *Winifred*, to be instructed by him in piety. Whosoever therefore the holy man taught the people, preaching to them the doctrines of salvation he first the said young maid at his feet, admonishing her to attend diligently and assiduously to his admonitions. By this means the Virgin through Gods Grace and mercy increased every day in piety and spiritual wisdom, and entertained a purpose of renouncing marriage: yet durst not make known to her parents such her resolution. But coming to the man of God, she freely declared her most fervent thoughts to him, telling him, That the seed of the Divine Word which he had sown, had wrought such effect in her, that she determined to renounce all the pleasures of the world, and for the honour of God to preserve her Virginity entire and undissolved. Now that I may perform this my purpose, I said she, I must desire your intercession with my parents.*

4. The Holy man having heard the Virgin request, promised her his utmost endeavour to obtain her parents consent. And presently after having proposed the matter to them, they with tears blessed God for their childs piety, and willingly granted her desire. From that time the devout maid assiduously set at sheethly mass, and with an ardent affection attended to the precepts of her heavenly Spouse proceeding from his mouth: she suffered no earthly care to enter into her mind: she frequently watched whole nights at her prayers in the Church: she would so importunately supplicate the Holy man to deliver her of the life, graces and perfections of her Lord: which when he delivered, she comfort and pleasure which she received from thence exceeded all worldly or sensual contentment. Thus though she was of tender years, yet in virtues and piety she was very aged, and as it were dead to all concupiscent.

*5. Now it happened on a certain Sunday when her parents were gone to Church, some necessary occasion detained her at home. At which time a certain young man, named *Caradoc* the son of *Alan Prince* of that country, entered the house, where he found the Virgin alone sitting near the fire, she knowing the Prince, hastily rose up, and humbly desired to know his pleasure. He answered her, I am not ignorant who I am, and how I abound in riches and honour: all these*

riches

under the Saxon Hepharchy. XVI. Book. 389

riches and honours you shall partake, if you will yield to my will. The modest Virgin perceiving his insidious intent, held down her head, and blushed extremely: At first she feared as if she was much troubled that he should find her naked and unadorned, and she told him, Sir you being a Prince, there is no doubt but you are able to keep upon me all worldly happiness in abundance, if I were your wife. However he pleased to expell her awhile till my fathers return: in the mean time I have some business in my chamber, and will come back presently. Thus she said to him a little time, for she saw the whipspy young man, burning and almost enraged with lust. With much ado he permitted her to go to her chamber, having some hope that she would return again as he was dressed and adorned. She therefore entered hastily her chamber, and as he thought went out of the door on the other side, and with all her force ran toward the Church.

6. As soon as the young man perceived this, he became all in a fury, and drawing out his sword in vainly after her, soon overtaking her, and with a stern look told her, I have a long time loved thee and desired to enjoy thee, and darest thou scorn me? Be now assured, that if thou reject my embraces, I will presently cut off thy head. The hearing and nothing affrighted with these threats, answered him saying, I am by you opposed to the heavenly King: and he shall have as long as I live I will never admit another Lover. Therefore use thy sword if thou pleasest, for be assured that neither thy flatteries nor threats shall have power to draw me from him to whom I am by vow obliged. The lustful young man enraged to see himself so contemned, and the maid so inflexible, believing he could never enjoy rest as long as the loved virgin refused, mad with lust and rage presently flung off her head: and immediately in the place where it fell down to the earth a most pure and plentiful Spring gushed forth, which flows to this day, and by the Holy Virgins merits gives health to a world of diseased persons.

7. It being in the sleep defense of a hill where the Virgin had been cast, it lightly raining down to the bottom, slid into the Church: whereas the body remained in the place where it fell. The whole congregation there attending to Divine Mysteries were wonderfully astonished to see the Head tumbling among their feet, detesting the crime of the murderer, and impetrating Divine vengeance on him. But the parents of the Virgin broke forth to tears and sad complaints. They all went out, and found the murderer near the luteles body, with his sword on the grasse: For being the Princes son, he apprehended no danger, and as for the crime committed against God, he was unconscionable of the heinousness of it. The man of God therefore sent his pride and ostentancy, and having in his hand the Virgins head, looked earnestly upon him, and said, Impious Villain, hast thou no shame of the stain wherewith thou hast defiled thy birth, and shewest thou no repentance of this horrible crime? Thou hast defiled the

peace, thou hast polluted the Church with thy sacrilegious murder, thou hast highly provoked Almighty God, and dost thou show no sorrow for all this? Since therefore it is so, that thou hast not spared Gods Church, nor revered his solemn day, I beseech him without delay to inflict on thee a just punishment for this thy unworthy and detestable crime. As soon as the Holy man had ended these words, a young man immediately fell to the ground, and gave up the ghost: and, which was more wonderful, his body presently disappeared from the eyes of the bystanders: and many say that it was swallowed up by the earth, and with the wicked soul sunk into hell.

8. But the man of God often kissing the head which he held in his hands, could not refrain to weep bitterly. Afterwards saying to the body and covering it with his mantle, he returned to the Altar, where he celebrated Mass. Which being ended, he returned to the Virgin body: and there began a devout sermon to the people, in which among other passages he said, That the Holy Virgin had been a vow (of Religious Protection) but being thus intercepted by death, had not opportunity to perform it: Therefore he exhorted them to prostrate themselves on the ground, and earnestly beseech Almighty God to restore her to life. The Congregation readily obeyed him, and after they had so continued a good while in prayer, the man of God rose from the earth, and stretching forth his hands to heaven, saying, O Lord Jesus Christ, for whose love the Virgin despised all earthly things, and desired only heavenly, we most ardently beseech thee in mercy to hear our prayers, and grant the request we make to thee. And although we doubt not but that thou thy Virgin, who sisted only for thy love, shall be received by thee into thy joy, and therefore little regards our society and conversation, yet wondrously to grant the humble requests of thy servants, and command thou Virgins (sute to return to her body, and thereby show that thou hast an entire power and rule both over our souls and bodies, and likewise that the being by thy mercy restored to life, may for ever magnify thy Name, and increasing in the fervour of a holy conversation, may after many years return more pure to thee thy Spouse, who art the only Son of the Eternal Father, with whom and the Holy Ghost thou livest and reignest one God world without end. Thy Prayer being ended, to which all the people cried aloud, Amen, the Virgin presently rose up, as if from sleep, cleansing her face from the dust and sweat, and filled the Congregation with wonder and joy.

*9. Now in the place where the Head was returned to the body there appeared a white Circle compassing the neck (small as a white thread, which continued to all her life, showing the place where the Selson had been made. And the report in that country is, that from that white circle she had the name of *Winifred* given her, whereas at first she had been called *Bruna*. For in the British Language *Win* signifies White, And moreover the Tradition is, that after her*

death

death whenever she appeared to any, that white mark was always visible. The place where her blood was first shed was not much distant from a Monastery in North-Wales called *Basingwerk*. The story of it formerly was, The day she died, but after her death in this day it is called *Saint Winefride's Well*. The stones likewise, both where the spring gushes forth, and beneath in the Current, having been sprinkled with her blood, retain the redness to these times: which colour neither the length of so many ages, nor the continual sliding of the water over them, have been able to wash away: and moreover a certain Staff which sticks to the said Stones, renders a fragrant odour like Incense.

10. The Holy Virgin being thus miraculously revered, did daily attend the man of God, and devoutly hearkened to his exhortations: and at last received from him the Holy gift of Religious Profession. Whereupon assuming several Marks of Noble families, the English sent their made a Love of Purity, and contempt of all flattering desires of the world: so that they willingly submitted their necks to the easy Yoke of Christ, and by a regular vow consecrated themselves to his service.

11. Not long after the Holy Man Bruno dyed, and by Divine admonition *Saint Winefride* had recourse to another devout Man named *Drifter*, who was of so great Sanctity, and so highly favoured by God, that he made a fountain break out of the earth, and conferred health on many infirm persons. When *Saint Winefride* therefore came to this Holy man, a voice from heaven signified to him whilst he watched that night in prayer, saying, Tell my most dear daughter *Winefride* that the repair unto the man named *Satur*, from whom she shall be informed in what place she is to spend the remainder of her life. Assent therefore as the Holy Virgin came to him he said to her, There is a certain place called *Wichiriac* (it is vulgarly named *Guithierne* in the Province of Denbigh) which is held in great reverence by all the people. Thou place it in God's will that thou visit, and remain there whilst thou livest, by thy good example informing others in the way of piety. There inhabits an Abbot of Eminent virtue, named *Elerim*, who by continual penance and Prayer is become so exempted from secular cares, that nothing in this present life has any taste to him, all his affections being employed on celestial matters.

12. Thither therefore the Holy Virgin directed her steps, and the said *Abbot Elerim* by God's holy Spirit being admonished of her coming, went out to meet her, and receiving her with great honour, brought her into a Convent of Religious Virgins, recommending them to her care and government, whatsoever was sick and came to her, returned

back with perfect health: and if any were sick or distressed in mind, they received consolation and inward peace of soul.

13. At last in a certain night as she was intentive to her devotions, our Lord appeared to her, and signified to her that the day of her dissolution was at hand. Whereupon she forthwith before the Month of November, being full of virtues and good works, she gave up her spirit to God: And was buried near the bodies of *Saint Clebs* and *Saint Senan*. By her intercession Almighty God was pleased to mark many Miracles: among which this was one, that she gave sight to a certain Carpenter's daughter who had been blind from her Nativity, &c.

14. This is the account which *Abbot* of *Shrewsbury* has given of the Gifts of this glorious Virgin *Saint Winefride*. From what particular Records she extracted his Relation, doth not appear. But Tradition delivers, that immediately after her death her story was written by the Holy *Abbot Elerim*, her last Spiritual Father: and probably from him the said Record received most of the passages in this Narrative.

15. The Sacred Relicks of this Holy Virgin lay at *Wichiriac* or *Guithierne* till the year one thousand one hundred and thirty eight, at which time her Body was translated to a Monastery of Monks in *Shrewsbury*, where Almighty God approved the Penetration which men with great devotion showed to her, by wonderful miracles. So frequent and so great a concourse there hath been ever since to her Shrine and like-wisely to her Well, that in several of our Kings reigns the fame of almost continual Miracles wrought by her intercession hath invited several Popes to confer special Indulgences on those which visited them. Her Feast on the third of November was generally celebrated in England with Nine days' solemnity, and in her Office this Prayer was added, O Almighty everlasting God, who hast honoured the Blessed Virgin *Saint Winefride* with the reward of Virginity, Grant to us we beseech thee by her intercession, that we may despise the allurements of this world, and together with her obtain the Seat of ever lasting glory. Amen.

16. Now it ought not to be esteemed a prejudice or ground of suspicion of the Truth of these Gifts of *Saint Winefride*, that *Saint Beda* and some other of our ancient Saxon Historians have not mentioned her among the other *Saints* of this age, in whose praises they have so largely employed their Eloquence: For *Saint Beda* professes his design to have been to relate the History of his own Saxon Nation only (in which he was imitated by following *Historians*:) and besides this, so great a divorce there was in the affections of the Britains and Saxons,

that they renounced all commerce together. Hence it is that in the *Writings* of *S. Beda*, &c. there is a profound Silence, not only of *S. Winefride*, but likewise of *S. Patrick*, *S. Prifula*, *S. David*, *S. Dubertus*, *S. Kentigern* and others of whom we treated heretofore, who yet without doubt were most illustrious Saints of their respective ages, and of the British Church.

1. &c. Of several British Saints: *Saint Bruno*: *S. Clebs*: *S. Senan*: *S. Desfer*: *S. Elerim*.

IN the foregoing Narrative we have the Memory of five Saints celebrated, *Saint Bruno*, *S. Clebs*, *S. Senan*, *S. Desfer* and *S. Elerim*: whose Names being written in the Book of Life, have worthily placed a place likewise in our *Martyrology*. As for *S. Bruno*, no more of him is found, then what hath been written already.

2. *S. Clebs* is no doubt the same whom heretofore we called *S. Kels* (named *Cornelius*, a Disciple of *S. Hilary* Bishop of *Poitiers*), in the year of our Lord three hundred sixty one, who having instructed the Inhabitants of *Anglesy* (Mona) in the Faith of Christ, dyed and was buried in *Norwichester*, in whose Monument the Sacred Body of *S. Winifred* was laid. His Memory is celebrated in our *Martyrology* on the ninth of November.

3. *S. Senan* the assistant and instructor of *S. Winefride* in the perfection of a Religious life is commemorated in our *Martyrology* on the twenty ninth of April, where his death is assigned to this year six hundred and thirty. He was for his Sanctity famous not only in Wales, but Cornwall also, where there is a small haven and Town of Fishermen called from his Name.

4. *S. Desfer* at the same time lived a retired life not far from *S. Winefride's Monastery* built by *S. Bruno*, whose Successor he was in the direction of the said Holy Virgin. He for his Sanctity and Miracles is in our *Martyrology* placed among the Saints on the feast-day of *March*: and his death is ascribed to the year of Grace six hundred sixty four.

5. The Memory of *S. Elerim* is more celebrated than the rest: he lived longer with *S. Winefride*, and built a Monastery in the vale called *Cluniae* (saith *Ieland* &c.) because watered with the River *Clud*, which divides the Province of *Flint* from that of *Denbigh*. There it was that *S. Winefride* directed by *Isidore* wrote admonitions found him. He so conjoined the exercises of an *Eremitical* and *Monastical* conversation, that he had diverse Disciples of both sexes, which imi-

tated his example and Institut of life.

6. He for some time, to decline the frequent concourse of Pilgrims, and that he might more freely attend to God, retired into a desert, faith *Fritz*. And from hence *Malbrancque* a French Antiquary collector, that he passed over into France, and fixed his habitation in the Northern parts of it: amongst the *Martin*. For thus he writes: About the year of our Lord six hundred and sixty, *Elerim* a Noble personage of *Brittany* passing the Sea, and travelling the way which from *Boulogne* leads to *Tevenant*, came to France a little distant from the rising of the River *Loire*, where he chose a seat for his solitary living. To this day a fountain and little Chappell are monuments of his Memory. These in ancient times afforded great benefit and help both to the inhabitants of these places, and strangers.

7. The time *Elerim* acknowledged that he returned into *Brittany*, where he also dyed, as the Acts of *S. Winefride* doe testify. Now though our *Martyrology* doe consign his death to the year of our Lord six hundred and sixty, yet since *Fritz* and many other of our Writers doe affirm that his death is to be placed several years later.

1. &c. The Gifts of *Saint Feillean*, *Martyr* And of *S. Vilan*, both of them Brethren of *S. Fur*, &c.

THIS year was wonderfully fruitful in Saints: For in the same, *S. Feillean* was crowned with *Martyrdom*. He was Brother of *S. Fur*, and with him came over to Ireland into *Brittany*, where he lived a while in the Monastery of *Quedern*, and at last his departure, succeeded him in the Office of *Abbot*, as hath been already declared in the year six hundred and sixty two. He is commemorated in our *Martyrology* on the thirtieth of October, and held in great veneration not only in *Brittany*, but in *Ireland* also, and France.

2. Concerning him we read thus in the French *Martyrology*: That out of *Brittany* he went to Rome to obtain a benediction and faculties from *Pope Martin*, to convert *Isidore*, which having received, he went into France, where after some progred made in his Apostolical Office of preaching, he was received with great reverence by *Germain* with whose assistance he founded the Monastery of *Flage*. Yet he did not so fix himself in that place, as if he had found there a quiet abode and secure haven, and would divergent with his Apostolical Office: but on the contrary his zeal to exalt the glory of Christ was so urgent in him, that like lightning he went up and down, plucking up

the seed of Idalry yet remaining there, and flowing the true Faith he incited the inhabitants, as yet spiritually blind, to admit the Light of Truth, the Grace of God, and eventually life to their souls: those who were obstinate against the light he sharply reprov- ed, and both by exhortations and good example instantly brought, and with a pious zeal even compelled them to be saved. But the Enemy of mans salvation could no longer endure so watchful a preacher of the mystery of piety: He there- fore arms certain impious men with a blind envy and malice against him, who violently and furiously assaulted this Holy Messenger of God in a forest of Hannov, where with their fowrds they barbarously malficed him, who did not resist them, but dyed praying for them. But God was not want- ing to honour his servant, for both from the merits of his pit life and the miracles following his death he was ac- knowledged and honoured as a glorious Martyr, and not long after a magnifi- cent Monument was erected at his grave near Redum a Town of Hannov, which remains illustrious to this day, where there is seen a Noble Monastery of Canons Regular of the Order of Saint Norbert, which takes its appellation from this Blessed Martyr.

3. We must not separate Brethren: There- fore we will here adjoin the commemora- tion of Saint Viton, Brother to S. Eusey and Saint Fulcan, whose death in our Mar- tyrolog, is assigned to the same year, on the second of May: Concerning whom the Gallian Martyrolog thus writes on the first day of the same month: At Peronne a the commemoration of Saint Viton Confessor, Abbot of the Monastery in the same town, and Brother and Successor of Saint Eusey and of the glorious Martyr S. Fulcan. He was a wonderful officer of Religious piety, and by the assistance of Saint Gertrude of Nivelles having founded the Mon- astery of Eusey in the territory of Lenz, and vanquished violence infirmities to the Religious there, returned within Monastery of Peronne (the Ab- bot whereof was after his Brothers death) he there honourably received, and in a fatherly manner entertained S. Amatus Bishop of Sens, who for his Zeal to justice was banished by Di- cese, and having seen the remainder of his life in a most holy conversation, was called to his eternal reward, and presently after was followed by S. Viton. Both whose Sacred Relicks are with due honour preserved partly at Peronne, and partly at Eusey.



XI. CHAP.

1. 2. Of S. Christiana an English-
Saxon Virgin.

1. About this time most probably a Holy Virgin named Christiana, or Christiana, derived from an English-Saxon family ended a most holy life: yet her memory is not ce- lebrated by any of our English Histories. But Mirae in his Belgick Calendar on the twenty sixth of July thus writes concerning her, Teneramunda, a town of Flanders Imperiall, in the diocese of Gaunt, seated at the meeting of the Rivers Scaldus and Teneva, acknowledges two Twelver Saints, a Childward Bishop, and S. Chris- tiana a Virgin, whose Sacred Relicks are pre- served there in a College of Canons. S. Christiana was the daughter of a King of England. And Saint Willmarus flourished in the year seven-hun- dred and fifty.

2. But some what more particularly touch- ing her parents and manner of life we read in the Gallian Martyrolog as followeth: On the seventh of September at Teneramund in the Bishoprick of Gaunt is commemorated the Translation of S. Christiana a Holy Virgin the daughter of Migrammum King of England, who coming into Flanders, at Dillona was re- ceived among the Religious Virgins, and having devoutly performed her course of vertue in the service of our Saviour the Spouse of Holy Virgins, there happily dyed, and was buried with a great esteem of sanctity. And afterward being glorified by innumerable miracles, to the end her veneration might be more frequent, her Sacred Re- licks were translated to Teneramunda, and be- came highly respected there in the Gallian Church of the most Holy Virgin, Mother of God together with the bones of S. Willmarus the Apostle and Twelver Saint of the same town, together with whom she is by the inhabitants of the same Town and Territory adorning honoured as companion of the same Saints in the protection of that place.

3. Again touching the manner how being born and educated a Pagan, she was miraculously converted, and exalted to so high a degree of sanctity is thus further re- lated in the same Martyrolog: On the twenty seventh of July at Teneramunda in Flanders is celebrated the Memory of S. Christiana a Virgin, who being the only daughter of Migrammum King of the English, was in her tender age most devout to her false Gods and Idols, according to the Tradition of her Ancestors. But Almighty God looking on her with eyes of Mercy, sent an Angel from heaven to her in the shape of a begetter who instructed her in the Christian Faith, and com- manded her to be baptised. By whose conduct like- wise she came to Dikelevenna, where after the

had much great perfection consummated her course, she arrived to eternal beatitude. Her body afterward shining with many Divine Miracles, was from thence translated to Teneramunda: For whose honour and veneration Ragnat Prince of that place having reedified a Church which had been demolished by the Normans, commanded the Paragon of that City to the same Holy Virgin. Hence it was that to the day she is honoured by the inhabitants as their peculiar Protectress.

4. This Translation was performed in the year one thousand ninety two. But who this Migrammum, said to have been an English King, was, and what time he lived, does not appear in any History. Probably he was some inferior Saxon Prince in Brittany, for among the Kings of that Heptarchy no such name is mentioned. And later then this time he could not probably live, since very few of the Saxon Princes did now remain in their ancient Heathenish Idalry. His daughter S. Christiana's name is placed among the Saints recited in our Martyrolog on the lame seaven and twentieth of July.

XII. CHAP.

1. 2. Of S. Cedde the Gests of S. Cedde and his Brethren.
6. 7. The death of Sigbert King of the East Saxons: denounced by Saint Cedde.

1. At the same time our Island of Britanny received a notable luster by the piety of four Brethren, all of them consecrated Saints, their names were S. Cedde, Saint Celin, S. Cimbeld and S. Ceadda or Chad, they were all of them Preests, and two of them exalted to the dignity of Bishops, to wit, S. Cedde, who was now Bishop of London, and S. Ceadda who shortly will be the last Bishop of Lichfield.

2. As touching S. Cedde, how in this year of Grace six hundred and sixty he founded the Monastery of Lessing in Yorkshire, S. Beda at large thus relates: It was the custom of the man of God S. Cedde whilst he was Bishop of the East Saxons, frequently to visit his own native country of the Northumbrians, in the end he might impart among them his Spiritual instructions. Now Edilwald, the son of King Oswald, reigning then in the Province of the Deira (or York- shire), perceiving him to be a holy and wise man of great integrity, desired of him that he would accept at his hands a certain possession of lands, where to build a Monastery, wherewith himself might repair to perform his devotions, and hear Gods word, as likewise bury the dead: For this King believed that he should receive much benefit by the daily prayers of those that served our Lord

there. Now the said King had then in his atten- dance a Brother of the said Bishop named Celin, a man of great piety, who was wont to administer to him and his family the Sacraments of our Faith, (for he was a Preest) and by his information he came to know and love the Holy Bishop. S. Cedde therefore complying with the Kings desire made choice for the Seat of a Monastery a place among steep and remote mountains, which seemed fitter to be a retreat for retreats, or a lurking place for wild beasts, than a habitation for men. Now the man of God being desirous by prayers and fasting first to cleanse that place from the filth of crimes formerly executed there, and consequently to lay the foundation of a Monastery, desired permission of the King that he might abide there in Prayer the while Lent was at hand. Which being granted, he according to the Ecclesiasticall custom, pre- served his Fast till evening every day, except Sunday, and then also he contented himself with a small portion of bread, one egg, and a little milk mingled with water. For he said that, such was anciently the custom of those who founded Monasteries, and from whom he had received the Rule of Monasticall profession, by prayers and fast- ing to consecrate the places where they intended to build a Monastery or Church.

3. Now toward the latter end of Lent, when only ten day remained, one came to call him to the King. He therefore to the end to religiously a work should not be interrupted for the Kings af- faires, desired his Brother Cimbeld, who was a Preest, to continue there the devotions which he had piously begun. Whereto he willingly consented. And thus the full time of Prayer and fasting being consummated, he there built a Monastery, called now Lessing, and instructed the Monks with such Religious Instructions as were practised at Lindisfarne, where he had been brought up. The care of which Monastery he recom- mended to his Brother Cedde, now was afterward Bishop, first of York and shortly after of Lich- field.

4. Now whereas Saint Beda calls this Edilwald King of the Deira, he is to be ob- served only a King by courtesy only, for so was whom the whole Kingdom of the Northum- bers at that time belonged: And therefore in the Catalogue of the Northumbrian Kings extant in Marber of Westminster, Edilwald is omitted. And as for the Monastery of Lessing, in the Brevery of Sarum it is layed to belong to the Isle of Lindisfarne: Which Island notwithstanding did not pertain to the Province of the Deira, but of the Bernicians. Wherforever it was placed, there flourished in it many pious emi- nent for sanctity, among which of us a Monk in our Martyrolog is reckoned in the number of Saints, who dyed in the year of Grace six hundred sixty seven.

5. Saint Cedde remained among the Northumbrians no long time for the vice following hapned the death of Sigbert the good King of the East Saxons, succeeded on him

A. D. 651.

and 13. cal.

for condemning the Ecclesiastical Confession im-
posed by this Holy Bishop Cdd on one of his
Nobles. The story thus particularly recounted
by s. Bede, one of the Nobles of King Sig-
berts Court had contracted an unlawful marriage
against the Orders of the Church. Which the Bi-
shop not being able to prevent nor correct, he ex-
communicated him, commanding all under his
care to abstain eating into his house, or eating of
his meat. Which prohibition the King not regard-
ing, when he was invited by the said Count, he
went to feast at his house. At his return the Holy
Bishop met him: Whom as soon as the King be-
came, he began to tremble, and leaving from his house
prostrated himself at his feet, begging pardon for
his offence: for the Bishop likewise was an
holy man, and being angry,
he thrust the King as he lay with his rod which
he held in his hand, and with an Episcopall au-
thority said to him, I tell thee, O King, because thou
wouldest not abstain from the house of that dispe-
rate excommunicated person, thou thyself shalt
die in the same house.

6. This denunciation of the Holy Bishop was
accordingly accomplished: for as the same
Author relates, *Wulfst the Christian Faith*
denied daily on that Province to the great
misfortune both of the King and people, he aged,
by the visitation of the enemy of all good, that
the King himself was murdered by the hands of his
own kindred. They were two Brethren who execu-
ted this heinous crime: And being asked why
they did it, they could give no other answer but
this, that they were enraged
against the King, who had invited enemies to the king
because he was wont to be too merciful to his
enemies, and quietly to pardon injuries when-
soever they who did them begged his mercy.
Such was the fault for which this good King
was slain, because with a devout heart he ob-
served the Precepts of the Gospel. Yet by this
death happening to him without his fault, a
former real fault was pardoned, according to
the Prophecy of the man of God. Now we may
plainly believe that such a death of this Religious
Prince did not only wash away the stain of such
a fault, but moreover increased his Merit, since
it happened to him for infinite sake, and his
Zeal to observe the Precepts of our Lord. Thus
writes s. Bede: and the same judgment is given
also by William of Malmsbury.

7. The Successor to this good King Sig-
bert, was Swithun the son of Osred: who was
baptized by the same Holy Bishop Cdd in the
Province of the East-angles, in a vil-
lage belonging to the King called Rendele-
ham, or the mansion of Rendel. And Edel-
wald King of the East-angles, the Brother of
Anna formerly King's was his God Father, who
received him ascending out of the Sacred
Font. His reign continued only three
years.

XIII. CHAP.

1. *Of the Province of the West-Saxons:
divided into two Dioceses, Dorchester
and Winchester: For which the Holy
Bishop Agilbert returns into France.*

IN the same year of our Lord six hun-
dred sixty and one, which was the
eighteenth of the reign of Kenwalch King
of the West-Saxons, the said King persecuted the
structure of the Church of Winchester begun by
his Father King Egil, and not only refused his
Father's donation thence, but moreover added
the Monastery of Dorchester, Alresford and War-
dham: thus writes s. Bede.

1. And at the same time the Church of
the West-Saxons by the industry of Agilbert
Bishop of the same Province, was so mighti-
ly increased, that the King thought good
to divide that Province into two Dioceses.
One other Motive hereto the King had, be-
cause Agilbert being a stranger, could
not, but very imperfectly speak the Saxon
tongue. For faith same Bede: *As the last*
King who understood no other but his Native
language, being weary to hear the Bishop's
barbarous pronunciation of the Saxon tongue,
or his expressing himself in French which the
King understood not, brought into the Province
another Bishop of his own tongue, named Win,
who was ordained in France. Then he divid-
ed the Province into two Dioceses, and to Win
he gave for his Episcopall See the City of Win-
chester, called by the Saxons Wintoncestre (or Winche-
ster). Hereafter the Holy Bishop Agilbert being
genuinely offended, because the King had done
this without his advice, returned into France,
where he recovered the Bishoprick of Paris,
and died there an old man and full of
days.

2. Andrew Saussy in his Martyrology
assigns another cause of Bishop Agilbert's
indignation and departure, for faith he,
the King being corrupted with money, gave a
portion of his Bishoprick to Wina. Which abom-
inable Simony Agilbert having in Execu-
tion, quitted his Episcopall Seat, and returned
patiently into his native country, leaving
himself to Paris, as a few years before. But
herein he much wrongs the memory of
King Kenwalch, who is not taxed by any of
our Writers for that Crime. Indeed it was
justly imposed to Wina, who by such an ex-
orbitant negotiation purchased the Bishoprick
of Winchester but of London: for so s. Bede
testifies, saying, *Not many years after the de-*
parture of Agilbert out of Britanny, Wina was
thrust out of his Bishoprick of Winchester by Ken-
walch, and returning to the King of the Mer-
cians, named Wulfere, bought with money of
him

XIII. Ch.

A. D. 661.
Guthwaite
in s. Bede. I.
p. 16.

Bed.

Martyrology
Guthwaite.

Bed.

him

Hunting-
1. p.

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4061.

Hunting-
1. p.

Spalding
1. p.
1. p. 16.

that

him the see of London, where he remained Bishop
till his death.

4. As for the Holy Bishop Agilbert after
his relinquishing of his See at Dorchester he
did not presently goe into France, but as
Huntingdon relates, he retired to Aelfred
the first of the Kings of the Northumbers, who
was his friend: And three years after this we
read that he was present at a Synod or so-
lemne Conference touching the Celebration of
Easter, and the Priestly Jurisdiction, of which we
shall treat shortly: where he declared him-
self for the Roman Observation against the
Satti.

XIV. CHAP.

1. *2. Of the South-Saxons last con-
verted: And their King Edilwald
baptized.*
3. *Of the Martyrdom of Wifald and
Rufin, sons of King Wulfere.*

THE same year was illustrious in the
Conversion of the South-Saxons.
That was one of the first Saxon-Principals
settled in Britanny by Ella, then the most po-
tent of all the Kings: and it was the last
which admitted the Christian Faith. The
manner how that Kingdom came to be con-
verted is thus described by Henry of Hun-
tingdon: Kenwald (or Kenwalch) King of the
West-Saxons in the twentieth year of his reign
fought against Wulfere King of Mercia the son of
Penda, a Prince who inherited both his Father's
courage and success in Martiall affairs, in which
bared the King of the West-Saxons was defeated
and compelled to fly. Wulfere then entered his
country in a hostile manner, inasmuch as pen-
etrating to the utmost confines of it, he invaded
and conquered the Isle of Wight. In which expe-
dition by Wulfere's industry and Zeale Adelwald
(or, as s. Bede calls him, Edilwald) King of
Sussex was converted first of all to the Faith upon
whom at his Baptism Wulfere being his God Father,
Wightland and Wifald for the conversion of the said
Island, he first clothed a Priest named Epa to
preach the Gospel. But his preaching as yet had
no success.

2. It is no easy matter to find out who the
person was that baptized this King. The His-
torical Books of s. Swithun of Winchester in-
spired, &c. of s. Bede relate how Adelwald was
the first King of Sussex who was converted to the
Faith of Christ and baptized in Mercia by s. Bir-
nham a Monk, and Agilbert of the Grosfeld, in the
presence and by the suggestion of Wulfere King
of the Mercians. But this cannot consist with the
truth of Story and Chronology: because s. Bir-
nham was dead long before Wulfere was King
of the Mercians. Others ascribe his Baptism to

s. Wifald Bishop of York: But these Waters
place his Baptism too late, as the former did
too early: for s. Wifald was not yet Bishop.
And though they would ground their asser-
tion on the authority of s. Bede, yet s. Bede
plainly disproves them, affirming that this
King was baptized before s. Wifald came into
his Province.

3. His words are these: s. Wifald turning out
of his way into the Province of the South-Saxons,
and finding the people as yet addicted to Pagan
Idolatry, preached to them the word of Faith, and
baptized many. Now the King of that Nation Edil-
wald not long before had been baptized in the
Province of the Mercians in the presence and
by the persuation of King Wulfere: By whom
as he came out of the Font he was received
and for a mark of adoption had bestowed
on him the Isle of Wight, and the Province of the
Meanevri, belonging formerly to the West-Saxons
(but lately conquered by Wulfere.) Which
little Province seems to be a small Territory
in Hampshire, containing three Hundreds, East-
mean, West-mean and Meane-borough,
which preserve still the Marks of the old
name in s. Bede, Meanevri.

4. Therefore in all probability King Edil-
wald was by the Sacred Waters of Baptism
admitted into the number of Christians by
Trumbere Bishop of the Mercians, whom be-
fore we declared to have been of English pa-
trage and kinsman of of King of the
Northumbers, that he had his education from
the same, was a Monk, and afterward Abbot
of the Monastery of Gerlun, and last of all
consecrated Bishop of the Mercians.

5 But a greater difficulty remains, How
King Wulfere should desire the Ecty here
given him of piety and zeal for the propaga-
tion of the Christian Faith beyond the
limits of his own Kingdom. Yet besides this,
in other Authors we find him employ'd in
building of Monasteries and Churches: And
William of Malmsbury gives him this general
Character, that at his first assumption to the
throne, he the end he might not deceive the expec-
tation of his Subjects, he shew'd no dilige[n]ce study
or labour to shew himself a good Prince, but
the profit and felicity of the Kingdom. Moreover
that by his favour and countenance he earnestly
advanced the Christian Faith then even giving
for life as being but a little before he was brought
in to his throne. Whereas several other Au-
thors, particularly such as have written our
Saints lives paint him both for a most horri-
ble persecutor, inasmuch as seven years
after this Conversion of the South-Saxons by his
incitation he is layd to have put to death
his two sons Wifald and Rufin, because by the
preaching of s. Cedd he had been brought to
embrace the Christian Faith.

6. How can those things consist together?
Perhaps some will imagine that the priuities
given this King proceeded from flattery in
the first Authors, by whom both which
followed were deduced. Yet we shall find

Bed. 1. p. 16.

Bed. 1. p. 16.

Malmsbury de
Reg. 1. c. 16. 4.

that

quite the place then conform to the Catholic custom of the Roman and Apostolical Church in the celebration of Easter and other Canonical Rites, the King conferred upon Wilfrid the said Monastery, perceiving that he was imbued with better disciplines and manners. At which time in the command of the said King by Agilbert who had been Bishop of the Gewiss among the West Saxons: for the King was very devout that a man of so great erudition and piety, as Wilfrid, and one admitted to so near a friendship, should be made a Priest and Deacon.

4. S. Wilfrid's fame was presently after much enlarged by occasion of a great Controversy then rent between him and the other Scotts, chiefly about the Celebration of Easter. In which Controversy not only the Monk and Ecclesiastical persons were engaged, but great partialities and divisions were by occasion of it caused among the Laity, and even in the Princes Courts, where some celebrated the Solemnity of our Lords Resurrection on one Sunday, and some on another: so that when one Company rejoiced, another were in Penance and fasting. The order how this Question was agitated is thus accurately described by Saint Beda.

5. In those days, saith he, a Notable Question was raised touching the celebration of Easter. For all those who were come into the Northern parts either out of Kent or from France, resolutely affirmed that the Scotts observed the Feast of our Lords Resurrection contrary to the custom of the Princes of the Church. There was among them one named Roman, a Zealous defender of the true Observance, he was by Nation a Scot, but had been taught the Rule of Ecclesiastical Truth in France and Italy. This man in former time had had many conflicts with Eumach Bishop of Lindesfarne, and many perfus were induced by him to the right way, and many were reduced by him to a more diligent inquisition of the Truth. Yet he could never persuade Eumach to yield: on the contrary being a man of a rude ferocious nature, the more he was reprehended, the more full he grew, insomuch as he declared himself a professed Enemy of the Truth.

6. Before this Roman, such the famous Dean of the late Venerable Archbishop S. Paulinus observed Easter after the true Catholic way, together with all those whom he could instruct and persuade thereto. The like did the Queen Eastfrida, with all that attended her out of Kent: from whence she brought a Priest named also Roman, a man Zealous for the Catholic Observance. And hence to fulfill out his desires that in the Kings Court Easter was twice observed the same year. For whilst the King solemnized the Feast of our Lords Resurrection, having ended his Fast, at the same time the Queen with her attendants, performing still in their Fast, celebrated Palm Sunday.

7. This difference in the observation of Easter

was patiently tolerated by all whilst Bishop Aidan lived: because it was well known that though those who sent him would not permit him to celebrate the Feast of Easter otherwise then they were accustomed, yet he was Zealous to perform all Christian duties of Faith, Piety and Charity according to the custom practised by all Gods Saints. And therefore he was deservedly beloved by all, even those who differently celebrated Easter; and not only by such as were of mean condition, but by Bishops themselves, though following the Roman observance: as Honorius Archbishop of Canterbury and Felix Bishop of the East Angles had a venerable esteem of him.

8. But when his Successor Eumach was dead, and Colman in the year of Grace six hundred sixty one was sent by the Scotts to succeed him in the Bishoprick of Lindesfarne, the Controversy about the Observance of Easter, as also other points of Ecclesiastical Discipline began to be agitated with greater heat: insomuch as some did without reason fear, considering the precatory importance of the Question, lest an error in it might prejudice their Salvation, and that, though they called themselves Christians, they had or might run in vain.

9. This Controversy was so publicly agitated by the Ecclesiasticks, that it came to the knowledge of King Oswin and his son Alfrid, both which interested themselves in it. King Oswin having been taught and baptized by the Scotts, and perfectly understanding their language, believed the Truth to lie on their side. But Alfrid, whose Teacher in matters of Religion Saint Wilfrid, a most learned man, was, followed his judgment, who had made a voyage to Rome on purpose to learn true Ecclesiastical doctrine, and had spent much time in France with the Holy Bishop of Lyons Dalphinus, from whom also he had received the Crown of Ecclesiastical Tonsure. These things considered, King Alfrid had reason to believe that the teaching of S. Wilfrid deserved to be preferred before Scottish Traditions. And for the esteem he had of his piety and learning he had bestowed on him a Monastery of forty families, in a place called Irithpam (or Rippon), which before had been in the possession of the Scotts, but because they chose rather to quit the place then change their country's custom, the King conferred it on him, who both for his learning and piety well deserved it.

XVII. CHAP.

XVII. Ch.

1. &c. A Synod or Solemne Conference touching the Paschal Solemnity, between S. Wilfrid and Colman a Scottish Bishop.

A. Free this Narration, S. Beda continues to relate how for the clearing of peace in mens minds, who were much divided, it was necessary to assemble a Synod, for so he calls it, though indeed it was more

properly

properly a solempne Conference, saith Bede, inasmuch as all the Bishops of that Province were not conveyed to it, but only such as then happened to be present debated the matters before the King.

2. As touching the time when this Assembly was convoked, S. Beda sets it down precisely, saying, This Question was agitated in the year of our Lords Incarnation six hundred sixty five, which was the two and twentieth of the Reign of King Oswin, and the thirteenth from the time that the Scotts administered the Bishoprick of Lindesfarne in a Province of the English. For Aidan held that Bishoprick seventeen years, Einar ten, and Colman was now in his third year.

3. The same Author likewise elsewhere relates the names of the persons who were present in the said Assembly. About the same time, saith he, Agilbert Bishop of the West Saxons, a friend of King Alfrid, and of Abbot Wilfrid, was come into the Province of the Northumbrians, and stayed some time with them. Moreover upon the request of King Alfrid he ordained Wilfrid a Priest in the foresaid Monastery, he had likewise attending on him a Priest named Agathon, who therefore the Question about Easter, the Ecclesiastical Tonsure, and other Rites was moved, it was ordered that a Synod should be assembled in the Monastery called Strean-shals or Strean-shals, where Hilda a devout woman was Abbess, and that there the controversy should be determined.

4. Both the Kings, Oswin the Father, and Alfrid his son, came thither, and chief Bishops, Colman with his Clergy from Scotland, and Agilbert, with the Priests Agathon and Wilfrid, with whom also stayed Jacob and Remannus. As for Hilda the Abbess with her dependants, and the Venerable Bishop Ceadda who as we have formerly declared, was ordained by the Scotts, they declared for the Scottish opinion. Thus both Bishops had a most vigilance Interpreter for both parties.

5. When all these were met, King Oswin first of all by way of Peace advising them that since they all professed to serve the same God, and to expect the same heavenly kingdom, they therefore ought all to hold the same Rule of living, and uniformly celebrate the Divine Sacraments. And for this reason, the principal Enquiry ought to be, which side held the true Tradition, for that, usually was so to be followed by all. Having said thus, he in the first place commanded his son Bishop Colman to declare, what Rite that was which he in practice followed, and whence he took it Original.

6. Hereon Colman thus answered, The manner of celebrating the Paschal Solemnity which I in practice confess, I received from my Superiors, who sent me thither, and ordained me Bishop. And I desire some which all our Antecessors men known have been beloved and highly favoured by God, have always practised. This Rite let every one take heed how they entertain or reprove, for it is the very same which, as we read in Ecclesiastical story, the blessed Evangelist S. John, as likewise all the Churches governed by him have

from the beginning celebrated.

7. After that Bishop Colman had spoken thus, and other words to the same effect, the King next commanded Bishop Agilbert to declare publicly likewise the manner of his Observance, whence it sprung, and upon what authority he conform'd thereto. Agilbert answered, I beseech your Majesty that to my great joy Discipline Wilfrid the Priest may speak for we are both of the same judgment, and agree with the rest here sitting, who follow the general Ecclesiastical Tradition, because we can much better and more profitably declare our sense in the English tongue, than I can by an Interpreter.

8. Wilfrid therefore, the King so commanding, thus began. The manner of celebrating Easter practised by us, we ourselves have generally praised at Rome, where the blessed Apostles Peter and Paul lived, taught, suffered and were buried. The very same Observance we saw the rest of Italy, and in France likewise, through both which countries we travelled, purely in devotion, and partly with an intention of gaining instruction in Ecclesiastical matters. Moreover we are certainly informed, that in Africk, Asia, Egypt, Greece and all other parts of the world through which the Church is spread, how different sever the inhabitants be in Language and manners, yet they all uniformly celebrate Easter at the same time with us. So that these Scotts and their compilers the Picts and Britanni, inhabitants of two remote Islands, and not all of them neither, are the only persons which with a foolish obstinacy contend against the whole world.

9. Wilfrid Wilfrid said thus speaking, Colman interrupted him, saying, I wonder you will call our practice foolish, since no man can deny but that therein we follow the example of so great an Apostle as S. John, approved by our Lord to be permitted to lie in his bosom, and who certainly can not be charged with folly.

10. Hereon Wilfrid replied, God forbid that any of us should impose folly to S. John for observing literally the Rule of Moses his Law at a time when the Christian Church did as yet hold fast, because it was not possible for the Apostles in a sudden to cast off all the Legal observances. The Jewish Church therefore as first being the only true Church of God, the Gentiles who were converted, when they were admitted into it, were obliged not only to cast away all their idols, invented by the Devil, but likewise in many countries where the Jews abounded, to conform to many of their Rites, for fear of giving scandal to them. Hence it was that S. Paul circumcised Timothy, that he offered sacrifices in the Temple, and together with Angels and spirits at Corinth said, offer him burnt incense that he had made a vow: all which Ceremonies were in themselves of no profit at all, but were done by him because he would not offend the Jews. And upon this ground it was that the Apostle S. James said to the James S. Paul, Thou seest, Brother, how many thousands among the Jews there are who believe, and are without extremely Zealous for Legal Observances, &c. But notwithstanding these practices of the Apostles in the be-

gunning.

gaining yet now that the Gospel is clearly preach'd
and beloved through the world there is no need
of a new Law to be made either to be circum-
cised, or to offer carnal sacrifices in God. Therefore
it was that John in a charitable compliance with
the Jews, according to their custom, celebrated the
Paschall Solemnity in the fourteenth day of the
Paschall Moon, even not regarding whether that day
happened to be Sabbath or any other day of the Week.

11. But as for S. Peter, he preached at Rome, and
considering that it was on the first day of the Week
that our Lord rose from the dead, thereby giving
the world hope likewise of a resurrection, he un-
derstand that Easter was fit to be celebrated, that
according to the precept of the Law, the fourteenth
day of the Month of the first Month was first to be
expected, as S. John did also in the East. And that
day being come, it happened that the next following
was Sunday (call'd in Scripture our Lords day, or
first of the Week) then at even of the Sabbath day
he began to celebrate the Paschall Solemnity. But if
he celebrates after the fourteenth Moon was not
Sunday, but the sixteenth, therefore he is to be
following to the one and twentieth, he expected till
Sunday came, and the Saturday-even before he
began the Paschall Feast. For Easter-day, being a
Sunday, was observed from the fifteenth Moon till
the one and twentieth. Neither does this Evan-
gelicall and Apostolick Tradition dispute, but
fulfill the Law, by which the Paschall Feast is to
be observed from the even of the fourteenth Moon
of the first Month, until the even of the one and
twentieth Moon of the same Month. Which obser-
vance is testified by all S. Johns Successors after
his death, and by the Universal Church through
the world. And that this is indeed the true Easter,
and only to be observed by all Christians, hath
been, not newly obtained, but confirmed as an an-
cient practise by the first General Nicene Council,
an Ecclesiastical History informs us.

12. Hence it is manifest, O Columba, that you
Scotts neither follow the example of S. John, what
ever you pretend, and you directly contradict the
Tradition of S. Peter, that in observing Easter
you neither conform to the Law nor Gospel. For
S. John observing the Paschall time according to
the Letter of the Law, had no regard whether it
was our Lords day, or when you keep it only on
our Lords day. And S. Peter observing it from the
fifteenth to the one and twentieth Moon, but you
from the fourteenth to the twentieth, inasmuch as
you oft begin that Solemnity on the thirteenth
Moon as even for which the Law is self gives no
warrant: Neither did our Lord himself, the Au-
thour of the Gospel either eat the ancient Pasch
on that day, but on the fourteenth Moon as even,
or deliver the Sacraments of the New Law to be
observed by the Church. Moreover by your dis-
tinct observance you sometimes exclude the one
and twentieth Moon from your Solemnity, which
yet the Law commands to be celebrated most so-
lemnly. Thus, as I said, in your Rite you neither
agree with S. John nor S. Peter, yet you are neither
conformable to the Law nor Gospel.

13. Against this discourse of Wilfrid, Columba
thus objected: Will you presume to say that Anas-

tholus, a Holy man, and highly commended in
Ecclesiastical Story, did in his judgement con-
tradict both the Law and Gospel, who yet wrote that
the Feast of Easter was to be observed from the
fourteenth Moon to the twentieth? Or is it credible
that our most Reverend Father Columba and his
Successors did teach contrary to Divine Scrip-
tures, when as their Sanctity has been attested by
many celestiall Miracles? For my part, being as-
sured that they are Saints, I will never desist fol-
lowing their practise and Discipline.

14. Hence Wilfrid retorted: It is not to be doubt-
ed, said he, but that Anatholius was a man of ad-
mirable Sanctity and learning. But why doe you
allege him, since you doe not so much as observe his
Decrees? For he in his Paschall Computations, re-
serving the Rule of Truth, placed the Cycle of Nine-
teen years (or Golden Number): Which Cycle
either you are ignorant of, or if you understand it,
you impatiently despise it, though in use through-
out the whole Church. He did so compute the four-
teenth Moon in the Sunday in which he performed
the Paschall Feast, that on the same day at even he
according to the Egyptian custom, confessed that it
was the fifteenth Moon. In like manner he did so
reckon the twentieth Moon in his account on the
Easter Sunday, that the declining part of that day
he attributed to the one and twentieth Moon. Now
it is manifest that you are ignorant of his dispo-
sition, since some times you celebrate your Paschall
Solemnity before full-Moon, that is when it is
only thirteen days old.

15. And as touching your Father Columba and
his Successors, whose Rule you say you follow, and
whose Sanctity has been attested by many mira-
cles, I might answer, that in the last day many will
say to Christ, that in his name they have profess-
ed to him he will say, That he never knew them. But
far be it from mee to apply this to your Fathers,
since it is more just that I should believe good, then
evil of persons unknown to mee. Therefore I will
not deny but that they were devout servants of our
Lord, and favoured by him, since with a pure in-
tention, though rusticall simplicity, they served
him. And my judgement is, that such an erroneous
Observance of Easter did not much prejudice or
endanger them, because not any one had shew'd
them Rules of a more perfect Institute. Whereas, no
doubt, if any Catholick, skillfull in calculation had
rightly informed them, they would as well have
follow'd his instructions, as they did obey these Pre-
cepts of God which they had learn'd. Whereas if then
and thy Companions nevertheless contemne to thy
Decrees of the See Apostolick, yea of the Uni-
versall Church, which are moreover confirmed by
Holy Scriptures, without all doubt you will ingre-
dient. For though your Fathers were Saints, are
they, so low in number, living in the corner of a
remote Island to be preferred before the Universal
Church spread over the whole world? And if your
Columba, yea our self if we were Christ, was a
Saint powerfull in Miracles, shall his authority
outweigh that of the Apostle, to whom our Lord
said, Then are Peter, and upon this Rock I will build
my Church, and the gates of Hell shall not prevail

against it: And to thee I will give the keys of
the Kingdom of Heaven?

16. Wilfrid having thus finished his discourse,
the King addressing his speech to Bishop Colman,
said, Tell me, were these words in very deed spoken
by our Lord to S. Peter, as you assever. They
were indeed spoken to him. The King replied, Can
you produce any proof of so great power given to
your Columba? He answered, No, Sir. The King
added, Due both sides then among you agree that
these words were spoken principally to S. Peter, and
that the keys of Heavens gates were given him
by our Lord? They answered, We both acknowledge
this. Thereupon the King concluded, saying, And I
also assure you I have no intention to contradict
the power of heaven, but according to my know-
ledge and power I will try his Ordinances: in all
things that I see when I come to heaven gates, and
he who keeps the keys be displeased with mee,
there be none to open them and let me in. When
the King had said thus, all that were present,
both accusers and bystanders, applauded his
speech, and relinquishing their former imperfect
Institutes, specially embraced that which appeared
to be better.

17. Thus ended this Synod or Conference.
What effect it produced among the Scotts
shall be shew'd, when we have concluded
the Narration of another Controversy at the
same time agitated, touching the manner
and fashion of the Ecclesiastical Tonsure.

XVIII. C.

XVIII. CHAP.

1. *Of a Controversy in the same Synod
touching Ecclesiastical Tonsure. Three
several manners of Tonsure.*

1. *Agreement between the Saxons and
Scotts, &c. in all Points of Doctrine.*
2. *Obstinacy of the Scotts.*

THAT at this meeting there was a dis-
pute touching Ecclesiastical Tonsure,
S. Bede expressly testifies. But does not ex-
plain the point wherein the difficulty lay.
Yet this is certain, that there was not any
one in that Assembly which either decided
or neglected the said Tonsure, as Protestants
now doe.

1. The primitive antiquity of this Tonsure,
by which Ecclesiastical persons have a on
distinction from the Lay, by cutting off some
part of the hair on the top of their heads,
formed it into the fashion of a Diadem, or
Crown, is referred by S. Isidor to the Ap-
ples, and said to be an imitation of the Na-
taries, for thus he writes: If he be deceived, the
practise of the Ecclesiastical Tonsure was derived
from the Nazarenes, who first shaving their hair
and suffering it to grow long, undertook by vow a
labourious Exercise of Continence, abstinence and
other austerities: which having performed, they
shaved their heads, and by Gods command cast
their hairs into the fire of the sacrifice, signify-
ing thereby that they consecrated the perfection
of their Devotion to our Lord. The practise ac-

ording to this example was introduced by the
Apostles, imparting that Ecclesiastical persons
devoted to the service of God are consecrated to
him, as the Nazarenes were, which they testified
by cutting off the hair: so professing that they
despoiled themselves of their old men and his attire.

2. The Controversy thereto was about
the manner and fashion of the Tonsure, of
which there were several kinds, the Principall
whereof are said to have taken their
Original from Saint Peter, or Saint Paul.
The manner of Saint Peters was to shave
the top of the head, leaving below toward
the forehead and ears a Circle or Diadem
representing the Crown of thorns which our
Lord bore: Thus write Amalarius, and Al-
cuin: who adds, that this Saint Peter un-
derstand to the end that Clergy-men might be dis-
tinguished from secular, not only in their cloth-
ing, but form of wearing their hair. And
Steven the Priest, called also Eddius, writes
of Saint Wilfrid that he willingly received from
Saint Dunstan Arch-bishop of Lyons the form of
S. Peters Tonsure, by shewing the Crown of thorns
conspicuous on our Lords head.

4. This is the form of Tonsure at this day
in use among the Disciples of S. Benedic-
tine, and likewise some other Religious
Orders, as no doubt was anciently received
by all Ecclesiastical persons: and in follow-
ing times as Bede observes, Ecclesiastical
persons among the Secular clergy
changed this Tonsure, instead of the said
Diadem above the lower part of the head,
shaving only the top or crown of the head
in form of a Circle, the which Circle at this
day is enlarged according to the degrees of
their Order. By which change the ordinance
made by the fourth Council of Toledo is man-
ifestly transgressed: For all Ecclesiastical per-
sons and Leuities, as Hieronys Deacons and
Priests shave the whole upper part of their head,
and leave below only the crown of a Circle. Now
as in the parts of France the Leuities are ob-
served to doe, who wear long hair, as lay-men doe,
and only shave a small Circle on the top of their
heads. For such a fashion is observed in Spain
only by Hereticks. Wherefore it is necessary for
the taking away scandal from the Church that
this mark of them be abolished, and that there
be one only fashion of Tonsure, as is practised ge-
nerally in all Spain.

5. The second manner of Tonsure is sup-
posed to have defended from Saint Paul,
and, faith S. Bede, was in practise among the
Eastern Ecclesiasticks: though he does not
describe the fashion of it. But it seems to
have consisted in a total shaving, or at
least close polling off the whole head. For he
affirms that Saint Theodore Arch-bishop of
Constantinople, who came out of Cilicia, was
obliged to expect four months, till his hair was
grown sufficiently to have a crown made round
about his head, after the Roman manner.

6. The present Dispute thereto was

Amalarius de
Ecclesiast. Offi-
cium. de
Oration. de
cap. 19.
cap. 19.
Amalarius de
Ecclesiast. Offi-
cium. de
cap. 19.

Baldwin in i
Bede. T. 1. c. 19.
Bede. T. 1. c. 19.
Bede. T. 1. c. 19.

Enchiridion
cap. 30.

B. H. B. 1. 4.
cap. 1.

A.D. 664

in these days held in great conversation in such as whithersoever any Religious or Religious person went, he was usually entertained by every one with a faithful service of God. And whosoever such an one was met in a journey, the people would approach to him, and having taken their leave, would desire him to sign their names, and give them some little token with the Crosse, or give them some good admonition and exhortation. Upon Sunday likewise they would assemble with great fervor, would repair to Churches or Maner-houses, not for strife, nor their bodies, but hearing Gods Word. And if any Priest accidentally came into a village, all the inhabitants would gather together, and would be so communicative to them, that they would indeed preferre him to the Bishop himself. For indeed these people were so desirous in these days to have the word of God, that they would goe to the farthest parts to call them out of their Solitude into towns or Villages, but only to serve, baptize, visit the sick, &c. but some other spiritual good to follow. They were then so perfectly free from the infection of covetousness, that without some violence and constraint they would not be able to leave their lands and possessions. For they were so busy building a new house, that they would have no leisure for covetousness of Money and Mankind continued a good while after this in the Churches of the North-westerns.

at home and abroad succeeded prosperously to him, and he lived in great tranquillity to a very old age. Thus writes *William of Malm-bury*. So that it may be a doubt whether it was of the pestilence or some other disease that he dyed. But whether that or the *Eclipse* was Gods Messenger to summon him, we may piously believe that he was called from an earthly to a heavenly Kingdom.

3. The like we may affirm of the *Holy Arch-bishop of Canterbury, Dew-dedit*, who late the sixth in that *Chair*, and after nine years devoutly and zealously spent in administering that *See*, received this year the reward of his labours, and has deserved a place among the *Saints* in our *Martyrloge* on the last of *June*. A worthy Character of his virtues is afforded us by the *Author* of his life in *Capitave*. After his death the *See* was vacant for a considerable time, for by reason of the raging pestilence, care could not be taken to provide a *successor*.

4. From Kent we pass to the East-Saxons, governed by two Kings, Sigifer the Son of Sigbert surnamed the Little, and Sebb a Prince of great Sanctity, and Son (not of Edilred, as Harpsfield affirms, but) of that King Steward, who shamefully betrayed the Christian Faith, and was slain by the King of the West-Saxons.

5. In this Kingdom the pestilence was more violent and furious, then any other. And we may iudge that Gods design thereby was by kindling the furnace of this calamity to sever the gold from the dross, and to

render the *Piety* of one of those *Kings* more illustrious, by opposing it to the impiety of the other. For *King Sigher* upon this Visitation tell back to his former *Pagan Superstition*, hoping to obtain from his *Idols* a remedy against the infection, whereas

nothing but impurity could proceed from them, whose infection was more mortal than that of the pestilence. Which *Apology of the King* became an Example to the inconstant Subjects: *Tes, faith Saint Bede, but Nobles, who loved only this profane lust, and had no care, or perhaps believed not a future, began to reform the Idoll-temple formerly demolished, and to adore their senses* Idols, as if by them they could be defended from Immortality. But the violence of the pestilence afterward more encreasing taught them that what they hoped would be a

6. As for the other King *Sebb*, his portion of the Kingdom was free from this Superstition, and his Priety, being more purified by Humility and Reformation to Gods Visitation, became a pattern to all his Subjects. For, like the same *Anthony*, he was a man very devout to God, and fervently intent on Religion. His frequent Prayer, and pious exercises of Charity, Alms-giving. In his own inclination he preferred a private Monastick life before the public

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and pompe of a Kingdom, and if the obstinate refusal of his Wife to admitt a Separation had not hindered, he would long before have forsaken his throne to retire into a Monastery. Hence it was that many were of opinion that a man so qualified was fitter to be ordained a Bishop, then a King.

Yet he shewed himself to be a very good King; and his *Kingly* sollicitude was not confined to his own portion, but extended it self to the reducing to *Christian* Professions *Sychar* his companion in the Throne. For which purpose he advised *Wulfere* King of the *Mercians* of the danger his *Kingdom* was tain into of ruine from an infection far more horrible then the *Pestilence*. Whereupon *Wulfere*, as became a good *Christian* Prince, sent thither *Iarumanus* Bishop of the *Mercians*; lately there succeeding to the *Holy* Bishop *Thurmeare*, by whose endeavours the *Christian* Faith was again restored among the backsliding *Englishmen*.

8. Concerning this venerable Bishop Iarumannu, S. Beda thus writes: He was a Religious good man, very industrious, and passing through all quarters he preached the Word of Life, and by his labours reduced both King Sigher and his Subjects to the way of justice which then

had forsaken, inasmuch as relinquishing or demolishing their Idol-temples and Altars; they joyfully confessed the Name of Christ formerly renounced by them, and desired much rather to dye in him with a belief of the Resurrection, then to live in the filth of Infidelity among their Idols. Iarumann having gloriously finished his good work, together with the Priests and Teachers as

C. KENE
FALCH.

in the infamous bargain which passed
between *wulfere* and *Wini*.

XXI. CHAP.

1. 2. The plague among the East-angles :
which destroyed many Religious Virgins
in Chertsey.

1. In the *Western* parts of *Brittany* likewise the prebundance was very fierce. The dismal effects whereof *S. Beda* particularly relates, happening in a Monastery of *Religion* *Virgin*. For, faith he, *Ercowald* son of *Anno* a heretique King of that Nation, had formerly built two Monasteries, one for himself, and the other for his Sister *Eddilburg*. His own Monastery was seated in the Province of *Sudsex* (or *Surrey*) near the River *Thames*; in a place called *Cerestrey*, that is, the Island of *Cerest* (the present name is *Chertsey*). His Sister Monastery was in a place called *Berekingham* (*Barking*) in the Province of *Essex*. He had also a third Monastery, which he called *Winton*, in the Province of *Winton*. His Mother and Nurse of many daughters were *Virgins*, leaving her self worldly (like a Brother, being zealous to advance the spiritual perfection of those under her charge,) a several Divine Miracles did testify.

2. The fury of the persecution wailing the country about, invaded likewise this Monastery, & well the part where the Virgins inhabited; and the of the Monks which attended the Altar, thereupon in the Holy Abbeys confounded with her Religion Subjects concerning a rare commendation of the Virgin's death, and the Virgin's death, from thence the purposed to expect an answer from God. On a certain time after they had ended their Midnight-devotions, at the Praying out of the Church to sing at the Graves of the Monks, on a sudden a wonderful Light, in a sheet, came over them, wherewith they were afflicted that they were forced to intermit the Office of Matins. A little after the said Light removed to the Southern part of the Monastery, which is well-served from their Oratory, and presently taken up into Heaven, in the sight of them all, so that some say many of them were so much affected with the sight, as in candle's their Souls, and glory, marked all the place where their bodies lay, to expect a glorious Resurrection.

3. The names of those Spouſes of our Lord which out of this Monastery during the plague; went to heaven, are written in the Book of life. *Bedea* names only one before the death of *S. Edlburga*; her name was *Eadga*. How fit was called to her eternal reward he thus relates: *There was*, said he, *in the said Monastery a little boy not above three years called Elica, who by reason of his infant-age bred up and taught by the Religious Virgins. The child having been struck with the said infection and ready to dye, called aloud to one of the*

Bed. l. 4. c

Ib. c. 7:

16. c. 8

Virgins

XX, CH.

XX. СНАР.

1. 2 &c. A great plague. Death of King
Earcombert: and of the Arch-bishop
Dew-dedis.

4. 5. &c. Apostacy of one King of the East-Saxons : and piety of the other.

8. *Of the Holy Bishop Iarmanius.*

9 10. wini the first Simoniacall Bishop in
England.

A.D. 664.
W. 8 men a ft.
hic
Herringd. l.

Bed. in Epi
com.

Malmib. c.
Reg. f. 11.

Bed. 1-3 c. 70

Id. at 114.

and

Virgins, as if she had been present, crying out, *Edged, Edged, Edged, and with these words ended her present life, and entered into life eternal. And the same Virgin which the child at her death called, on that very day dyed also of the same disease, and followed him who had called her to the celestial Kingdom.*

4. Another likewise of these Handmaids of our Lord being struck with the same contagion, and drawing to her end, began about midnight to call to those which attended her, desiring them to put out the candle standing by. This she often did, but none obeyed her. At last she said, I know, you think I speak I know not what: but it is not for fear I assure you I see a wonderful light in the room, that the candle light is darker compared to it. And when after all this, none answered her, or complied with her desire, she said again, *Will let the candle burn if you please; I know that it is not my light: For my light will come at day-break. After this she told them how a certain Holy man who dyed the same year had appeared to her, assuring her that the next morning she should see an everlasting light. And the truth of this Vision was confirmed by the death of the said Virgin, who expired at the break of day.*

XXII. C.

XXII. CHAP.

1. 2. *Of the Plague among the Northumbrians: the death of S. Cedd: and of Tuda Bishop of Lindisfarne.*

A. D. 664.

THE same horrible infection spread itself Northward likewise, and wrought the like destruction, not only among the lay people, but Religious also: inasmuch as many eminent learning and sanctity ended their mortality by it. Among which the most illustrious were Cedd Bishop of London, who according to his custom visiting his Monastery in the Province of the Northumbrians, was seized upon by that disease: And Tuda Bishop of Lindisfarne.

Bd. 1. 5. ca.

2. Concerning the former Saint Beda thus writes: *The Venerable Bishop Cedd having for the space of many years administered the Bishoprick of London in the Province of the East-Saxons, there beyond the care likewise of the Monastery of Leighton in the Province of the Northumbrians, over which he appointed Superior, it happened that coming to visit the said Monastery in this time of Mortality, the contagion surprizing him, he dyed there. At first he was buried abroad: but not long after Church of Stone being built in the said Monastery, and dedicated to the honour of the blessed Virgin-Mother of our Lord, his Body was removed, and laid at the right hand of the Altar. He committed the government of his Monastery after his death to his Brother Cedd, who was afterwards consecrated a Bishop, as we shall shortly declare.*

3. When the Monks of another Monastery of his in the Province of the North-Saxons heard that he was dead and buried in the Kingdom of the Northumbrians, about thirty of them went thither, being desirous to live, when the pleasure of God should be, to dye and be buried near the Body of their Venerable Father. They were willingly received by their Brethren there, and in a short time they all dyed of the same infection, excepting one young child only, who, as was constantly believed, was preserved from death by the prayers of the said Bishop. For when he lived a long time after him, he found himself to reading the Holy Scriptures, he found as yet that he had not been regenerated by the Waters of Baptism. Whereupon being presently baptised, he afterwards was promoted to the Order of Priest-hood, and did much good to many in Gods Church. Therefore I do not doubt, as was said, but that he was detained from death by the intercession of his Holy Father, who of leave to whom his was come thence, by whose prayers he was preserved the danger of eternal death, and also by teaching afforded the ministry of life and salvation to others.

4. In the same Province of the Northumbrians by the same pestilence was snatched away also Tuda Bishop of Lindisfarne, who had a little before, upon the departure of Bishop Colman, been ordained his Successor: For so writes S. Beda: *Colman, laid his being returned into his Country, the 6. year of our Lord Tuda received after him the Bishoprick of the Northumbrians. He had his instruction among the Southern Scots, and by them was ordained Bishop. He received the favour of the Ecclesiastical Confession according to the Custom of that Province, but he observed the Catholick Rule of the Paschal Solemnity. He was a good Religious Bishop: but his government of that Church lasted a very short time. He came out of Scotland during the life of Colman, and with great diligence both by preaching and good example he taught every where things belonging to Christian Faith and Truth. Presently after his consecration, being struck with the contagion then reigning in that Province, faith Huntingdon, he dyed, and was buried at a place called Wamler. But in S. Beda it is called Pynalech, who adds, that it was a Monastery.*

Moreover, as S. Beda testifies, when the Scottish monks living in Lindisfarne departed thence with their Bishop Colman, they were much received for their Superior, with the authority of Abbot, the most Reverend gentle and mild man Eata, who before was Abbot in the Monastery called Mailros. This Translation was made, as the report is, upon the request of Bishop Colman at his departure to King Oswi. Because the same Eata was one of the twelve children which Saint Aidan in the time of his Bishoprick had received from the British Nation, so in respect to him in the Doctrine of Christ. The said request of Bishop Colman was easily granted by King Oswi, because he loved him very much for his gravity and prudence. This is the same Eata, who a while after was ordained Bishop of the same Church of Lindisfarne.

6. Presently

A. D. 664.

XXIII. C.

XXIII. CHAP.

1. 2. *The Plague in Ireland.*
3. 4. *Of the Gifts of S. Egbert a Saxon Priest: Hereduces the Scots to Caithwick conformity: his death.*

1. There are several other Saints commemorated in our Martyrology, whose death is assigned to this year, as the two Royal Martyrs Ethelred and Ethelbert, Sons of Wulfere King of the Mercians, of whom we have already treated, demonstrating that their Martyrdom could not fall so late. Likewise two Royal Virgins, S. Mildreda and Saint Withburga, Nieces of the same King by his Brother Mercwald, of whom we shall treat more commodiously hereafter.

2. Following therefore the progress of this Pestilence, it will lead us into Ireland, where we shall find matter proper for our present Subject, and related by S. Beda; in the manner following. The same killing infection, faith he, with equal destruction reigned in Ireland. Now there were at that time in the same Island many persons both of noble extraction and manner state, who in the times of Eimen and Colman Bishops, leaving their native country, retired thither, some to gain instruction; and others to attend to their Spiritual Exercises and Mortification. Several of them therefore underwent a Monastical Profession: and not a few going from Cork to Cell where learned Masters resided, dedicated themselves to reading and study. All these were fired with a good will excitemented by the Scots, who afforded them upon free cost both daily maintenance, books to read, and instruction likewise.

3. Among these there were two Noble young men of virtuous and cowardly disposition: Their names were Edilthum and Egbert. The former of these was Brother of Edilthum or Ethelwold, a man of great Sanctity, who likewise the year following came into Ireland to enrich his mind with learning, and being well instructed, returned into his Native country, Brittain, where he was ordained Bishop of Lindisfarne Lindesfarne, and worthily governed that Church many years: (of whom we shall treat more at large hereafter.)

4. The said two young men being in a Monastery which the Scots (or Irish) call Rathmelfry, where all their companions were either taken off by the mild of the infection, or dispersed in other places, they likewise both of them were struck with the same disease, and grievously affected.

And of these two, Egbert (as a certain grave and sincere Priest, who professed that he heard it from Egbert himself, assured me) believing that he should not escape, went one morning out of the Infirmary into a retired place, where sitting alone, he began fervently to call to mind his former actions, and feeling great compunction by the memory of his past sin, he bowed his face with tears, and from the depth of his soul prayed to Almighty God not to take him out of the world till he had more perfectly performed Penance for his past negligence and faults committed in his child hood and youth; and till he had more plentifully exercised himself in good works. He made a vow likewise that he would live all his days a stranger, and never return into Brittain where he was born, likewise that besides the Solemn Canonical Office, he would every day recite the whole Psalter in memory of the Divine praises, and also every week pass one whole day and night in fasting, except he should be hindered by some bodily infirmity.

5. Having concluded his weeping, prayer and vows, he returned to his Cell, where finding no companion after, he likewise lay himself on his back, and falling into a slumber, he was presently awaked by his companion, who looking earnestly upon him, said, O Brother Egbert, what have you demit hoped we should both together have gone to heaven? But know that the things thou so earnestly prayed for, are granted thee. For he had learned by a Vision both the subject of Egbert's prayer, and that God would perform his desire. In a word, the following night Edilthum died.

6. But Egbert in a short time shaking off the pains of his disease, recovered, and lived many years after. He received the degree and Order of Priesthood, which he adorned by many good actions suitable to that Profession, and according to his desire being full of virtue and piety, he a little while since, to wit, in the year of our Lords Incarnation seven hundred twenty nine, being five score and ten years old, went to eternal sleep.

7. He lead a life with all perfection of humility, meekness, continence, simplicity and justice: inasmuch as both by the example of his life, by his assiduity in teaching, zeale in correcting, and liberality in giving what he had received from rich men, he was very beneficial both to his own countrymen, and also to the Scots and Picts among, whom he lived.

8. He added likewise to his commendation, that of having nothing in his mind but one day, and then alms-giving, and a small measure of this milk. Which milk his custom was to put the day before in a glass, and when the night was past, to take off the cream, and drink the rest with a small portion of Bread. The like measure of abstinence he was wont likewise to observe forty days before our Lords Nativity, and as many after Pentecost.

9. This is that S. Egbert who was the first and chief mover of the glorious design of twelve Apostolical English Priests to convert certain German Nations out Primitive Ance-

flors

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town in their Churches.

6. Then he adjoins his grateful acknowledgment for the gifts which he had sent in honour to the blessed Prince of the Apostles, affixing him that both himself and his whole Clergy would daily pray to Almighty God for his health. But as for the design of Arch-bishop Wigard, who brought those gifts, he with great grief recounts his sudden taking out of the world, whom he buried honourably in the Church dignified with the sacred Bodie of the Prime Apostle.

7. He further tells him that he had delivered to the present Bishops, as tokens of his Fatherly respect, certain Relics of his blessed Apostles S. Peter and S. Paul, and of the Holy Martyrs Saint Lawrence, S. John and Paul, Saint Gregory and Saint Pancratius: which they were commanded to present to him. Adding withal that he had sent a Cross in which was a golden key containing of the filings of the chains of the same Prime Apostle, which were to be presented to the Queen his spiritual daughter, the same of whose piety could great joy in the whole Roman Church.

8. Then he concludes his letter with exhortations to proceed in his zeal of reducing the whole Island to an uniformity of Catholic Faith and Practice, which he doubted not but would be effected, if to his diligence he would add his Prayers to our Lord to give a successe to his endeavours: Withall assuring him that his own continual Prayers should not be wanting for Gods assistance in all pious works in this life, and an eternal kingdom with Christ in the world to come.

9. The Queen here generally mentioned, though not named, was Eusebia the daughter of S. Edwin King of the Northumbrians and Ethelwold, daughter of Ethelbert the first Christian King of Kent. She was the first who received Baptism in that Kingdom, by the Ministry of S. Paulinus: and after her Fathers death was forced to retire with her Mother into Kent: but at last was sent back to become the Wife of this King Offa.

10. It may seem strange, why this letter concerning the Election of an Arch-bishop of Canterbury should be addressed to Offa King of the Northumbrians, without any mention of Egbert King of Kent. But the difficulty will cease if we consider, that though in Brittany there was a Hierarchy of Kings, yet among them one for the most part had a general superintendence over the rest, being in a sort the Monarch of the whole Island, so that without his advice and concurrence no matters of moment or general concern might pass, such as was the constituting an Arch-bishop with authority to ordain Bishops in other Provinces and regulate their actions. Now such a Monarch at this time was Offa King of the Northumbrians, the most potent of all the Saxon Princes.

11. Almost three years passed before an Arch-bishop was sent in the place of Wigard, who dyed at Rome. Therefore it will be convenient to intermit awhile the prosecution of this subject, that we may insert other Ecclesiastical affairs regarding the Saxon Churches in Brittany which intervened.

II. CHAP.

II. CHAP.

1. 2. 3. 4. Saint wilfrid constituted Bishop of York by King Alfrid. And Sains Ceadda, by King Offa.

KING Offa, whose care we have seen in providing for the Widowed State of the See of Canterbury, was not wanting at the same time in supplying the Vacancy of the Churches of the Northumbrians. Now the death of Tuda last Bishop of Lindsey. Now the Kingdom of the Northumbrians, consisting of two Provinces, one more Northerly, called the Province of the Mercians containing all beyond the River Tine to the Frith of Edinburgh; and the other the Province of York and Lancashire, called the Province of the Deirs: The Former was governed immediately by King Offa himself: and the Latter by his Son Alfrid subordinately to him.

1. King Alfrid being likewise solicitous for a spiritual Pastour to govern his Churches, sent his friend and Instructor S. Wilfrid into France to Agilbert, who as hath been said, was lately departed out of Brittany into his Native country France, where presently after his coming, upon the death of Imperator Bilhop of Paris, he was substituted Bilhop of the same See. To whom, as to the most resplendent Star of all France, when Saint Wilfrid nearly elected Bishop of York came out of England to receive Episcopall Consecration, he was by him solemnly ordained, eleven other Bishops assisting. These are the words of the French Martyrologe. Huntingdon adds, That S. Wilfrid was consecrated in the village called Compiegne (or Compiègne).

3. Whillt these matters were transacting in France, King Offa, either prevented by the suggestions of those whom S. Wilfrid had maltreated in the late dispute, or impatient at his delay in France, without expecting longer sent the Holy Abbot Ceadda into the Western Province to be consecrated Bishop of York by him, who as yet did not admit the See of London. Thus the Church of York had two Bishops at the same time: and moreover Ceadda administered the vacant See of Lindsey. Which controversy between two Bishops, both of them eminent for Sanctity, how it was managed between them, and how upon occasion thereof great benefit accrued to other na-

Martyrolog. Gallic. 1. 128.

Huntingd.

tion.

under the Saxon Hierarchy. XVII. Book. 411

tions by enlarging the Churches bounds, shall be shew'd hereafter in the proper Season.

III. CHAP.

1. 2. 3. 4. The Martyrdom of Saint Clare a Hermit: and of his Companion Saint Cynnum.

A.D. 666.

Martyrolog. Gallic. 1. 128.

OVER English Martyrologe refers to the year of Grace six hundred sixty six the Martyrdom of an English Hermit called Saint Clare: Whose Gifts are more exprely and largely related in the Gallican Martyrologe, where on the fourth day of November the following Narration is inserted:

1. The day is celebrated the Memory of Saint Clare an Ermit and Martyr, by birth an Englishman of a very Noble descent, and illustrious for his outward comelines, and inward spiritual endowments, but principally for his singular piety and rare Chastity. Being come to years of maturity, he was by his parents affianced to a Noble and beautiful Virgin: But when the time wherein the Marriage was to be solemnized approached, the devout young man out of a desire to preserve his Virginal purity, privately withdrew himself from his parents house, and out of Brittany passed over to Newfrisa in France, and arrived at a town called Chersbourg (Castrum Burgum).

2. There he retired himself to a certain Wood confining to that place, where assuming to himself two others who were desirous to imitate his pious conversation, he began to serve our Lord in all purity of body and mind, being wholly abstracted from secular cares and attending entirely to celestial. But by the Devils envy he was exposed to many persecutions, so that unable to abide there longer, he repaired to a Holy man called Odobert Abbot of a Monastery called Madovin, by whom he was kindly entertain'd, and from him learnt and practis'd a more strict Rule of Monastick Discipline.

3. But when the same of his eminent Person occasion'd a concourse of great multitudes of both sexes to the said Monastery, the young left by his frequent conversing with such throngs of visitors his Chastity or Humility, which he earnestly desired to preserve, might be endangered, he obtained permission from Odobert to retire to another Monastery, seated near the River Epta. And there being exempted from all other care, he entirely addicted himself to the spiritual employments of Prayer and Preaching (for by the incitement of Odobert he had submitted himself to receive Holy Orders,) by which exercises of piety the shining beams

of his Sanctity were spread abroad, to the edification of all.

4. The Enemy of mans Salvation could no longer support the brightness of Divine Graces shining in this Saint: to obscure which he inflamed with lust the mind of a certain Noble Woman dwelling near, who impudently attempted to expunge the Chastity of the servant of God. But Saint Clare resolutely resisted the flatterer Lady, notwithstanding which resistance, when her solicitations still more increased, he was forced for his own quietness and liberty, to forsake the Monastery.

5. The lascivious Woman desperately enraged with his departure, sent two Murderers in search of him, who at last found him in a poor cottage where he had fixed his habitation with one only companion named Cynnum. There they first fell upon him with many opprobrious speeches, and at last drawing out their swords, they most cruelly cut off his head, whilst he devoutly kneeling offered his Sacrifice of Chastity to our Lord, the lover of pure minds and Patron of innocence.

6. The glorious Champion of Chastity being thus victorious by patience, presently after arose, and with his hands taking up his head, by the assistance of Angels carried it to a fountain not far distant, into which he cast it: and then carried the same back to the Oratory of his Cell, and going on a little further towards a Village seated near the River Epta, which since took a new name from the glorious Martyr, he there consummated his course, and transmitted his blessed Soule to Heaven.

7. Much to the same effect is the Narration of this holy Saintes Martyrdom extant in Cælograve: Where concerning his Companion Cynnum we read, That he being first dangerously wounded, was by the prayers of Saint Clare wonderfully restored to health. And hence it follows in the fore said Martyrologe in this manner:

9. Saint Cynnum (miraculously recovered) took care of the Holy Martyr buried: Who (if observed in a conflict for piety consecrated by own name likewise to Martyrdom: whose memory is there celebrated on the thirtieth of June. Moreover the Sacred Head of Saint Clare is with due Veneration conserved in a Village in the territory of Paris called by his name, whither it was afterwards translated. And at Paris is self in the ancient Monastery consecrated to Saint Victor the Martyr: but concerning this is antiently reported: For whether the most Chast Martyr (like the Patriarch Saint Joseph) is said to have fled from the face of the persecutor unchast Lady. And a fit place it was for his retirement, being in these days divided from the noise and tumult of that City.

10. The distinct place where this Holy Martyr suffered, is there said to be in the Territory about Rottem in Normandy (in Gallicis Polcastum) near the River Seine; where in the Primitive times another S. Clare a Priest and Martyr

Ap. Cælograve in s. Clare.

Martyrolog. Gallic. 1. 128.

is recorded to have sufficed: Who immediately after the *Apollis* times being sent from Rome to preach the *Gospel*, illustrated a good part of *Celtic* *Gaul* first with his *Preaching*, and after with his *Blood*. The day of his *Passion* is said to have been the fourth of November: as that of our present *Month*, the thirteenth before the *Calendar* of *August*.

1. &c. The Martyrdom of two *Kentish* Princes, *Ethelred* and *Ethelbert*.
6. 7. Their murder miraculously discovered.
8. &c. Satisfaction made for it by *King* *Egbert*.

A Little before the arrival of a New *Arch-bishop* of *Canterbury* from Rome, two young innocent Princes, *Ethelred* and *Ethelbert*, in the Kingdom of *Kent* were crown'd with *Martyrdom*: For that *Nome* was given to the violent death by which they were taken out of this world without any demerits of their own, inasmuch as *God* was pleas'd miraculously to testify their innocence.

1. We have before declared that *Eadwald* King of *Kent* had by his *Queen* *Emma* two sons, *Emmend* the elder, and his Brother *Ermbert*. *Emmend* dying before his Father and leaving behind him two infants, *Ethelred* and *Ethelbert* (of whose *Martyrdom* we now treat) not they, but their Uncle *Ermbert* succeeded in the Throne. Notwithstanding these two young Princes were bred as became their birth: and were yet more enriched with *Divine* Graces than *Ermbert* himself. For *lith* *Martha* of *Walsley* writes after their *Reception* by *Baptism*, they remaining in their innocence and voluntary neglect of worldly advantages, fortified their other virtues by the self-guard of *Humility*.

3. *King* *Ermbert* at his death recommended them to the care of his Son and Successor *King* *Egbert*, who being a Prince of great benignity treated them with all Kindness and affection, not having any jealousy or prejudice against them, though their Title to the Kingdom in reason and justice ought to have taken place of his who was their Uncle, since they were children to the Elder Brother.

4. But his Kindness to them did not last long: For by the ordinary fear of *Courts*, certain *envyous* suggested to him that by cherishing them he fomented his own danger. Among these the principal councillor of mischief was one called *Thorne* their Minister of State in that Kingdom,

who in a seeming care of *King* *Egbert* safety advised him to take out of the way these two Princes, now of an age fit for government; whose virtues and excellent endowments had fixed them in the affections of the people, so that it was justly to be feared that either they would challenge their right, or the people voluntarily give them it.

5. These Suggestions at first were unwillingly heard by *King* *Egbert*, who forbade him to continue them. But *Thorne* (called by others *Thimur*) pretending duty and a zealous care of the *King's* Safety, again renewed them more earnestly and eloquently then before, till in the end the *King* made no reply, but by silence seemed to consent to his proposal. Hereupon *Thorne*, promising to murder at least impunity, inhumanly hired these two innocent Princes. It was easy for him to execute this crime, by reason of his familiarity and privacy with them: for in his outward profession and behaviour he always expressed a great tenderness and affection to them, in so much as they not suspecting any treachery at all from him, afforded him all advantages against themselves, so that with drawing them into a solitary place, amidst his careles and embragings of them he stabbed them with his *Poison*.

6. Having thus murdered them, as the report is, he buried their bodies in a deep trench which he digged under the seat where the *King* was wont to sit, supposing that none would seek for them there. But the Eye of *Divine* Providence from whom the secrets even of hearts are not concealed, quickly discovered them, and by many Miracles testified their innocence. For the next time that the *King* was sitting there, a flame issuing out of the seat scorched and extremely terrified him. Whereupon his servants digging the ground under it, where they perceived the rubbish newly laid, discovered the bodies, and afterward a Church was built in the same place to honour their *Martyrdom*.

7. Hereupon *King* *Egbert*, faith *Mather* of *Westminster*, universally considering what had passed, imputed the whole crime to himself alone, and being wonderfully confounded in his mind, spent the whole night following in tears. Alas! in the morning light appeared, he commanded an Assembly to be convoked of the newly arrived *Arch-bishop* *Adedatus* (or *Theodorus*) and his Nobles, and to them he freely related all former passages, touching that business, and likewise how the night before a pillar of fire from heaven descended on the Bodies of these Holy Princes. The *Arch-bishop* hereupon gave his advice that the Bodies should be carried to the Metropolitan Church, and there buried after a Royal manner. Thence proceeding therefore to the place, they found the sacred Relicks un-

decently layed under the *King's* Chair. These things befall in a village belonging to the *King*, called *Espring*. Whereby taking up the Bodies, and honourably putting them in coffins, the *Arch-bishop* commanded to carry them to the Church in *Canterbury*. But to again they attempted this, for with all the Force they could, they could not remove them out of the place. Whereupon changing his purpose, he advised to transport them to the Church of *St. Augustine*: but with as little success as before. At last it was agreed that they should be carried to the Monastery of *Waring* (or *Wickering*) of great renown in those days: which being resolved upon, the sacred Bodies were at last removed, as if they had no weight, the Exequies were solemnly performed by the *Arch-bishop*, after which the Saints bodies were honourably buried near to the great Altar: Where many wonderful Miracles are daily wrought to the glory of *God* and honour of his Saints. The fame of which Miracles increasing, a certain Count of the *English*, named *Egelm*, caused them to be translated to *Kemby*, in the time of *King* *Egbert*, as shall in due place be declared.

8. After this, *King* *Egbert* by the advice of the *Arch-bishop* *Theodorus* and the holy *Abbot* *Adrian*, endeavoured to redeem his former note of impiety by liberal Alms and many Religious Works Among which one memorable Monument of his Piety was the erecting a Monastery in the Isle of *Thanet*, at a place called *Menfley* (or *Menfley*). This is testified by *Thorne* an ancient writer, who faith, *See* *the* *Arch-bishop* and *Abbot* thereby reprieved *King* *Egbert* for his fault, and persuaded him to send for *Demneva*, principle of the *Mercians*, and Sister to the two murdered Princes and Holy Martyrs of our Lord, and to make time for her to sit for the life of her Brethren, the thenselves being come, received in the Isle of *Thanet* as much ground as a hind, nourished by her, as one course encompassed by running, which contained forty eight ploughs. There *Demneva* with the *King's* assistance built a Monastery of *Virgins*, and sent for her daughter *Mildred* by *Mermal* Prince of the *Mercians*, from the Monastery of *Chichester* (Cala) in France near *Paris*, who being arrived was consecrated. Albeit of the said Monastery by the Holy *Arch-bishop* *Theodorus*.

9. Of this *Lady* *Demneva* we have already spoken: she is called by several names in our ancient Monuments, speed titles her likewise by the Name of *Edburga*, and *Heptfild* of *Ermenburga*. As for her daughter *Mildred*, she was not the first Abbess of *Menfley* in *Thanet*, but succeeded to a Holy *Virgin* named *Hadie*, to whom the government of the said Monastery was first committed.

to. Such satisfaction the penitent *King* made for a crime the guilt whereof was

chiefly to be imputed to his impious Minister *Thorne*: who though by the *King* taking upon himself the whole sin, he was not made a due Sacrifice to human justice, yet he escaped not the *Divine* vengeance: For as *William* of *Malmshury* writes, When the said *Thorne* according to his usual impudence with scornful and depraved words misinterpreted the *King's* piety in building the said Monastery, he was swallowed up into the ground which opened wide under his feet, and so descended quick into Hell.

11. There is yet extant a Charter granted by *King* *Edward* the Confessor to the said Monastery, in which several of these particulars are recorded, for therein we read this pittance: *I* likewise who am descended from the stock of the same *King* *Ethelbert*, and by the *Divine* Grace enjoy the Kingdom, do in like manner grant the Isle of *Thanet*, which *King* *Egbert* gave for an hereditary possession to the Venerable *Queen* *Demneva* the Mother of *Saint* *Mildred*, a much thereof as a Hind in her course encompassed, as *Jerusalem* for the murder of her two Brethren *Ethelred* and *Ethelbert*, who by command of the said *King* were unjustly slain by the accused *Thimur*, whom presently after, the *Divine* vengeance pursued in a terrible manner by a sudden death.

1. &c. S. *Theodore* a Grecian sent *Arch-bishop* of *Canterbury* into Britany: with *Adrian* an Abbot.

1. THE forementioned murder of the two innocent Princes hapned the same year that the new consecrated *Arch-bishop* *Theodore* arrived in Britany: Concerning the manner of whole Election we will now treat.

2. The See of *Canterbury* had been now vacant four years, since the death of the *Arch-bishop* *Desiderius*: For *Wigard* who had been elected to succeed him, and sent to Rome to receive consecration from *Pope* *Paschalis*, died there of the plague before that could be effected. After whose death the *Page*, as he informed *King* *Offa* by letters, undertook to provide that *See* and Church of a worthy Prelat.

3. For which purpose after much consultation with his friends, *lith* *S. Bede*, he at last resolved to make choice of a certain *Abbot* named *Adrian*, residing in a Monastery called *Stroda*, not far from *Naples* in *Campania*, who was by birth an African, eminently imbued in Sacred Learning, as likewise in Monastick and Ecclesiastick Discipline, and perfectly skilled in the Greek and Latin tongues. Him therefore he sent for, and engaged him to accept of *Episcopal* Ordination,

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and to repair into Brittany. But the humble Abbot answered, that he was unworthy of so high a degree; yet without add him, that he could recommend another both for learning and age much better qualified for so sublime a charge than himself. Therefore presenting to him a certain Monk, named Andrew, who was spiritual Father in a Monastery of Religion Purgus near adysing, after examination he was acknowledged by all worthy of that Bishoprick. Notwithstanding by reason of his corporal infirmity he obtained to be excused. Once more therefore the Abbot Adrian was urged to accept of that degree: who humbly begged a short respite, to the end he might try whether he could find any one more proper for that employment.

4. Now there was at the same time in Rome a Monk well known to Adrian, named Theodore, born in Tarjion of Cilicia, a man instructed both in secular and Divine literature, and skilful in Greek and Latin, without any fewer years in conversation and venerable for his age, for he was sixty five years old. Him the Abbot Adrian offered to the Pope to be ordained Bishop: and obtained his desire. But upon this condition, that he should be his confessor into Brittany, in as much as upon several occasions having made already two journeys into France, he had both better knowledge of the way, and of men's dispositions in those parts. Another more weighty motive likewise there was inducing the Pope to oblige the said Abbot to attend Bishop Theodore, which was that he might assist him in preaching Christian Doctrine, as also be watchful that he should not introduce into the Church of Brittany any Greekish customs or opinions, prevailing from the Truth.

5. And from the same consideration when Theodore was to be ordained Subdeacon, he was obliged to expect four months till his hair was grown out, to the end he might be shaved after the Roman manner for firmly he had received the Eastern fashion of Trimming, called the Tricorne of St. Paul. 6. Thus we see how our Saxon Churches in Brittany received Teachers and Instructors, as well in Faith and Discipline both Ecclesiastical and Monastick, the one from Asia, and the other from Africa, both which agreed in Faith with the Roman Church, and conformed to her customs. The progress of their journey to Brittany, we will next declare.

VI. CHA.

VI. CHAP.

1. 2. Of St. Theodores journey from Rome into Brittany: His Companions Benedict Bishop, and Adrian.

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Bed l. 4. c. 1.

Theodore, sixth S. Bede, was ordained Bishop by Pope Vitalian in the year of our Lords Incarnation six hundred sixty eight, on the seventh day before the Calends of April, being a Sunday: and so attended by Adrian was sent into Brittany on the sixth before the Calends of June. They went together by Sea to Marston, and from thence by land to Arles,

where they presented to the Arch-B. of that City, named John, commendatory Letters written by Pope Vitalian. And were detained by him till Eobrin Maire of the Kings house granted them leave to goe whether they pleased. Which permission being received, Theodore went to Agilbert Bishop of Paris, of whom we spoke before, and was with great kindness entertained by him a great space: But Adrian went to Emmeseon and afterwards to Faro Bishop of Meaux, where he likewise sojourned with them a good while. For the approaching Winter compelled them to reside quietly wheresoever they found convenience.

3. Another companion of their journey was Benedict Bishop, who fifteen years before went out of Kent to Rome together with Saint Wilfrid: and from thence repaired to the Isle of Lerin, where he associated himself to a Congregation of Monks living there, among whom he received the tonsure, and abode with them two years in regular observance. Afterward he returned into Kent, and was constituted Abbot of the Monastery of Saint Augustine by King Egbert. From thence he returned again to the Monastery of the Apostles in Rome, sixth William of Malmshury, at the time when Pope Vitalian sent Theodore Arch-bishop of Canterbury into Brittany in whose company he also returned, carrying back with him many Relicks of Saints.

4. In the French Martyrologe we read that it was by Pope Vitalians order that Theodore in his passing visited Saint Agilbert Bishop of Paris, with whom he consulted concerning the English affairs well known to that Bishop. From him he received many good admonitions and advices, together with his Nephew Eleutherius for his assistant, who was afterward Bishop of London. And by their labours the whole Island was at last made subject to our Lord.

5. But the Author was herein mistaken, when he says that Eleutherius Nephew to Saint Agilbert was Bishop of London: For it was the See of Winchester, a long time void by the deposition of the impious Bishop Wine, that he now received, and to which his Pledge refused to return, though earnestly invited thither by Kenwalch King of the West Saxons. For thus writes William of Malmshury, Agilbert having been earnestly intreated by Messengers from the King to return, excused himself, for that he was now bound to reside at Paris, the government of which Church was committed to him. Notwithstanding because he would at least in some measure comply with the Kings expectations, he sent thither his Nephew Eleutherius, who was received with great affection by the people of that Diocese of Winchester, and consecrated Bishop thereof by the Arch-bishop Theodore: which Church of the West Saxons he governed seven years.

6. But to return to Saint Bede's narration touching the progress and arrival into Brittany of the new Arch-bishop Theodore. When certain News (saith he) came to King Egbert that the Arch-bishop whom they

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A. D. 668.

Malmshury
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T. 1. c. 1.

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A. D. 668.
Bed l. 4. c. 1.

demanded

under the Saxon Hepharch. XVII. Book. 415

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A. D. 669.

demanded from Pope Vitalian, was come into France, he sent presently thither Redfild his Principal Servant to consult him. Who by permission of Eobrin Maire of the Kings house brought him to the Haven called Querquene, where the Bishop infirm and weary with his journey, was compelled to make some stay. But as soon as he began to recover a little strength, he sailed thence into Brittany.

7. As for the Arch-bishops companion, the Abbot Adrian, he was detained in France by Eobrin, who suggested that he had some commission from the Emperor to the Kings of Brittany, to treat of matters which might be prejudicial to the Kingdom of France. The affairs whereof he managed. But when he became satisfied that his suggestion was groundless, he distressed him and suffered him to follow the Arch-bishop. And immediately after his arrival Theodore gave him the government of the Monastery of St. Peters in Canterbury, where the Arch-bishops were usually buried: For at his departure from Rome the Pope had engaged him to provide for the said Abbot some convenient residence in his Diocese, where Adrian, with his Monks attending him, might commodiously abide.

8. It was a little before the coming of the Arch-bishop that the forecited Martyrdom of the two innocent Princes, Ethelred and Ethelbert, happened, either by the command, or, at least, connivance of King Egbert: which was a great stain to his memory, though otherwise a just and pious story. But how he endeavoured by persuasion of the Arch-bishop to redeem this fault by serious compunction and signal works of charity, we have already declared.

VII. CHA.

VII. CHAP.

1. 2. Of St. Theodores care of Religion, and learning in Brittany.

A. D. 669.
Malmshury

THE Holy Arch-bishop Theodore presently after his arrival, sixth S. Bede, made a progress through the whole Island, and was gladly received and obediently submitted to by the inhabitants every where: among whom he spread abroad holy instructions of Christian living, as likewise the Canonical rite of celebrating Mass: in all which labours he was accompanied and assisted by the Abbot Adrian. He was likewise the first Arch-bishop to whom the whole English Nation voluntarily submitted. And in as much as both himself and the said Abbot were perfectly skilful both in Divine and secular literature, they gathered a numerous Congregation of Disciples, into whose minds they infused the matters of saving knowledge. Tea moreover they mingled with the Instructions of Christian Doctrine out of Holy Scriptures other Documents likewise of Poetry, Astronomy and Ecclesiastical Computation. In proof whereof there

remained alive to these times several of their Disciples, who understood the Latin and Greek Tongues as perfectly as their native language.

2. And for as much as concerns the Greek tongue, the said Arch-bishop (saith S. Bede) erected a School for the teaching of it in a village which from thence was called Greek-lade (but now corruptly, Criclade). The teachers whereof afterward repaired to Oxford, about twenty miles distant from thence, are supposed to have thereby laid the foundation of that most famous University. Notwithstanding Brian Twine the Antiquary of the said University will not allow this to have been the prime Original thereof but earnestly contends that it was a long time before in the times of the Britanni founded by certain Grecian Doctours.

3. The said B. Gudwin adds, that the Arch-bishop and Abbot brought with them from Rome a plentiful store of most choice books, both Greek and Latin. And among the rest a slender slip accurately written in such beautiful letters, that it is scarce credible that at this day there should be extant any one Copy even among the most exquisite Printers, either more fair or more perfectly correct than it.

4. So great indeed was the benefit which this Nation received from the diligence, zeale and liberality of these two eminent persons, that Saint Bede with iust reason affirmed, that there had never been more happy times since the Saxons and English first entered this Island: Such valiant, and without Christian piety Kings governed here, that they were a terror to all barbarous Nations. Likewise generally their Subjects desires were carried to heavenly and eternal joys, at this time more effectually preached unto them than any time before: And who soever were willing to be instructed in Sacred Learning, had Masters ready to teach them. Moreover they began now through all the Churches of the English to learn the Roman manner of singing in the Church, which before was only practised in Kent. And the first Motion of Ecclesiastical Music in the Kingdom of the Northumbrians, except such heretofore mentioned, was Edda, a firmated Steven, who was invited thither out of Kent by the most venerable Prelate Wilfrid, who was the first Bishop of the English Nation which taught the Saxon Churches the Catholick manner of singing.



VIII. CHAP.

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A. D. 669.

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Id. m. lib.

1. 2. *Saint Theodore visits all Provinces.*
3. 4. *He ends the Controversy about the Bishopric of York between S. Wilfrid and Saint Ceadda, to the advantage of S. Wilfrid.*
6. *St. S. Ceadda made Bishop of the Mercians, at Lichfield.*

1. **W**HEREAS *S. Beda*, as hath been declared, testifies, that the *Holy Arch-bishop Theodore* made a progresse through all the Provinces of *Brittany* to reform abuses, determine Controversies, and settle Order and Uniformity every where, in as much as an *Universal Council* was committed to him by the *Pope*. We will here mention some particular Gifts of his especially recorded in our ancient Monuments.

2. In the first place then, faith *S. Beda*, the *Arch-bishop Theodore* coming to the City of *Reyn* (Rochelle), which *See* since the death of the *Bishop Damian*, remained Vacant, he there ordained a man more versed in Ecclesiastical matters, and content with the former simplicity of living, then exercised in secular business. His name was *Petrus*. He was most eminently skilful in the Roman manner of singing in the Church, which he had learnt from the Disciples of *Pope Gregory*.

3. From thence he went *Northward*; and in the Kingdom of the *Northumbrians* concluded a long debate touching the Bishopric of *York*, to which there were two pretenders, both venerable and Holy Bishops; *S. Wilfrid* and *S. Ceadda*. *S. Wilfrid* had been first Elected thereto, and was sent by *Alfred King* of the *Deirs* (or *Turkshires*) into France to be consecrated by *Agilbert Bishop* of *Paris*. But his Father *King Oswi*, upon what Motive is not declared, appointed *Saint Ceadda*, then an Abbot among the *Northumbrians*, to be Bishop of *York*, to which he was consecrated by the impious and Sacrilegious *Wina* formerly Bishop of *Winchester*, and then of *London*. This controversy the *Arch-bishop Theodore* determined to the advantage of *S. Wilfrid*, who returned into *Brittany* a little before his arrival, and in *Kent*, faith *Saint Beda*, ordained *Priests* and *Deacons*, until the *Arch-bishop Theodore* came to his *See*.

4. In this Controversy the Sanctity of *Saint Ceadda* did eminently shine forth, who readily and humbly obeyed the *Arch-bishops* sentence, and willingly rendered both his *See* and Episcopall dignity to *S. Wilfrid*. This is thus related by the same *S. Beda*: When the *Arch-bishop*, faith he, charged *S. Ceadda* that

he had not been duly consecrated Bishop, he with an humble voice answered, If you are sure that I have not entered into this Bishoprick, neither will I depart from the Office. For truly, I never judged my self worthy of it, but it was simply out of Obedience that I, though unworthy thereof, undertook it, being thereto commanded. The *Arch-bishop* hearing the humility of his answer, said, that it was not requisite he should quit the Episcopall dignity: and therefore he again permitted him Consecration after the Catholic manner. Now what *Erasmus* had been committed in his former Consecration is not declared by any of our Writers. For though his Ordainer, *Wina*, were indeed an unworthy Bishop, impious and Sacrilegious; and though he had been consecrated to a Church not vacant; this might be a sufficient cause to oblige him to relinquish that *See*, but neither of these could invalidate his consecration.

5. Now it happened at the same time very commodiously that *Jarmanannus Bishop* of the *Mercians* dying, *King Wulfere* requested the *Arch-bishop* to appoint a Bishop over his Province. The *Arch-bishop* would not ordain there a New Bishop, but desired *King Oswi* that *Ceadda* might be given them for their Bishop, who at that time lived quietly in his Monastery at *Lestingham*. *Thom. S. Ceadda* undertook the Bishopric of the *Mercians*, and likewise of the *Lincolns*, which he according to the example of his ancient Fathers administered with great diligence and perfection of life. Thus writes the same *Saint Beda*. From whose words misundestood *Iohn Stow* erroneously collects that *S. Ceadda* was Bishop both of the *Mercians*, and of *Lincolnshire* also: whereas the *Lincolns* in that pallage are the inhabitants of *Lincolnshire*, among whom not long before the *Christian Faith* having been spread, they had a Bishop of their own, seated at *ridewatler*, an ancient City whereof at this day no traces remain.

6. *S. Ceadda* now a second time Bishop, did not for all that relinquish his Monastical manner of living, but according to the ancient custom joynd it with the Episcopall. And for that purpose (faith *S. Beda*) *King Wulfere* gave unto him a possession of fifty Tuns of land for building a Monastery in a place called *Etherton*, thus it is, At the wood, in the Province of *Lincolns* (or *Lincolnshire*) where to this day the observances of a Regular life instituted by him *do still remain*. The Author of *Saint Ceadda's* life in *Cappgrave* calls this place *Braue*, the situation whereof is now unknown.

7. But his Episcopall *See* was at *Lichfield*: concerning which the same *S. Beda* thus writes, He had the *See* of his Bishoprick at a place called *Lichfield*, where he also dyed and was buried, and where his Successors have still remained. Moreover he built for himself a mansion not far from the Church, whither he was wont to retire with seven or eight Monks that he might in

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filstride attend to prayer and reading, as oft as the necessities of his Episcopall Office would permit. 8. The same *King Wulfere* finished likewise the Monastery begun by his Brother in the year of Grace six hundred fifty six, which he consecrated to *S. Peter*, commanding it to be called *Peterborough*, and enriched it with great possessions, appointing the first Abbot of the same in the year six hundred fifty nine a very pious man (faith *Cædmon*) called *Sæwulf*, whose profession principally it was built. And he adds, That the said Monastery flourished with great opinion of sanctity the space of two hundred and fourteen years, till the most calamitous times when the *Danes* laid all places, especially Sacred, waste. For then the Monks were murdered, and the Monastery lay buried in its own rubbish, a hundred and nine years. This *Sæwulf* had formerly lived an Eremical life in the Island called *Thorney*, where he built an Oratory, which by the liberality of *King Edgar*, became a Noble Monastery, in the year of Grace nine hundred sixty nine, as we shall then declare.

9. As touching the said Bishop *Ceadda*, he was indolent in preaching, and always in prayer, unwearied in labours, and always conversant with God. And whereas, faith *Saint Beda*, it was the usual custom of that most Reverend Bishop in preaching the Gospel through his Diocese for the most part to go on foot from place to place, the *Arch-bishop Theodore* enquired him that when he was to go to any place a good way distant, he should ride: the good Bishop was very unwilling, so great was his aversion from ease in the work of God. Yet in the end the *Arch-bishop* even compelled him thereto, and with his own hands lifted him on horse back: For he saw that he was a very holy man, &c.

1. 2. *St. The Holy and most happy death of S. Ceadda.*

1. **B**ECAUSE we will not interrupt the Narrative touching this Holy Bishop *Ceadda*, we will here adjoin the relation of his happy death shortly ensuing, suitable to his pious life, which is thus at large recorded by *S. Beda*:

1. After he had governed the Church of the *Mercians* most gloriously the space of two years and a half, the same by divine disposition approached, concerning which Ecclesiastical writers, There is a time to scatter, and a time to gather flutes: For a desirous sickness was sent from heaven by which many living flutes of Gods Church were transplanted from earth to the heavenly building. And hereby not a few belonging to the Church of this most Reverend Prelate having been taken out of the world, the hour of his passage likewise to our Lord drew near. It happened

then on a certain day that himself accompanied only with one Monk, named *Ovin*, abode in the forementioned Manstion, all the rest upon some occasion being returned to the Church. The said *Ovin* was a Monk of great merit, who out of a pure intention for a heavenly reward had forsaken the world: and indeed he was in all respects a person esteemed by our Lord worthy to receive Divine revelations, and worthy also of belief, when he discovered them to any. He had formerly come into that Province from the Region of the *East-Angles* with *Queen Edlrida*, being the chief Officer of her family. Not long after his arrival, the fervour of his Faith increasing, he refused to leave the world which refusal he ever used diligently, inasmuch as relinquishing all his possessions, and contenting himself with a simple habit, and taking in his hands only an axe to cut wood, he went to the Monastery of the same most Venerable Prelate, called *Lestingham*. For he did not, as some have done, retire to a Monastery to live idly there, but to labour diligently, as he gave good proof by his conversation: for the lesser he was to spend much time in Meditation, the more did he add to his manual labour.

3. The man therefore having for his Zeal and devotion been selected to abide with the Bishop in the said Manstion, commonly when the rest were busied within doors in reading he was abroad busied about some external work for the common benefit. Now on a certain day as he was thus employed, while the rest of the Monks, as hath been said, were returned to the Church and the Bishop in his Oratory reading or praying, he said that as a burden he heard most melancholious voices of many persons singing and weeping, which descended from heaven to the earth. These voices he heard at first from the South-east quarter, which is little and little approached to him, till they came to the roof of the mansion where the Bishop was, into which they entered, and filled it all about. He therefore attending solicitously to this Musicke, about an hour after he heard the same voices performing by us with unexpressible sweetness ascending from the top of the house by the same way to heaven again. After which remaining astonished a good space, and wondering what this should be, the Bishop opened the window of his Oratory, and according to his custom made a noise with his hands, which was to give notice that if any were without, they should come to him. Hereupon the Monk hastily entered to whom the Bishop said, Give privacy to the Church, and build those seven brethren to come immediately hither, and come thou with them. When they were all come, he first admonished them to observe Charity and peace both among themselves, and with all others: and likewise diligently to follow the Institutions of Regular Discipline, which they had learnt both from his tongue and practise, or had found in the instructions and actions of their precedent Fathers. Next he added, That the day of his death was near at hand: For, said he, that blessed and amiable Guest who was wont to visit our Brethren, did me the grace to come

this day to mee, and summoned mee to depart out of this world to our Lord. Therefore goe to the Church, and desire the rest of our Brethren to commend my departure to our Lord: and let them be mindfull to prevent also their own deaths, the hour of which is uncertain, with watchings, prayers and good works.

4. After he had spoken these and other words to the same purpose, and that they having received his Benediction were returned full of sorrow, the Monk who had heard the celestiall Musick went to the Bishop: and prostrating himself to the ground before him, said, Venerable Father, may it be permitted mee to ask you a question? The Bishop answered. Ask freely whatev' thou wilt. Then said he, I beseech you tell mee, What meant that soylfull song which I heard sung by many with great joy, who came from heaven to this Oratory, and after a while returned back to heaven again? The Bishop replied, If thou hast indeed heard that Musick, and perceived the heavenly company which came hither, I command thee in the Name of our Lord, that thou acquaint none with it before my death. The truth is they were Angells and celestiall Spirits which came to call mee to receive thy heavenly rewards: which I always loved and desired: and they have promised mee to return seven dayes hence, and conduct mee with them to heaven. And indeed, thence I came to passe, as he had foretold. For presently after a languishing infirmity came upon him which daily increased, and on the seventh day as he had been promised him, after he had armed himself against death by receiving devoutly the Body and blood of our Lord, his soule was freed from the prison of his body, and as we may plainly believe, accompanied by Angells to celestiall glory: Of whose glory S. Egbert was a witness, as we have already shewed in his Gests related by the same Author.

5. It is no wonder if he entertained with joy the day of his death, faith the same Author, since through the whole course of his life he had lived as to prepare himself for it, inasmuch as when any great wind or thunder happened, he would presently lay aside all other business in hand and prostrating himself on his face, pour forth his soule to God in prayer. For, as he said his Disciples, the reason why God sends forth these voyces of terror is, to imprint his fear in mens minds: and make them mindfull of those storms and tempests which shall be raised in the last dayes before the General Judgment. This S. Beda relates from the testimony of a Religious Monk called Trember his Master in Divine learning, who had been a Disciple of this Holy Bishop.

6. Now S. Ceadda dyed on the sixth day before the Nones of March, and was first buried near the Church of our Blessed Lady: but afterwards a magnificent buriall having been made to the honour of the Prince of the Apostles, his sacred bones were retranslated thither. And in both places, for a proof of his Sanctity frequent miracles and cures were wrought.

7. The place where he was buried, was covered with a wooden tomb, built in the form of a little

house, having a window in the wall, through which such as in devotion came thither, were accustomed to put in their hand, and take thence some part of the dust: which they mingled with water, and gave to be tasted to sick men, or casted also, by which their infirmities were presently taken away.

8. We may with more assurance relate these Miracles, because even the Lutheran Centuriators of Magdeburg acknowledge their belief of them: For thus they write, Ceadda the Brother of Ced, succeeded Iarnamanus in the Bishoprick of the Merovians. He received from King Walstir his Episcopal See in a town of Lotharing, called Lichfield, and governed the Churches of the Midland-English and Lindesfarian. After his death he was renowned for Miracles, inasmuch as a man who was frantic, and slept as it were at his tomb, was restored to health, and others afflicted with any manner of diseases, by tasting the dust of his monument, were perfectly cured.

9. His Memory was with great devotion celebrated in all succeeding ages, inasmuch as the Cathedral Church of his Bishoprick being raised with greater magnificence took its appellation from him. This came to passe in the dayes of King Edward the second, at which time, faith B. Godwin, Walter Langton Bishop of that See of Lichfield bestowed two hundred pounds to enrich the Chappell which contained the Body of his Predecessor S. Ceadda, as he did, and likewise encompassed the precincts of the Church with a wall and discharging thereat two gates, one very magnificently built toward the west, and a lesser one to the East.

10. To conclude this Narration, we must not omit one late memorable example of a wonderful judgment of God against the professed Enemies of his Saints. In the beginning of the late rebellious war, a war undertaken as much against Gods departed Saints, as living Governors, one of the most zealous Leaders of a Sacrilegious faction conducting his Army to this City of Lichfield, with intention to break into the Inclosure of S. Ceadda's Church, fortified by a Royal party, whilst completely armed he pulled up the visour of his helmet that he might better view how to place his Ordnance against the wall, was mortally wounded in the eye, being the only part of his body exposed to danger, by a bullet shot at random: Thus he perished in the heat of his fury whilst he assaulted the Church of S. Ceadda, and upon the very Feast day of S. Ceadda.

11. In the place of S. Ceadda the Archbishop Theodore ordained Bishop of that See, a good and modest man, faith S. Beda, named Pinfid, or Wulfid who was Deacon to his Predecessor, and at that time lived in the Monastery of Astinum. Of whom we shall speak more hereafter.

Magdon.
con. 1. f. 61.

Godwin in
Godwin
con.

Lat. Book.

X. CHAP.

1. &c. The death of severall Saints: Of King Ofri: Of Abbot Boslim: Of Osfrin a Monk: of Diman: and Adammannus.

1. IN the six hundred and sevenieth year of our Lords Incarnation (faith S. Beda) which was the second year after the coming of Theodore into Brittain, Ofri King of the Northumbrians in the fifty eighth year of his age fell sick of an infirmity of which he dyed. At the same time he was so affectionately desirous to receive more perfect instruction in Religion from the Apostolic See of Rome, that he was determined in case he had recovered of that disease, to goe thither, and end his days at the sacred places of the Apostles: for which purpose he had desired the Holy Archbishop Wulfid to be his guide in that journey, for which he designed him a great summe of money. He dyed the fifteenth day before the Calends of March, and left his Son Egfrid boyr of the Kingdom. He was buried in the Monastery of Stremschale, to which he had long before consecrated his daughter Edelreda from her first infancy, as hath been declared.

2. That he dyed in general opinion of Sanctity, appears in that his Name is read among the Saints in our Martyrologe on the fifteenth of February. And William of Malmesbury recounts how his body together with the bodies of many other Saints was removed three hundred years after his death: For thus he writes, At Stremschale in the Quire of Religious Virgins were, famous for being the Monuments of many holy Bishops and glorious Princes, (as a now called Wharfe) by the devout industry of certain persons, their sacred ashes almost all in oblivion were discovered to the light: and of late there were found and translated to a more honourable place the Bodies of severall saints: as Bishop Trumwin, King Ofri and his daughter Edelreda, who was Abbess of the same Monastery after S. Milda.

3. Besides King Ofri, severall other English Saints are recorded to have dyed the same year. Among whom our Martyrologe mentions the Holy Abbot Boslim, who governed the Monastery of Mailre, and there gave the Habit and Tonfure to S. Cuthbert. He was famous for the gift of Prophecy, and after he had spent many years there as Monk, and afterward Abbot, was at last called and conducted to heaven by Angells. S. Beda calls him a man of sublime Piety, and relates how S. Cuthbert was wont to say of him, I have known very many who have far excelled mee in purity of heart and sublimity of Propheticall Grace. Among whom was the Venerable Servant of Christ Boslim, whose name it is to be mentioned with all honour by mee, in as much as

in his old age he gave mee, then a young man, my education in the Monastery of Mailre: at which time he prophetically foretold all things which were to befall mee. And among all his predictions there remains now only one, which I desire may never be fulfilled. This he spoke, because the said Servant of our Lord had declared to him that he should be exalted to the degree and office of a Bishop: Which charge he remembred to undergoe, being much afflicted to a retired contemplative life. His succellor in the government of the said Monastery was the same S. Cuthbert.

4. The same year likewise dyed a certain holy Monk in the Monastery of Leshington, called Ofrius, a man eminent for his abstinence and Prayer. He was descended from British Ancestors, but spent his life among the Scots and English: which is an argument that the Brittain, Scots and Saxons were united in the same Faith.

In the same Martyrologe are recorded also the names of 1. Diman on the nineteenth of July, and S. Adammannus Abbot of the Monastery of Hye on the second of November, this same year. Whole gets I leave to the Scottish Writers.

XI. CHAP.

1. Many pious Kings and Bishops.
2. King Kenwalch his Liberality to Glasbury.
3. A of Brihmalda Abbot of Glaitenbury.

1. THE English Saxon Church at this time flourished wonderfully under several Kings eminent in Sanctity, and manifested in advancing the service of God by building Churches and Monasteries: such were Egbert in Kent, Sebb at London, Kenwalch in the West, Wulfar among the Merovians, and Ofri among the Northumbrians. And at the same time the piety of these Kings was much advanced by the zeal of many holy Bishops industrious in propagating the true Faith and Ecclesiastical Discipline. Theodore Archbishop of Canterbury, Wulfid in the Province of the Northumbrians, Ceadda in that of the Merovians: To whom we may add Panta Bishop of Redeford and Lenchimer (or Eleutherius Nephew of S. Agilbert Bishop of Paris) who accompanied Theodore into Brittain, and at the desire of King Kenwalch was this year consecrated by the same Theodore, Bishop of the West-Saxons.

2. Among the fruits this year gathered out of this fertile ground we may reckon the Donation of King Kenwalch to the Monastery of Glasbury mentioned in the Great Charter of King Ina dated the year of Grace leaven hundred twenty five, in which among others we read this passage: To the Ancient

Martyr. Ang.
19. Jul.
16. a. 720.

XI. CHA.

A. D. 670.

A.D. 671.
Ap. Vjcr.
f. 112.

Ap. Vscr.
f. 119.

12. *ibid.*

K. KENNETH WALCH.

A. D. 671

XII.Ска

6. *Cylla the Sister of Heane builds a Monastery of Virgins at Helnestow: Of her Black Crosse.*

17th March

21

begge

K. KENT
WALCH.

A.D. 6

1

4. There therefore *Heane* began to build
but with very ill successe: for whatsoeuer
was ruled in the day fell down in the
night: and this hapned successively very oft.
At which *Heane* being much troubled, there
came to him a certain *Hebrew* which liued in

27 a Wood called Comenor, and told him, saying
28 Father Heane this last night I saw certain men
29 with carts carrying away the stones and timber
30 from this place: And I said to them, You do

5. There therefore the *Monastery* was built
and the name of *Sevekesham* changed into
Abendon. The *Habits* of the *Monks* were
black: but they wore no itamines. They had
hoods lined with *Cats skins*. They lived
separated in *Cells* and to each *Cell* belonged

6 Heane had also a Sister named Cylla, who with the consent of her Father Cylla employed all her possessions in erecting a Monastery of Religious Virgins at a place called *Heineslow* located near the River *Thames*: so called because there a *Chapell* had been built to the Honour of *S. Helen*.

K. KENE
ALCH.

A.D. 672

XIII. C_H

XIII. CHAP.

1. 2 *Ec. Egfrid King of the Northumbers.*
His Victory over Wulfere King of the
Mercians.

5. *His Liberality to the Monastery of Rippon.*

67. Two Miracles wrought by Saint Wilfrid.

1. **I**N the year of *Grace* six hundred seventy one *Egfrid* succeeded his *Father King of* *Merca* in the Kingdom of the *Northumbrians*: for though his Brother *Alfrid* King of the *Deirs* was elder, yet he being then on some occasion absent in *Ireland*, *Egfrid* was admitted to the *Throne*, into the society whereof he piously received his Brother *Eluin*.

2. He was in the beginning of his reign disquietted on both sides, on the North by the incursions of the *Picts*, and on the South by the *Mercians*: but by his valour and good conduct, assisted also by the Prayers of *Saint Wilfrid* to whom he was most magnificent, he not only secured his Province from danger, but triumphed gloriously over his Enemies.

7. As touching the Pitt, William of Malis-
bury relates, how upon the death of King Offa, a
warlike Prince, they despoiling the unfeeling state
of his Son Refrid made four incursions into his
kingdom: but the young King together with his
Generall Berney met them, and with a very
small army defeated an innumerable multitude
of Pitts, inasmuch as heaps of their dead bodies
lying on the ground, made that which formerly
was a plain become a hilly country, and the re-
verses b. multitudes of carkeases were interceped
on the way.

4. And presently after *Wulfere* King of the Mercians lead an army against the Northumbrians, enuoyed with the memory of his Father *Penda*, who had been slain by them. He came therefore with a confidence, at least to recover the former damage, if not to acquire a New Kingdom. But his fortune was unpropitious as his Fathers had been: only whereas *King Penda* had lost his life in the Battail, his Son *Wulfere* was compelled to a shamesfull flight, which he survived but a few dayes, and part of his Provinces became subject to the King of the Northumbrians, to witt, the greatest part of *Lincolnsheire*.

5. King Egfrid exprest his thankfulness to God for these victories by liberall endowments of this Church. Particularly his bounty was extended to the Church and Monastery of Rippon founded by s^t Wilfrid, in which he bestowed large possessions, saith William of Malmshbury: And when the said Holy Bishop was

De l'archevêque de
Paris. f. l. 2.

Id. ib.

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consecrate that Church, he invited both King Egfrid and his Brother King Elfwid to the Ceremony, where they were entertained magnificently three days, and highly exalted for their piety and munificence. Which external pompe and gladness was increased by a wonderful miracle which God wrought by S. Wilfrid, in restoring a dead child to life. The manner whereof, because from thence we may observe the agreement between the British and Saxon Churches in Faith and Ecclesiastical Discipline, particularly in their zeale and devotion to the Sacrament of Confirmation, of which the Britanni also were very desirous (as hath been declared) I will here set down in the words of the same Author, with whom likewise Matthew of Westminster agrees in the relation.

Malmsb. de
Pont. lib. 1.
c. 48.
W. J. m. 118.
A.D. 672.

6. When the Bishop entered into a village called Tiddafer (or according to Matthew of Westminster, Tiddafer) where there was a great multitude of Women, wishing their children to be confirmed by him. Amongst them one woman mingled her self, so carrying in her arms her dead child, pretending that he should be catechized, but inwardly persuaded that by the Bishops Sanctity he should be restored to life. The holy Bishop therefore in covering the child's face to the end he might perform the use of the Sacrament, found that he was dead. Then the woman perceiving that her fraud did not succeed, threw her self to prayers, earnestly beseeching him for God and his holy Mother's sake, if he had any Faith or pity to restore life to her child saying thus she cast her self at his feet and would not be removed, thus offering an importunate violence towards him. All this while the Bishop continued doubtful whether he should seem rash in attempting the Miracle, or resist the tears and prayers of the disobedient woman. But a charitable pity at last got the Victory: therefore after he had with a low voice repeated certain devout passages out of the Psalms, he laid his right hand on the dead body, whereupon immediately the soul was restored by his blessing, moving his eye-lids and stirring his whole body, he gave proof that he was alive. The mother for so desirous to cry out, but was restrained by the Bishop. The child was called E. B. I. d. d., who was afterward a Monk at Rippon, remaining there a Monument of the Bishops Sanctity.

Malmsb.
ib.

7. The same Author further relates another Miracle wrought by the same Bishop upon a Monk who falling from the topp of the Church whilst it was building at the cost of the same King Egfrid, broke all his bones and was so lunder almost all his members, and was refused to health by the prayers of the holy Father and his Convent.

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8. It was in the year following that King Egfrid at last gave way to the importunate prayers of his Virgin Wife Saint Edith, and retired into a Monastery at Coldingham under the government of S. Edda, Aunty King Egfrid, and sister to S. Oswald and Sister King of the Northumbrians: as before hath been declared at large.

XIV. CHAP.

1. *Lothere succeeds his Brother Egbert in the Kingdom of Kent.*

2. *3. &c. A National Synod assembled by Arch-bishop Theodore at Hertford. The Acts of the said Synod.*

1. In the year of our Lord's Incarnation six hundred seventy three (saith S. Bede) Egbert King of Kent dyed in the ninth year of his reign, and though he left behind him two sons, Edric and Wigred, yet whether it was by Egbert's example who succeeded his Brother to the prejudice of his Neighbors, or that the infancy of these two young Princes made them exceed uncivil of governing, he was succeeded by his Brother Lothere, who reigned eleven years and seven months, and then was deprived both of his Kingdom and lie by his Neighbors Earls.

2. In the same year Theodore Arch-bishop of Canterbury, having a pious intention in compose and introduce an uniformity in Faith and Discipline among all the Saxon Churches of Britany, convoked a Synod of the Bishops of both Provinces. Such an universal authority in this Island had never either conferred, or confirmed to him by Pope Vitalian at the first entrance of the said Arch-bishop into Britany, as appears by his letters dated to him in the year of Grace six hundred sixty nine, which Letters are recorded by William of Malmsbury, and in them we read this passage: *I have heard God to use rather than me, and at this present to commend to thy wisdom and piety all the Churches situated in the Isle of Britany, whatsoever Privileges and Ordinances therefore have been established and ratified by our Predecessor Saint Gregory to Augustin his Legate (Sincello) or allowed by the sacred use of the Archiepiscopall Pall, we grant unto thee for ever, &c.*

3. By virtue of this authority therefore was this Synod assembled by the Arch-bishop Theodore. The place where it was celebrated is by the same S. Bede titled Hertford, mistakenly interpreted by B. Parker and B. Godwin to be Hereford in the Province of the Silures, and by others to have been Therford among the Iceni. Camden therefore in his Description of the Cantuariensis rightly names the place of this Synod, Hertford, the true name whereof is Hertford, and it signifies the Red ford.

4. We will here from S. Bede set down a Copy of the Acts of this Synod, compiled by the said Arch-bishop himself according to this tenour: *In the Name of our Lord God and Saviour Iesu-Christ, the same Iesu-Christ*

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B. J. m. 118.

XIV. Ch.

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XIV. Ch.

A.D. 673.
B. J. m. 118.

Malmsb.

Malmsb.
de Pont. lib. 1.
c. 48.

London in
Hertford.

B. J. m. 118.

Malmsb.

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WALCH.

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XIV. Ch.

A.D. 673.
B. J. m. 118.

Malmsb.
de Pont. lib. 1.
c. 48.

Malmsb.

Malmsb.
de Pont. lib. 1.
c. 48.

London in
Hertford.

B. J. m. 118.

Malmsb.

under the Saxon Heptarchy. XVII. Book. 423

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WALCH.

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reigning for ever and governing his Church, it was by us judged fit that we should meet together according to the manner prescribed by the venerable Canons, and treat touching matters necessary for the Church. We assembled therefore together on the four and twentieth day of September, on the first Indiction, in a place called Hertford. The persons meeting were these: I Theodore appointed, though unworthy, by the see, Archbishop of the Church of Canterbury; and my fellow Bishop and most Reverend Brother Bisi, Bishop of the East-Angles; Likewise our Brother and fellow Bishop Wilfrid, Bishop of the Nation of the Northumbrians, was by his Delegates assisted to us: There were personally present also our Brethren and fellow Bishops, Panta Bishop of the Caille of the Cantuariensis called Rochester; Leuthericus Bishop of the West-Saxons; and Wynfid Bishop of the Province of the Mercians. (Hartfield adds, that besides these Bishops, there was present at this Synod Egfrid King of the Northumbrians.)

5. When we were all met together, and every one had taken his seat according to his order, I thus spake to them: I beseech you my beloved Brethren, by the fear and love of our Redeemer Jesus Christ, may all unanimously decide and determine sincerely to keep and observe all the Decrees and definitions touching our holy Faith which have been made by the truly and orthodox Fathers. These and several other speeches regarding the confirmation of Charity and Unity of the Church, I professed to them: and having concluded, I asked them one by one in order whether they did consent that the things which had been Canonically decreed by the Fathers should be inviolably observed. Hereafter our fellow-bishops answered saying, It pleases us all very well, that whatsoever has been defined by the Canons of the Holy Fathers should be cheerfully and willingly observed by us all. Hereupon presently produced to them the same Book of Canons, in which I had especially noted in several places ten Chapters, which I read unto them. Because I conceived them very necessary for us, and I desired that they might be lawful for any Bishop to disprove any way the Manifestness in his Diocese consecrated to God, nor violently take from them any thing belonging to them. The fourth. That Monks should not be permitted to goe from Monastery to Monastery, except by dispensation of their own Abbot: but remain in that Obedience which they promised at the time of their Consecration and Profession. The fifth. That no Ecclesiastical person shall leave his own Bishop and wander abroad, nor be entertained by any other Bishop without the commendatory Letters of his own Prelate. But in

case such an one shall be received by any, and shall refuse being summoned, to return, both he who receives him, and is so received, shall be liable to Excommunication. The sixth. That Bishops and Presbyters travelling out of their own precincts, be contented with such Hospitality as shall be given them: and that it shall be unlawful for them to exercise any Sacerdotal Office, without the permission of the Bishop in whose Diocese they are known to be. The seventh. That a Synod shall be assembled twice every year. Notwithstanding because there may be divers impediments hereof, it was thought fit by them all, that such a Synod should meet every year once the first day of August in a place called Clapham. The eighth. That no Bishop shall ambitiously prefer himself before another: but that all take place according to the order and antiquity of their consecration. The ninth Chapter contained a common debate, that since the number of Christians was augmented, therefore also more Bishops should be ordained. But of this for the end of the matter, that no managers should be elected but such as were according to the Canons: That no one should be strictly forbidden: That none should forsake his own wife, except for the cause of fornication, as the Gospel teaches. And in case any one shall so recede his own wife lawfully, he shall not be permitted to marry again, but shall remain so, or be reconciled to his own wife.

7. After we had in common treated and defined these Chapters, or Canons, it was thought good, to the end that no scandalous contention should be easier arise, and to prevent the publishing false Transcripts of them, that they should be confirmed by every Bishop's subscription. And thus the Regulation of the Synod I dedicated to the Memory and Indulgence before mentioned. Wherefore therefore shall any way endeavour to infringe these our Definitions conformable to the Decrees of ancient Canons, confirmed by our unanimous Subscriptions. Let such an one know that he is separated from our Communion and from the Exercise of all Sacerdotal Offices. May the divine Grace preserve us in safety living in the Unity of Gods holy Church.

8. These were the Acts of this Synod, as they are recorded by S. Bede who thus syneth these words. This Synod was celebrated in the year six hundred seventy three from our Lord's Incarnation, in which year Egbert King of the Kentians had dyed in the month of July: to whom his Brother Lothere succeeded in the kingdom. which he held eleven years and seven months.

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XV. CHAP.

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XV. CHAP.

1. 2. 3. The Province of the East-angles divided into two Dioceses, *Dumrich* and *Elmbam*.

4. 5. The Gifts of S. Editha Virgin and Martyr.

1. **W**heress in the ninth Canon of the forementioned Synod, it had been created, but not fully concluded, at least not put in execution, that the number of Bishops and Episcopal Sees should be increased, presently after by the care and authority of the Arch-bishop Theodore the Church of the East-angles hitherto governed by one Bishop, was divided into two Dioceses.

2. This is thus particularly related together with the occasion of it by S. Bede, Bishop of the East-angles (Lith he) who is said to have been present in the forementioned Synod, was the Successor of Boniface of whom we spoke before. He was a man of great sanctity and Religion. For Boniface dying after he had administered that Bishoprick seventeen years, Bisi was by the Arch-bishop Theodore ordained Bishop in his place. Who though being yet alive, but by a grievous infirmity rendered incapable to execute his Episcopall function, there were in his room elected and consecrated two Bishops, *Acca* and *Beadwine*: (the Episcopall See of *Acca* being placed at *Dumrich*;) and that of *Beadwine* at *North-Elmbam*;) And from that time to this the said Province has been administered by two Bishops.

3. These were the two Princes mentioned in the life of *Ositha* Queen and Martyr. Whole gifts therefore are unduly referred to the year of Grace six hundred fifty three by Alberic the Writer of her life; in which error he is followed by *Harwin* in his Martyrologie, &c.

4. 5. *Ositha* was daughter of a Mercian Prince named *Fritwald* and of *Wiltburga* daughter of *Penda* King of the *Hirovians*. She had her education in virtue and piety in a certain Monastery governed by the Holy Abbess *Mænna*. Out of which she was afterwards recalled by her parents; and notwithstanding she had in resolution of mind consecrated her Virginity to God; yet by their authority she became wife to *Zigbert* Companion of S. *Lebb* in the Kingdom of the East-angles. And following the example of S. *Edmund* Queen of the *Northumbrians*, she preferred the love of her heavenly Bridegroom before the Embraces of a King. With which devotion of hers her husband like wife piously complied, and moreover not only permitted her to consecrate her self to our Lord, but himself on her village situated near the Sea called *Chie*, where building a Monastery she enclaved her self. And

after she had spent some time in the service of God, it happened that a Troop of Danish Pirates landed there. Who going out of their ships washed and burnt the country there about, using all manner of cruelty against the Christian inhabitants. Then he who was the Captain of that impious band, having learnt the condition and Religion of the blessed Virgin S. *Ositha*, began by entreaties and presents to tempt her to sellary adding with all threats of scourging and other torments, if she refused to adore the Gods which he worshipped. But the Holy Virgin despising his flatteries, and not fearing his threats, made small account of the torments attending her. Whereupon the said Captain enraged at her constancy and scorn of his idols, pronounced sentence of death against her commanding her to lay down her head to be cut off. And in the same place where the Holy Virgin suffered Martyrdom a clear fountain rose forth, which cured several kinds of diseases. Now her parents having heard of her death, sorrowfully desired, as some recompence for their unjust sin, the comfort of burying with her her beautiful body. Which being brought to them, they entreated it as a coffin of lead in the Church of *Aylebury*, where many miracles were wrought by her intercession. At length her Sacred Relicks by a Divine Vision were translated thence back again to the Church of *Chie*, which *Beadwine* Bishop of London resided in a certain office; at which time the Bishop of Rochester then present was cured of a grievous infirmity.

5. Her memory is celebrated in our Martyrologie on the twentieth of October, whereas to mention how the said Holy Virgin Martyr took up her head after it was separated from her Body: Which the *Author* of that Life in Captivity thus more expressly relates. *As soon as her head was off the body presently rose up, and taking up the head in the hands, by the conduct of Angels walked firmly the straight way to the Church of the Apostles S. Peter and S. Paul about a quarter of a mile distant from the place of her suffering, and when it was come thither, it knocked at the door with the bloody hands, a desiring it might be opened, and therein left marks of blood. Having done this it fell there down to the ground.*

6. The Sanctity of *Ositha* (called by *William of Malmsbury*, *Ositha*) has quite extinguished the name anciently belonging to the Village where she lived; for this writes Camden, in the place where the River *Coln* enters into the Sea is seated the little Town called S. *Ositha*, the ancient Name whereof was *Chie*, which Name this Royal Virgin *Ositha* has abolished, in which place there in great sanctity and devotion was *Jan* by Danish Pirates and therefore acknowledged by our Successors, a Saint and Martyr.

K. KENN-
WALCH.

A. D. 673.

XV. CHA.

XV. CHAP.

XV. CHA.

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Q. S. E. X.
B. R. G. A.

A. D. 674.

XVI. CHA.

XVI. CHAP.

1. King *Kenwalch* dying leaves the Kingdom to his wife *Sæxburga*.

2. *Sæxburga* retiring into a Monastery, *Egwin* succeeds in the Kingdom, with *Kentwin*. Their liberality to the Monastery of *Malmesbury*: as likewise of *Leutharium* Bishop.

3. The death of *Wolfer*.

1. **I**N the year of Christ six hundred seventy four hapned the death of *Kenwalch* King of the *West-Saxons*, after a reign of thirty and one years. Who leaving no issue behind him, he bequeathed the administration of the Kingdom to his wife *Sæxburga*, faith-
ful of *Malmesbury*. And adds withal, That she wanted not spirit and courage to exercise great charge; inasmuch as she gathered new forces, and kept the old in their duty: she governed her subjects with clemency, and kept her enemies at arm's length. In a word she behaved her self in all things so virtuously, that no man could discern any difference in her government from that it was in her husband's time, but only that she was a woman. Notwithstanding, her rule was but short, for before she had fully spent a year, death surprised her in the midst of her magnanimous designs.

2. This Character given her by *William of Malmesbury* is more proper & receivable; then that which *Mathew of Westminster* writes, That the Nobility of that Kingdom disdaining to be subject to a woman's government, expelled her out of the Province. Other Historians say, That out of a desire of entering into a more holy and frugal life she voluntarily quitted the Royalty, and for devotion sake retired into a Monastery. But they do wrongfully ascribe to her the founding of a Monastery in the Isle of *Shepp*, where she is said to have taken the Habit of Religion; and afterward to have succeeded S. *Editha* in the Abbey of *Ely*: For these things belong to another *Sæxburga* daughter of *Anna* King of the *East-angles*, of whom we were treated before.

3. Though *Kenwalch* had no sons yet he had another eminent for Sanctity and piety, concerning whom *William of Malmesbury* writes, The Monk of *Widling* exalts to the praises of their Patron S. *Egwin*, the effects of whose sanctity they perceive by many benefits which they receive by his intercession. The constant fame is that he was Brother of K. *Kenwalch*, & that he was more illustrious for his sanctity then for his defence. He was all his life afflicted with palsy, yet he had no less zeal in his service and devotion to God. He ended his life most happily,

and after his death readily assisted the necessities of all that reclaimed by help and intercession.

4. After *Sæxburga*'s death, faith S. *Bede* says, Princes of that nation took on them the government, and held it divided between them, the first of about ten years: They were *Egwin* and *Kentwin*, both of them of the Royal family: *Kentwin* was Brother (*Hancunstan* says he was son) to King *Kenwalch*; and *Egwin* was descended in the fourth degree from *Cerdic*. Some Writers affirm that they did not jointly reign: But that *Egwin* first managed the government: and after two years dying, left it to *Kentwin*, who reigned after him nine years.

5. They were both of them Catholic devout Princes, as appears by the magnificent structure of the Monastery of *Malmesbury*, built this year at their charges by the procurement of S. *Aldein*, who had now been nine years a Monk and four years Abbot of the same: it was at first, as hath been (supra) partly built by a certain Monk named *Mardolf* by profession a Monk, and by tradition a Philosopher. (From whom the place took its name;) But till this time the revenues of it were so scant, that the Monks had great difficulty to provide themselves necessary sustenance, faith *William* a Monk of the same place. But now that by the suggestion of S. *Aldein* those two Princes endowed it with possessions, and adorned it with buildings, the affairs and reputation of that Monastery increased wonderfully from all quarters: Regular men flocked thither to S. *Aldein*, some of them desiring from him instructions in a devout life; others in the knowledge of learning.

6. Moreover *Leutharum* Bishop of the *West-Saxons* contributed his care to the establishing of this Monastery, as appears by a Charter of his extant in *William of Malmesbury*, in which upon the Petition of the Abbot of the same Diocese he grants the said place to the Monks to be entirely possessed by them. Which argues that heretofore they enjoyed it only by courtesy. This Charter is dated the eighth day before the Calends of September in the year of our Lord Incarnation six hundred seventy four, at a place near the River *Bladen*. Which faith Camden in ancient times *Dumrich*: *Malmesbury* King of the *Brittains* built a hamlet town, and called it *Cær-Bladen*: which having been destroyed in the Saxon wars, they built out of the rubbish of it a Castle, which in their tongue they named *Ingelborna* mile distant from which the Saxon Princes had a Palace called *Cær-Dur-burg*, not broken-brake. The said place kept the name of Incarnation till *Mardolf* the Monk retired thence, from whom it took the name of *Mardolf*, and contractually *Malmesbury*: some Writers call it *Meldun*. Among the Disciples of *Mardolf* the most famous was *Aldein*, who succeeded him, and by the help of the Bishop *Eleutherius*, to whom the Seat belonged, built there a very fair Monastery, of which he himself was Abbot, and from him some Writers have called the place *Aldein*: but that Name was quickly obliterated through his Memory be continued

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A. D. 674.

her soule, and so it remained the space of fifty years, till the time when the *Pagan* Saxons with horrible cruelty wrested most of the Provinces of Brittany: For then it was removed to Chester, anciently called *Civitas Legionum*. There a certain Count named *Lesfric* a little before the *Norman Conquest* founded a Monastery of Religious Virgins, which was afterward enlarged by *Hugo Lupus* Earl of Chester in the year of Grace one thousand ninety two, and dedicated to the honour and ordering of which Monastery *Saint Austlin*, afterward Arch-bishop of Canterbury, was first invited into England. The Commemoration of this Holy Virgin is in our *Martyrloge* instituted on the third of February.

Martyrlog.
Angl. & Eccl.

XVIII. C.

XVIII. CHAP.

1. 2. Of the Gifts, Miracles and death of S. Milburga.

A. D. 674.
Baron. Hist.

A T this time the Saxon Churches in Britanny flourished like the Paradise of our Land, faith Baronius: For they were plentifully adorned with Ladies of pure Virginitie, with virgins of Religious Monks, nor so common, because growing in more humble places. They abounded likewise with most Holy Bishops: Among which *Saint Ermenwald* was most illustrious for his sanctity. He might have added *Saint Theodore* in Kent, *Saint Leuthericus* among the West-Saxons, and *Saint Wilfrid* among the Northumbrians. And to these he might have adjoined several pious Princes, as *Edob* King of the East-angles, and *Ethelred* of the Mercians, both which laying aside their Crown and Purple took on them the humble Habits of Monks, as shall be shewed hereafter, and have dedicated a place among Saints in our *Martyrloge*.

1. Among the Ladies which adorned this paradise none were in this age more illustrious then the three daughters of *Merwald* who this year began to reign over the Mercians together with his Brother *Ethelred*: Their names were *Saint Milburga* the eldest, *Saint Mildreda* the second, and *Saint Milgitha* (or as some Authors call her, *Saint Mildreda*) the youngest. These three were born to him by *Saint Ermenburga*, or *Saint Demonea*, daughter to *Redwald* King of Kent, and Sister to the two forementioned Martyrs *Saint Ethelred* and *Saint Ethelbert*. She was appointed Abbess of the Monastery of *Menchery* in the Isle of Thanet, built by *King Egbert* in expiation for the murder of those two innocent Princes, as hath been declared.

2. The life of her eldest daughter *Saint Milburga*, hath been diligently written by

several Authors. We will here content our selves with transcribing what *Harpsfield* relates concerning her, as followeth. There occurred, to the affording a prerogative of honour to *Saint Milburga* among other Holy Virgins, and particularly the children of *King Merwald*, not only the splendour of a Royal descent from the Kings of Kent and Mercia, but her pre-eminence also. But these privileges, though admired in the world, were so far from exalting her mind, that prevented with Divine Love, by which she aspired to God only and celestial things, she generously despised them, fixing all her thoughts and desires in these one design, how she might remove all such impediment hindering her from consecrating her whole life to Divine Meditations and Contemplation. For the offering of which glorious design she made a joyfull exchange of splendid Palace for a Monastery, of Royal Purple for sack-cloth, of a princely Diadem for a Religious veil, and of all pretensions to the highest Earthly Espousals, for Christ her heavenly Bridegroom.

3. She therefore founded a Monastery of Religious Virgins at *Wenlock*, a town in Shropshire, over whom she was consecrated Abbess by *Theodore*, Arch-bishop of Canterbury. This Monastery was afterward endowed with ample possessions by her Father and Uncle, *Merwald* and *Willere* Kings of the Mercians, and adorned with great Privileges and many precious Relicks of Saints. So that the said place represented a New Paradise, considering the heavenly Society living there of Virgins wholly employed in devout things, especially of *Saint Milburga* worthy Mother of so holy an Offering, among whom there was a devout emulation and contention in promoting the common care of Humility, Chastity, and all other effect of Piety.

4. *Milburga* having thus made a wonderful progresse in all kinds of vertues, and desiring nothing but her heavenly Spouse, and her Divine presence, when her age and strength began to decline, her beloved Saviour called her to devotion, after she had been purified with daily fasts: In her last Sickness therefore she called together her holy Community, which she commended in her prayers to God, and desired them after her death to make choice of a pious and fitting Superior, she exhorted them likewise to Piety and Purity of heart, oft repeating, Blessed are the peaceable for they shall be called the children of God, Blessed are the pure in heart, for they shall find God, having added when like an admiral, courageously armed her self against Death by the Holy Sacraments of the Church, she departed happily on the seventh day before the Calends of March to her eternal Bridegroom, to reign for ever with him for whose love she despised all things in the earth. And for a testimony of her pious happiness, God was pleased after many ages to discover her sacred Body to the knowledge and veneration of Christian Nations, in the year of Grace eleven hundred and one, during the reign of *King Henry the first*.

6. Concerning the invention of her

A. D. 674.
Harpsfield.

Body

A. D. 676.
Baron. Hist.

Body *William* of *Malmshury* thus writes, *Saint Milburga* rest at *Wenlock*: In ancient times her memory was celebrated by the inhabitants, but after the coming in of the *Normans* by reason that the place of her Sepulcher was unknown, she became forgotten. But of late a Convent of *Cluny-Monks* have been established there, whilst they were busy in erecting the fabrick of a New Church, a certain child running earnestly over the pavement, the vault of her Sepulcher broke under him, by which meant the Body of the Holy Virgin was discovered. Which being taken up, a most odouriferous vapour, as if of a most precious Balsam, perfumed the whole Church: And such a world of Miracles were wrought by her intercession, that wonderfull multitudes flocked thither, both rich and poor, insomuch as there was scarce room in the open fields to receive them, so strong a faith they had to find remedy there for their maladies. Neither did they faile of their expectation, for none departed away without a cure, or at least a mitigation of their distress. And particularly the *King*, *Edob*, incurable by Physicians, was through the merits of the Holy Virgin, healed perfectly in several persons.

7. Hence it came to pass that the fame of her sanctity could not be confined within the bounds of Britanny: For in the *Roman Martyrloge* her Memory is celebrated among the Saints on the three and twentieth of February, where she is styled the daughter of the King of the Mercians, to wit, of *Merwald* brother of *Ethelbert*, and his companion in the Rule.

XIX. C.

XIX. CHAP.

1. 2. Of the Gifts of Saint Mildreda, and Saint Milgitha Sisters to Saint Milburga. 3. And of their Brother Saint Merfyn.

A. D. 676.

WE will next adjoin to *Saint Milburga* her equally Holy Sister *Saint Mildreda*, who in her tender infancy was by her Mother *Saint Ermenburga* sent into France, to be educated and instructed in the Monastery of *Calat* (now called *Chelles*) near *Paris*, that to Divine Love might first take possession of her soule. There, as we read in the Legend of her life in Cyprian, she excelled all the other Virgins her companions in Humility and other vertues.

1. During her younger years, her beauty and other Grace rendered her the object of the impure desires of several persons, which she constantly and courageously resisted, passing untouched through the flames of

lustfull tentations. Whence some Writers of following ages, from an unwarie mistake, have related that she was cast into a fiery furnace, because whilst she lived there in a secular Habit, she utterly refused the Marriage of a person of great Quality and by Divine assistance was preserved from burning. But neither *William* of *Malmshury*, nor any of our Ancient Records mention this Miracle. Therefore we will lingly abstain from adorning that illustrious Virgin with borrowed and false or suspected colours.

3. Altho as *King Egbert* had finished the Monastery in the Isle of *Thanet* for expiation of the Murder of the two forementioned Princes, *Saint Mildreda* was recalled out of France, and by *Saint Theodore* Arch-bishop of Canterbury consecrated Abbess there over seventy Religious Virgins, among whom she behaved her self rather as a servant, then a Mistress; desiring more to be loved than feared by them: and by continual watching, fasting and prayer spent her life in the service of God.

4. After a like rehearsal of her vertues *Harpsfield* adds, That she having severall years with great sanctity administered the Office of Abbess, at last by sickness was confined to her bed: when causing all her Religious Virgins to be assembled she gave them many instructions full of piety, above all earnestly exhorting them to conserve among themselves mutual charity, and Humility. After which she happily departed to our Lord on the third day before the tide of July, and was buried in the life and after her death powerful in Miracles.

5. Her Body was with great honour entred in the said Monastery of *Menchery*: where it reposed near four hundred years, illustrious by the veneration of pious Christians, and the glory of frequent Miracles. From thence about the year of Grace one thousand and thirty it was translated to Canterbury, as shall be shewed hereafter: It shall be declared concerning which Translation *William* of *Malmshury* thus writes, In following time the Sacred Body of *Saint Mildreda* was translated in the Monastery of *Saint Austlin* in Canterbury, where it with great devotion venerated by the Monks, and for the same of her piety and piety, answerable to her Name, honored by all. And although all the corners of the said Monastery are full of *Saint Balders*, eminent for their sanctity and merits, yet much as any one of them might suffice to give a lustre to the whole Kingdom, yet the Relicks of none are with more affectionate honour venerated, then hers. she is present to all that love her, and ready to hear and fulfill the requests of every one. &c. At London likewise there remains to this day a Church dedicated to her honour.

6. Moreover her Memory is celebrated in the Relicks of *Provincers*. For as *Albert* *Marian* testifies, part of her Relicks was transported

A. D. 676.

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to *Doverity*, and reposed there in the Cathedral Church. Mention is also made of the same *Reliquy* in the *Gallican Martyrolage*, on the thirteenth of July, in these words. *At Doverity in Belgium is the Translation of the Reliquy of S. Mildreda an English Virgin, consecrated to God in the Monastery of Chelles in the Territory of Paris, which are repaid in the Cathedral Church of S. Leuwin, together with the Reliquy of the same Saint Leuwin, and also of S. Marcellinus. Her departure out of the world have given lustre to this day. Saint Mildreda was conveniently associated to these two Saints, Leuwin and Marcellinus, for their agreement with them both in her faith and country: For they were English-Saxons like wife, who together with Saint Willibrod preached the Faith to the inhabitants of Frisland and Gelders: of whom we shall treat hereafter.*

7. The determinate year of the death of these two Holy Virgins Saint Milburga and Saint Mildreda, is uncertain: Certain only it is that it is wonderfully described by some Writers to the year of Grace six hundred sixty four. For since the same Authors affirm that they were consecrated by Saint Theodore Arch-bishop of Canterbury, who came not into Britanny till after that year, it is evident that in their computation there is an *Antichronism*.

8. We may therefore more commodiously ascribe it to this year of our Lord's Incarnation six hundred seventy six: In which year on the six and twentieth of February, our Martyrolage commemorates the *Deposition* of their youngest Sister Saint Mildreda (or, Saint Mildreda.) Concerning whom a very short account is given by our ancient Authors: For of her we read only that she entered into the Monastery of Effic, built by the *Pious King Egbert in Kent*, where she to well imitated the Sanctity of her Sisters, that she likewise deserved a place in the Catalogue of our Saints.

6. From these we must not separate a young Brother of theirs, called *Wesminster*: Concerning whom *Mathew of Westminster* and *Florentius* testify this only, that he was a child of eminent Sanctity.



XX. CHAP.

1. & 2. *Of the death and Miracles of Saint Ethelburga daughter of Anna King of the East angles.*
3. & 4. *Of S. Thorithgilda.*
7. *Of S. Hildelida.*

TO the same year is referred likewise the death of Saint Ethelburga daughter to Anna the pious King of the East-angles, and Sister to Saint Eckenwald. She was, as hath been said, Abbess of the Monastery of *Berking*, founded by her Brother.

Concerning her death, happening the fifth day before the Ides of October, thus writes Saint Beda: When Ethelburga the pious Mother of that devout Congregation was taken out of the world, a wonderful vision appeared to one of the Religious Sisters named Theoretid, who had lived many years in the Monastery, serving our Lord with all humility and sincerity, and had been an assistant to the Holy Abbess in promoting the observance of Regular Discipline, her charge being to instruct and correct the younger Sisters. Moved to the end that her spiritual strength might be perfected by infirmity, as the Apostle saith, she was suddenly assailed by a most sharp disease, and for the space of nine years grievously tormented with it. This happened to her by the merciful Providence of her Saviour, to the end that by this furnace of divine tribulation when severer assaults or importunities through ignorance or negligence had inflamed themselves into her soul, might be cleaned away and consumed.

Now on a certain night towards the dawn of the morning, this Religious Virgin upon some occasion going out of her chamber, saw manifestly, as it were, a human body more bright than the Sun, enveloped in flames, which being transported out of the Dormitory of the Religious Virgins, was carried up to heaven. And whilst she observed diligently by what force the said body should be raised upwards, she saw that it was so lifted up by certain rays, more resplendent then gold, by which it was drawn higher and higher, till at last the heavens opening, it was received in, after which she could see it no longer. Considering this Vision, she did not at all doubt, but that it imported that some one of that devout Congregation should thereby dye, whilst smitten by good works sumerly done, should as by certain cords be raised up to heaven. And indeed so it fell out: For a few days after Saint Ethelburga the devout Mother of the said Congregation was freed from the prison of her body who had

lead her life in such perfection that none who were her could doubt, but when she left this world the entrance into her heavenly country should be opened to her.

1. & 2. Ethelburga was buried in the same Monastery, and after her death likewise was not wanting to procure comforts and blessings to her Religious Sisters. For as the same Beda relates, there was in the same Monastery a Devout Virgin of Noble descent, but much troubled by her Pity called Thorithgilda who for many years had been so utterly deprived of the use of her limbs, that she could not stir any one of them. The being informed that the Body of the Venerable Abbess was carried to the Church, where it was expiated some time before the burial, desired she might be transported thither, and placed leaning toward it in the posture of one that prays. This being done, she addressed her petition to her Lord, as if he had been alive, beseeching her to obtain from her merciful Creator that she might at length be freed from her painful and bitter torments. And within a short time her prayer, were heard: For the twelfth day after, she was delivered from her corruptible body, and made an exchange of her temporal afflictions for eternal happiness, and rest.

6. We will hereto from the same Author add another Testimonial of the same Holy Virgin's Sanctity, happening three years after in her Monastery of *Berking*. When the formidant and wrath of our Lord's Thunders had continued yet three years in the body after the death of her Majesty, she was so wholly consumed with her foul and infirmity, that there remained scarce any flesh to cover her bones. And at last when the time of her dissolution approached, she left all life and motion not only of her limbs, but her tongue also. In this state after she had continued three days and as many nights, as upon a sudden recovered with a spiritual vision, as if she opened both her eyes and lips, she began thus to speak to a person, who, it seems, appeared to her, Thou presence I most welcome to mee. Having said this, she held her peace a little while, as expelling the aspersions of the said person. And again with some words of passion, she added, If this may not be, yet I request you let me see the place in the mean time I long thus remaining silent awhile, she concluded, If this decree can by no means be altered, yet I pray you let the delay not be beyond this following night. Having spoken this, she was aided by her companions assisting her, who it was wish whom she called? With my most dear Mother

Ethelburga, said she. From whence they understood that the Saint was come to fly up to her that the burden of her departure was at hand: For according to her request, after one day and night had passed, she was freed from the chain both of her infirmity and body, and was rewarded with eternal rays. No wonder therefore that this devout Virgin Thorithgilda is placed among the Saints in our Martyrolage on the three and twentieth of February,

in the year of Grace six hundred seventy eight.

7. There succeeded her in the government of the Monastery of *Berking*, said Saint Beda, the devout servant of our Lord Saint Hildelida, who continued many years Abbess thereof (no less than four and twenty) and showed great diligence, and Zeal in maintaining Regular observance and providing all things necessary for her Community. This is the same Saint Hildelida to whom Saint Aldelm, fourteen years after this, inscribed his Book entitled of *Virginity*, and between whom passed several Letters yet extant: Of whom we shall treat further hereafter.

XXI. CHAP.

1. The death of Efwain King of the West-Saxons.
2. Of Helda Bishop of the West-Saxons Successor to S. Leuthinus.
3. & 4. *Of the Rule of S. Benedic introduced into Gloucestre: when, into other Monasteries, &c.*

Efwain King of the West-Saxons after a short reign of two years dying, Kentwin remained sole King of those Provinces: He is by Aldelm named Entwin.

2. In the beginning of his reign, Leuthinus Bishop of the West-Saxons dying, the said King called out of his Monastery a Religious man named Helda, who according to Saint Beda's testimony was a good and just man, and unwarily exercised the Episcopal charge in direction; and teaching his flock being enabled thereto rather by the love of piety engrained in his heart, than by study or learning. A rich Character becoming to import that he was but meanly furnished with literature, does not testify of him several Epistles of his which argued the great skill of Maximinus, who protests that he had seen several Treatises of S. Aldelm directed to him abounding with eloquence and profound knowledge. He having been a Monk and Abbot administered the said Bishoprick the space of thirty years and more: and his Sanctity was testified by many Miracles, &c. He was consecrated Bishop in the City of London, with S. Beda, by Theodore Archbishop of Canterbury.

3. Concerning this Holy Bishop, and particularly his solicitude to advance Religious observance, we read this passage quoted out of the great Table of Gloucestre, by B. Prier: Bishop Helda his body to this day reposes under a stone Pyramid, he therefore canonically engraven in the upper Church-yard of the Monastery. He obtained of King Canutus the old Church a liberty royal in the life of Gloucestre.

Monks, as likewise a free power to the Monks there serving God, of electing and confirming over themselves an Abbot, according to the Rule of S. Benedict.

Antig. Glaf.

4. *Now King of the West-Saxons in his great Charter of Privileges granted to the same Monastery in the year of Grace seven hundred twenty five, makes mention of this Island, confirming all former Donations given by his Predecessors, or others to that Monastery: particularly that of King Kenwalch, who by the intercession of Theodore Archbishop of Canterbury bestowed on it these lands; Ferlingmere, Benkers, Gadsby, Martinsfey, Edelfey, likewise of King Kentwin who gave Glasfingie, and was wont to call the said Monastery the Mother of Saxon, ordaining that it should enjoy an immunity from all both secular and Ecclesiastical duties, and added thereto the Privilege, that the Monks living there should have the power to elect and constitute to themselves a Superior according to the Rule of S. Benedict: Alfo of Bishop Hedda, who with the allowance and approbation of Ceolwulf, through a Pagan under his own hand, gave Lintacas; of Baldred who gave Fernead containing six hides of land, of Aethelard who gave Pabla containing sixty hides: all whose Donations I doe approve and confirm, &c.*

5. Here is the first mention of S. Benedict's Rule received in the Monastery of Glasfingie. How long before this time it had been there embraced, or whether it now entered by the procuring of Bishop Hedda, does not appear. But certain it is that those Writers are mistaken who affirm that before S. Dunstan's government of that Monastery the Monks thereof were not professed Disciples of S. Benedict. After this time the said Rule and Profession by little and little took place in most other Monasteries, as in the Monastery by the diligence of S. Wilfrid, and of S. Benedict, (renamed Bishop: Yea the Britains also, and Scots who had received their Religion Insultant from the Irish, began to disuse their ancient Rites, and esteemed it pious to conform themselves to the Rule of S. Benedict. But as for the Monasteries of Canterbury and the whole Province of Kent there is not the least mark afforded in ancient Story that the Insular S. Benedict was introduced among them after their coming into Britany: on the contrary they were Kentish Monks, who were employed in settling the said Insular among the Northumbrians. So that it is demonstrably evident that the Prime Apostles of the Christian Faith among the Saxons professed and brought in the same Rule.

6. Now this Privilege at this time given to the Monks of Glasfingie of electing their own Abbot, argues that in former ages the constituting of Abbots belonged, not to the Monks, but to the Bishop or the Prince: from whose power and Jurisdiction the Monks could not exempt themselves, without their

free devoting themselves of it: which we see here done by King Kentwin and Bishop Hedda, concerning whom we shall speak more hereafter.

7. As for King Kentwin the Memory of his Munificence to the Monastery of Glasfingie was there gratefully conferred, for this Monks we read of him in the great Table of that Monastery, in the same place repels the body of King Ceolwin, under a stone Pyramid in the Church-yard of the Monks. He was the first of the English Kings which granted to the Isle of Glasfingie an Exemption from all Royal Service: as the British Kings before him had of old time confirmed.

8. To this time is referred the erecting or rather restoring of the prime Church in the Isle of Ely, which was first consecrated to the honour of S. Peter Prince of the Apostles, but afterward entitled to S. Edilwald (or Ethelwold). Concerning which Church we read this testimony of S. Gildard, Ethelwold (saith he) King of Kent by the advice of S. Aethelstan had seventy years before the time built a Church in that place, to wit, in the year of our Lords Incarnation six hundred and seven. Which Church through neglect for want of reparations falling to ruins, was rebuilt in a more magnificent manner in the year six hundred and seventy seven by S. Edilwald. This he did by the consent of Wilfrid, Arch-bishop of York: but his Brother, Adalulf (or Alcuin) King of the East-Angles furnished the Charges of the work. This Adalulf was the Successour of Edilwald in that Kingdom: and if, according to speed, he was the Son of Ethelbert Brother of Anna, he was not Brother, but cousin german to S. Edilwald.

XXII. CHAP.

1. *2. &c. Kent miserably wasted: Putta Bishop of Rochester quits his See in whole place Quicelm succeeded.*

A T this time there was a great desolation in the Churches and Kingdom of Kent, whereby the labours of Saint Theodore were much encreased. Which desolation was caused by a furious invasion of that Kingdom the year before by Edilred King of the Mercians. What the provocation or motive of this war was is not mentioned by ancient Writers: but the effects of it were terrible.

2. S. Beda thus briefly describes it: In the year of our Lords Incarnation six hundred seventy six Edilred King of the Mercians brought a furious army into Kent, and laid the whole country waste, yet without all regard of Piety or the fear of God profaned and demolished all Churches and Monasteries. Particularly the City

Antig. Glaf.

Cath. in
Lanc. Epist.
King.

Edil. 432

Rbf

Antig. Glaf.

Edil. 437

Edil.

thor (or Rochester) was utterly consumed in this common calamity. Of that City Putta was then Bishop, though absent at the time of its destruction. Lothair was now King of Kent, who seeing the violence and courage of Edilred, laith Munningdon, made no resistance at all, but avoided his fight. At that Edilred passed partly through the whole Province, destroyed the City of Rochester, and carried back with him innumerable spoyle.

3. As for Putta Bishop of Rochester, being a man that loved quietness and solitude, he, according to Saint Beda's relation, being his Church utterly spoiled and wasted, retired to Sexulphus Bishop of the Mercians: from whom having received the possession of a Church and a small piece of ground adjoining, he there ended his life in peace. He did not at all employ his solitude about the restoring of his Bishoprick, being one whose industry was little exercised in worldly affairs. Therefore he contented himself in serving God after a poor manner in the said Church: and some times when he was overcast, he would go to other places for the instruction of Ecclesiastical persons in the Roman manner of singing the Church service.

4. The See of Rochester being thus deprived of a Pastor, the Arch-bishop Theodore in the place of Putta consecrated Quicelm Bishop of that City: and when he also shortly after quitted his Bishoprick by reason of its extreme poverty, the said Arch-bishop substituted in his room another Bishop called Gebmund.

XXIII. CHAP.

1. *2. The death of Wina the Simoniacall Bishop of London.*
3. *4. &c. S. Ercenwald succeeds in that See.*

DURING this confusion in Kent, the Kingdom of the adjoining East-Saxons enjoyed a profound peace under the government of Sebb and Sigere two pious Kings. Particularly King Sebb employed all his care in advancing Piety among his Subjects, in promoting the affairs of the Church, and in encouraging devout persons to renounce this world, and consecrate themselves to God in a Monastical Profession. To which state of life himself also earnestly aspired, being desirous to abandon his Regal authority, and to change his purple for a poor Religious Habit: but was hindered by the obliquity of his Queen, who refused to consent to a separation, and to imitate her husbands piety: and without

her compliance the Ecclesiastical Canon rendered him incapable of executing his pious design. Many years he spent in persuading her to her own and his happiness, and at last by devout importunity expugned her resistance, as shall shortly be shewed.

In the mean time a great part of his solitude was employed in settling a worthy Prelat in London, the Metropolis of his Kingdom. We have declared before how Wina the Sacrilegious Bishop of the West-Saxons, having for his crimes been expelled out of that Province, with a sum of money Simoniacally procured from Wulfre King of the Mercians to be violently introduced into that See in the year of Grace six hundred sixty six: which he for the space of nine years unworthily administered. After whose death King Sebb expelled a zealous care to repair the prejudice and harm done to that Province by so impious a Prelat. For which purpose he earnestly sought out a Successour as eminent for piety and integrity as the other was for his crimes.

3. At that time there lived not any one in that Kingdom in so high esteem of all men for virtue and Religion, as Ercenwald. He was as hath been declared, the Son of Anna King of the East-Angles (not of Offa, as Cyprian, and from him Harpfield mistakes): and from his tender years conceived a dislike and contempt of secular designs and pleasures: Inomuch as he relinquished his Native Province, and retired among the East-Saxons, where he employed his plentiful patrimony in works of piety. We have already declared how he founded two Monasteries in that Kingdom: one for himself at Chertsey in Surrey, near the River Thames: and another for his Sister Editha in Essex, in a village called Berbyke.

4. This in all regards so eminent an Abbot, Ercenwald, was made choice of by King Sebb to administer the vacant See of London: to which he was coniated by Saint Theodore Arch-bishop of Canterbury, according to this relation of Saint Beda. At that time, saith he (to wit, in the year of our Lords Incarnation six hundred seventy five) Sebb and Sigere Kings of the East-Saxons constituted Ercenwald Bishop in the City of London: whose life and conversation, both whilst he was Bishop, and before, is reported to have been full of Sanctity, as the Miracles in this day wrought by his intercession doe demonstrate: For the horse litter in which during his sickness he was wont to be carried, and which is preserved by his Disciples, doe still continue to cure many persons afflicted with fevers and other infirmities. Neither death at work this effect only upon such as are placed under it, or leave against it, but likewise chopp sliced from it, and

Edil. 436.

A.D. 677
Godefrid in
his last
episcopate.

cared to the sick, doe restore them to health.
5. We will adioyn hereto the testimony
even of S. Godefrid likewise: Breconwald, faith
he, a man eminent for learning and sanctity,
bestowed his whole patrimony in erecting and
endowing Monasteries. One he founded for himself
as Chertsey: and another for Religious Virgins at
Barking; over which he appointed his Sister
Edithborne Abbess. He employed vast summs
of money in the furniture of the Church dede-

cated to S. Paul, the revenues wherof he much
encreased, and obtained from the Princes of
that age great Privileges thereto. He added
that his body was layd in a Coffin of great
price and buried in the East part of S. Pauls
Church, above the high Altar, where it con-
tinued till about fourscore years agoe, at which
time it disappeared. Concerning this Holy
Relique I occasion will offer it self to lay
more hereafter.



THE
EIGHTEENTH BOOK
OF THE
CHVRCH-HISTORY
OF
BRITTANY.

I. CHAPTER.

i. e. &c. A debate between Saint Wilfrid and Saint Theodore: raised by the covetous Queen of the Northumbers: Saint Wilfrids Appeal, and banishment.

A.D. 678.

IN the year of Grace six hundred seventy eight Pope Gregory dying, Pope Agatho succeeded him in the Chair of St. Peter, whom we shall have occasion frequently to mention by reason of a great controversy this year begun in Britanny between the two Supreme Prelates of this Island, S. Wilfrid Arch-bishop of York, and S. Theodore of Canterbury, which lasted many years, sometimes composed by the said Popes authority, and again breaking forth, to the great disturbance of the peace of our Saxon Churches, though it pleased the Divine goodness by occasion thereof to enlarge his Church by the happy conversion of several Nations both within and out of Britanny.

M.D. LXV.

2. A brief account of this disention, forsignified by a prodigious Comet appearing the same year, it thus recorded by S. Bede, in the year of our Lords Incarnation six hundred seventy eight (saith he) which was

the eighth year of the reign of Egfrid King of the Northumbers, there appeared in the month of August a Comet or blazing star, which for three months together arose every morning, representing a great pillar of wonderfull light. The same year a disention arising between the said King Egfrid, and the most Reverend Prelate Wilfrid, the Holy Arch-bishop was driven from his See, and in his place were substituted two Bishops to govern the Nation of the Northumbers, to wit Bosa who administered the Episcopall Office in the more Southern parts of the Deira, or Yorkshire &c. and Eata in the Nation of the Bernicians, or Northumberland, &c. The former had his Episcopall See at York, the other in the Church of Hexham (Hexham) or Lindesfarne. Both of them were made out of a Covenent of Monks, and thence promoted to the Episcopall degree. And together with these a third person named Eadred was ordained Bishop over the province of the Lindesfars, (or Lincolnshire) which a short time before King Egfrid, having defeated Wulfere King of the Mercians, had got the possession of. Thus Eadred, was the first peculiar Bishop of the said Province (the prime Seat of his Bishoprick was Sidnacester, a place whose memory is now worn out by age: Yet some esteem it to be the same that is now called Gainsborow, or at least situated near it: from whence in after times the See was translated to Dorchester, and last of all to Lincoln, where it still remains.)

Folii Savil
at hunc an-
num.

5. Thus writes *S. Bede* of *S. Wilfrid* expulsion, and of a new distinction and institution of *Episcopal sees*: *Saint Ceauld* before he was translated to *Lichfield*, had been the only *Prelate* of the whole Kingdom of the *Northumbers*, governing both the *Churches* of *Tork* and *Lincoln*. He by the sentence of *Arch-bishop Theodore*, surrendered that whole Province to *Saint Wilfrid*. *Now Saint Wilfrid* by the displeasure and Violence of *King Egfrid* being expelled, in his place *Wulf* administers the *See* of *Tork*, and *Eata* that of the Province of the *Northumbers*, who is reckoned the fifth *Bishop* of *Lincoln*, and sixth of *Wulf*.

4. The Institution of these *New Bishopricks* was ordered in virtue of the ninth *Canon* of the fore-mentioned *Synod* of *Hersford* assembled by *Arch-bishop Theodore* five years before this, where it was ordained, that the number of *Christians* exceeding, *Bishopricks* likewise should be multiplied. From hence issued the first spark of distinction this year between the two *Holy Arch-bishops*, *S. Wilfrid* and *S. Theodore*, which afterward was raised to a great flame. The progress of which distinction we will consequently relate from *William* of *Malmshury*: which indeed took its first original from the Court of *King Egfrid*, and the malicious envy of his new *Queen Ermenburga*: For it has been fatal to the *British*, *Saxon* and *Norman Churches* of this *Island*, that generally disorders and Schisms have been begun by women.

Malmsh. de
Pontif. l. 1.

5. As long as the glorious *Virgin Saint Edlfrid* enjoyed the Title of *Queen* and Comfort to *King Egfrid*, all things succeeded happily to the Kingdom and Church of the *Northumbers*, and *Saint Wilfrid* by the great esteem and reverence which his piety and zeal had obtained, was well enabled to promote the affairs of the Church. But also as the said *Virgin* by *Saint Wilfrid* alliance had gained her husbands consent to exchange a temporal for a celestial marriage, and to retire into a *Religious Solitude* enriched with poverty and a want of all sensual contentments, there more freely to enjoy the Spiritual embacements of her heavenly *Bridegroom*: *King Egfrid* received into her place a *Second Comfort*, *Ermenburga*, a *Lady* of a disposition much different from the former, and particularly tainted with the vices usually enough attending that Sex, *Concupiscence* and *Envy*.

6. By the piety of the former *King* office and several of the *Nobility*, so wonderful an accession of possessions and riches had been made to the tender growing Churches of the *Northumbers* under the care of *Saint Wilfrid*, that the *Sacred Vessels* pertaining to *Gods Altars* were many of them of pure gold, and not any of a lower metal then silver: and the *Vestments* and

other ornaments, of a suitable magnificence. This splendour dazzled the eyes of the new *Queen*, who with a malignant aspect began to look upon the *Holy Arch-bishop*, by whose zeal such riches had been consecrated to *Gods service*.

7. This *Envy*, corroding thus the *Queens* heart, she endeavoured to impart to her husband, whose ears she incessantly filled with malicious suggestions against the *Holy Prelate*, inasmuch as by little and little his affection and respect to him diminishing, at length his Love was turned into hatred, and he began to persecute him by whose prayers he had formerly obtained so many great Victories.

8. Notwithstanding though this treacherous *King* hearkened too willingly to his wives malicious suggestions, yet he would not assume to himself a power to dispose of *Religious* revenues, or to depose the *Holy Bishop* of that wealth which his *Predecessor* and others had entrusted him. Therefore he consulted *Saint Theodore Arch-bishop* of *Canterbury*, suggesting to him that *Saint Wilfrid* did abound with an immense superfluity of wealth, which might be sufficient for the maintenance of many *Bishopricks*, of which so large a Province did stand in need.

9. By so fair a pretence of extending *Theodore* into his faction: who without any delay, and without consulting *Saint Wilfrid*, presently introduced into his Province three *New Bishopricks*, pretending a ground of justice, that three *Bishopricks* might sufficiently be maintained by those revenues, which being in one many disposed, nourished in him arrogance and pride; and moreover the Province being so vast, and the number of *Christians* so multiplied, it was necessary that the care of them should be committed to many *Governors*. These allegations may indeed appear rational and just: But there was no show of justice in depoying a worthy *Bishop* of all the possessions which by his industry he had procured to the Church, and without demanding his consent, imparting them to others. This injustice on *Saint Theodore's* part was much aggravated, in that he was said to be induced to so hasty and violent proceedings against *Saint Wilfrid*, by *Gifts* sent him from the *King* and *Queens*.

10. That the *Arch-bishop* of *Canterbury* should assume to himself such a power, and jurisdiction over so great a Province not in an ordinary way subject to him, we need not wonder: seeing, as hath been declared, that Power was conferred on him, not only by the *Pope*, but by virtue of the Late *National Synod* of *Hersford*, which ordained an encircle of the number of *Bishopricks*. Notwithstanding the manner

of exercising this extraordinary jurisdiction was unexcusable: and *Saint Theodore* himself a little before his death was sensible of the injury done by him, acknowledging his fault, and desiring pardon of it.

11. *S. Wilfrid* understanding well enough that this violence and oppression was brought upon him by the *Queens* command, repaired to him, and complained of the injury done him, alleging that the *Religious* Laws forbade any deminution or change to be made in any *Episcopal See*, before permission was given to the *Bishop* to alledge and defend his own rights. That *Kings* were the *Patrons* and *Defenders* of the *Parish* of *Christ*, and not dissipators thereof. If any fault or demerit could be imputed to him, he desired his accusers might be produced, and space allowed him for his defence. All the answer that the *Holy Bishop* could obtain hereto from *King Egfrid* was this, *We lay no crime to your charge: but what we have ordained touching your Bishoprick we will see ratified*.

12. *Wilfrid*, perceiving that a *Legal* and *Canonical* debate of this matter was refused him, replied to the *King* with a constancy becoming a worthy *Prelate* in maintaining the rights of his Church: *I fe, said he, that Your Majesty has been wrought upon in my prejudice by certain factions and malignant persons about you, I appeal therefore from them to the See Apostolick*.

13. This conference passed between *King Egfrid* and *S. Wilfrid* in a full assembly of *Nobility* and other attendants. The *Couriers* therefore alfoon as they heard the *Holy Bishop* mentioning an *Appeal*, broke forth into open laughter and derision of him. But he presently repelled their irreverent Scorn with this sad denunciation and prophecy, *Unhappy men, you laugh now to see the Churches ruined: but on the very day the next year you shall with tears bewail your own ruin*. Having said this, he departed from the *King's* presence, and presently after forsook both his *See* and the Kingdom of the *Northumbers*, retiring into the next Kingdom of the *Mercians*.



1. 2 *Chr. S. Wilfrid passes through the Mercian Kingdom.*
- 3 *He is by tempests cast among the Frisians: whom he converts to the Faith.*
4. 5 *Chr. His enemies seek to murder him, by the means of Ebroin: He comes safe to Rome.*

Saint Wilfrid being thus expelled his *See*, took his journey towards *Rome* through the Kingdom of the *Mercians*, where by *King Ethelred* he was honourably received. The said *King* at that time had finished the Monastery of *Medeisbampe*, afterwards called *Peterborough*, which had been begun by his *Predecessors*, *King Penda* and *King Wulfstan*. And he took this opportunity of our *Holy Bishop's* voyage to *Rome*, to send by him a request to *Pope Agathin*, that he would by *Apostolick* authority confirm the *Liberties*, *Privileges* and *Exemptions* of that Monastery, which by *Kingly* authority had been granted. Mention is made of this Request in an *Ancient Manuscript* of the said Monastery of *Peterborough* in *St. Henry's* *Synonyma*. And what *Answer* *Pope Agathin* gave to it shall be declared two years hence at *Saint Wilfrid's* return from *Rome*, where he gained his cause.

1. *S. Wilfrid* made no stay in the Kingdom of the *Mercians*, but continuing his journey to the Sea, alfoon as he took ship, faith *S. Bede*, he was by a South-west wind driven to the Country of the *Frisians*, where he was honourably received by that barbarous *Pagan Nation* and their *King Adalgise*, to whom he preached *Christ*, and having instructed many thousands of them in the Word of Truth, he washed away the stains of their sins with the saving water of Baptism. Thus he was the first Preacher of the Gospel in that Nation: and that *Dulness* which he taught, was afterward with great devotion perfectly planted among them by the most Reverend *Bishop S. Willibrord*. In this *Apostolick* employment *Saint Wilfrid* happily spent the Winter, succeeding among that new converted people and the Spring following resumed his journey towards *Rome*.

Herein, as *Baronius* well observes, the merciful Providence of *God* did manifestly shine forth, in permitting a most holy *Bishop* to be violently thrust from his *See*, so the end he might derive the fresh springs of the Gospel to a Nation ready to dye with thirst: inasmuch as with regard to this *Apostolick* Office, *St. John's* *Propheatical* words of *Scripture* may be applied to him, *Who are thirsty*

A. D. 678.

which flye above like clouds, &c? For he by a blast of wind was blown to a dry and barren land, which he presently watered and rendered fruitful by heavenly showers poured upon it.

Malmbr.
de Pont. l. 3.

4. Whilst *s. Wilfrid* busied himself in reducing to the purity of *Christian Faith* the Nation of the *Frisons* from their filthy Idolatry, the Devil to interrupt that good work, or to be revenged on the worker, kindled again in the minds of his Adversaries amongst the *Northumbrians* that envy and malice, which seem'd to have been allayed by his exile: inasmuch as they became enraged to hear that the *Holy Bishop* persecuted by them should be made an instrument of good to Strangers. Hereupon by melodies and gifts they solicited the *Frankish* Prelat.

Sep. 1.

5. There lived still in greatest power among the *Franks*, *Ebrun*, *Mare* of the *Kings Palace*, who, as hath been declared, had already embroiled his hands in the blood of *Dalphinus* Bishop of *Lyon*, and several other Prelats of the *French Church*. Him did the malicious *Northumbrians* hire to this execrable murder: who immediately by promises, gifts and menaces solicited *Adalgis* King of the *Frisons* to be the Executioner. But this barbarous, half-pagan Prince did so utterly abhor this unchristian propall, that he threw the Letters of *Ebrun* into the fire, after he had read them in the hearing of *Saint Wilfrid* who was then seated by him, and whilst they were burning he added these words, *so may he be burned, who for covetousness of gold, would dissolve the band of friendship once agreed upon.*

A. D. 699.

Malmbr. l. 3.

6. Thus by the watchfull Providence of God did the *Holy Bishop* escape the snares layd against his life: and when the Spring had mitigated the fiercenes of the aire, and opened the wayes for travelling, *Saint Wilfrid* renewed his journey towards *Rome*, and, as *William of Malmsbury* relates, passing through the Kingdom of the *Franks* inhabiting beyond the *Rhene*, came to the King of that Nation called *Dagobert*: who entertained him with all kindness and respect, calling to mind how when he himself had formerly by a faction of his Nobles been driven out of his Kingdom into Ireland, at his return the *Holy Bishop* had lodged him friendly, and moreover furnished him with hosts and attendants to his own country. To express his gratitude, therefore this King not only with extreme benignity received *Saint Wilfrid*, but with most earnest prayers solicited him to accept the Bishoprick of *Strasbourg*, and face his habitation in his country. This kind offer the *Holy Bishop* thought not convenient then to accept, but deferred his resolution till his return from *Rome*: whereupon he was, though unwillingly, dismissed by the King, and being accompanied with his Bishop *Devotas*, prosecuted his journey.

7. Thus writes the said Historian. But what he relates of *Dagoberts* expulsion into Ireland, ought to be applied to *Theodoric King of the Franks* who lived at this time, and being rejected by his subjects, might have been thus hospitably entertained by *s. Wilfrid*. Whereas *King Dagobert* was dead several years before this.

I. 13.

8. *Saint Wilfrid* being thus dismissed with commendations, passing through *Champagne* diverted out of the straight way to visit *Berthaire* Prince of that Province. This Prince had from the *Holy Bishop* enemies been informed of the cause of his journey, and moreover invited by promises to procure some mischief to him. Whereupon at his first coming he received him with an arrogant frowning countenance: but when as he had been acquainted with a true relation of the cause, his displeasure was mitigated, inasmuch as he did not only abstain from doing him any hurt, but by his recommendation and assistance brought the controversy to a good end: whilst professing that he was induced hereto by the humanity of the King of the *Huns*, in whose Court he had formerly lived during his banishment, who though he was a Pagan, yet could by no offers be corrupted to do the least harm to him to whom he had once promised security.

9. The like courtesy and Civility did *Saint Wilfrid* find from all Princes through whose Courts and Provinces he passed: inasmuch as at last he arrived safely at *Rome*, where he found *Pope Agathang* busily employed in repelling the Heresy of the *Monothelites*, who taught that our *Saviour* though subsisting in two Natures, yet had but one Will. This Heresy had at that time grievously infected the *Eastern Churches*, for the extinction whereof, and preventing the spreading of it in the West, that *Holy Pope* had at this time assembled a Synod at *Rome*: to which *s. Wilfrid* was invited, where likewise his cause was determined: But before we relate the success thereof, it will be expedient to declare how in his absence almighty God justified his innocence by inflicting a sharp judgment on his Enemies and persecutors at home.



III. CHAP.

A. D. 679.

III. CHA.

A. D. 679

III. CHAP.

1. 2. *S. Saint Wilfrids Prophecy fulfilled. Wilfrid Bishop of Lichfield expelled.*

Malmbr. l. 3.

1. THAT propheticall denunciation, by which *Saint Wilfrid*, being derided by the Courtiers of *King Efrid* for his Aspiration to *Pope Agathang*, foretold them, That their laughter should precisely within the space of a year be turned into grievous lamentation, was exactly fulfilled the next year in which he remained at *Rome*. For not long after his departure *Ethelred* King of the *Mercians*, Brother of *Wulfere*, being desirous to avenge the injuries of his brother slain from *King Efrid*, who had overcome him in battell, and possessed himself of the Province of the *Landesfars* (or *Lincolnshire*) he denounced war against the said *Efrid*: who swelling with pride for his former victory, courageously met him with an army, not doubting of like success against him.

Malmbr. l. 3.

2. The two armies met, saith *Saint Bede*, near the River *Trent*, where coming to a decisive battell, the *Mercians* utterly defeated the army of the *Northumbrians*, and among a multitude of others there was slain, *Ebrun*, the Brother of *Efrid*, a young man about eighteen years old, tenderly loved both by the *Northumbrians* and *Mercians*: For his Sister, named *Oftrid*, was wife to *King Ethelred*. And it hapned that on the very day, a week-month after *Saint Wilfrid* had suffered the aforementioned injury, the dead body of that hopeful young Prince was brought to *Tork*, which caused a generall and long continued mourning both to the City and Province.

3. If this battell was fought on the South side of *Trent* in *Nottinghamshire* where remains a village called *Edwinstow*, it is most probable that place took its name rather from this Prince, who by *William of Malmsbury* is called *Edwin*, then from the *Holy King* and Martyr *Saint Edwin*, who by *Saint Bede's* testimony was slain at a place called *Heathfield* in *Yorkshire*.

Malmbr. l. 3.

4. By this victory *King Ethelred* recovered that portion of his Kingdom called the Province of the *Landesfars*, which *Efrid* had formerly won from his brother *Wulfere*. But this one defeat not concluding the war, to the continuance of which both these Kings made great preparations: *s. Theodard* Archbishop of *Canterbury*, trusting in the Divine assistance, interpolated himself between them, and by many zealous exhortations pacified their minds, so as that flame was quite ex-

tinguished, inasmuch as no other satisfaction was given to *King Efrid*, for the death of his Brother, but only a lamm or money. And the peace concluded between the two Nations continued inviolate for many years.

Malmbr. l. 3.

5. *King Ethelred* having thus repaired the breaches formerly made in his Kingdom, expelled out of his Province *Winfrid* Bishop of *Lichfield* and Successor to the *Holy Bishop Cradock*, for that he had favoured the party of *King Efrid*. The exiled Bishop therefore passing over the Sea, was driven on the shore of *France* where he fell in to the hands of *Theodard* King, and *Ebrun* chief Commander of the *Franks*, to whom, as has been said, a Message had been sent to apprehend the *Holy Bishop* *Wilfrid*. These therefore by a mistake of the name of *Winfrid* for *Wilfrid*, slew the said Bishops attendant, and suffered him, after he had been pillaged of all things, to go his way: so that he did pay for the affinity of his Name to *Saint Wilfrid*. Thus writes *William of Malmsbury*: In whose narration this difficulty appears, that *Theodard* King of the *Franks* is declared a persecutor of *Saint Wilfrid*, who a little before is said to have entertained him with all kindness. But the same excuse is here to be made for him, which heretofore was made for *Saint Basilides* Queen Regent of *France*, to whom some Writers impute the murder of the *Holy Bishop Dalphinus*, not that she was guilty of it, but because it was done during her Regency, by the cruelty of *Ebrun*, who had the whole power of the kingdom in his hands.

IV. CHAP.

IV. CHA.

1. 2. *S. A wonderful Miracle, shewing the efficacy of the Holy Sacrifice of the Masse.*

1. IT would be a fault in this place to omit a wonderful accident which betell in the late battell where the young Prince *Ebrun* was slain, by which Almighty God was pleased to declare the efficacy of his servants Prayers, especially during the solemn Sacrifice of his Church. The fact is upon good testimony related by *s. Bede* in the manner following:

B. d. l. c. 13.

2. Among others, saith he, there was in the said battell one of the Princes soldiers, named *Imma*, slain (at least in opinion.) This soldier all that day and the night following lay among the other dead bodies, as if he had been slain: but at last his spirit returning he sat up, and as well as he could, bound up the wounds he had received. Then resting himself awhile, he raised himself on his feet, and began to walk away with an intention to find out, if possible, some

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some friends, who might take care of him. As he was going away, he was met with and taken by some of the Romans, the Mercians, and brought to their Captain, a principal Officer of King Ethelred, who examined him what he was. The poor man was a frigid to acknowledge himself a sinner, therefore he answered that he was a poor country-man, who had a wife, and was come in this expedition with several others of the like quality, to bring provision to the Army. Upon this answer the Officer commanded that care should be taken of his wounds, and when they began to be almost cured, he made him every night to be put in chains, to prevent his running away.

3. But no chains could bind him: for after they were gone which had put the chains upon him, they presently fell off. And the cause of this wonder was this. He had a Brother named Tuna, a Priest and Abbot of a Monastery in a certain town which at this day from his name is called Tunanastir. This Abbot having heard that his brother was slain in the late battle, came himself to search for his body: and having found another in all respects very like to his, he carried it to his Master, and there buried it honourably. Moreover he took care that several Masses should be said for the pardon of his sin: and by virtue of those Masses it came to pass that no bonds could bind him, but they presently fell loose from him.

4. In the mean time the Officer whose Prisoner he was, began to ask him. How it came to pass that he could not be bound? Whether he had about him certain charms, or whether some think, have a power to wage all kinds? His answer was, that he was utterly ignorant of such unlawful arts: But, said he, I have a Brother in mine own country, and I am assured that he thinking I am slain, says frequent Masses for me: so that if I were now in the other world, I doubt not but my soul by his intercession and prayers, would be absolved from all pains.

5. After he had continued a good space a Prisoner in the said Officer, who guarded him as if he were his counterpane, and speaks that he was no country-gentle, but a person of quality. Thereupon the Officer asking him aside privately, enquired more diligently who he was: without promising him that if he would simply declare his condition, he would not use him any thing the worse. He then plainly confessed to him that he was a servant of the King of the Northumbrians, whereupon the Officer replied, didst thou not say by the manner of thy speech that thou wert not of a low condition? And now thou dost sayst to die, no revenge of all my brethren and kinsmen who have been slain in the battle: but because I will not break my promise I will not kill thee.

6. After therefore as he had recovered health and strength the Officer sold him to a certain man at London called Wifrid. But notice could be taken by his new Master: for after trial of several sorts of bonds and chains, they became all

unloosed. When he therefore who had bought him perceived that he could not be restrained by fetters, he gave him permission to redeem himself, if he could. For commonly after notice of the theft in the morning the usual time of Masses, his hands were untied. Upon this offer the Prisoner was suffered to depart, having first given his promise by oath that he would either send the money agreed on for his ransom, or return and yield himself a prisoner again. He went therefore from London into Kent to King Luthere Nephew to the famous Queen Ethelreda by her Sister, who likewise had formerly been a Prisoner in the said Queen: and from him the Prisoner received the money appointed for his ransom, which according to promise he sent to his Master.

7. Being thus free, after some time he returned to his Country, and coming to his Brother the Abbot, he related to him particularly all the accidents, both good and bad, which had befallen him: and then presented to him his chains for the most part had been used precisely at the hours in which Masses had been celebrated for him: and moreover that many other commodities and comforts had befallen him from heaven, in his danger, by his Brother's prayers and the obtaining of the saving sacrifice.

8. Very many persons being informed from the forefaid person of these particulars, have been much kindled in their Faith and devotion to pray, give alms and offer holy sacrifices for the deliverance of their friends who were departed this life. For hereby they perceived that that saving Oblation was of wonderful virtue for the redemption both of soul and body. This relation I myself received from several persons who had heard it from the man himself to whom these things befall: And therefore I thought it expedient, having been clearly convinced of the truth of it, to insert it as undoubtedly certain in this History. Thus writes s. Beda. After this digression, we will return to Saint Wifrid at Rome.

IV. CHAP.

1. **S. St. Saint Wifrid's cause heard and determined in a Roman Synod, to his advantage.**

W H E have already declared how Saint Wifrid arriving at Rome found Pope Agathin in great solicitude concerning the faith of all Churches, upon occasion of the Heresy of the Monothelites much spread in the East. For which purpose among other Princes, he sent likewise into Brittain, where he commanded a Synod to be assembled, to the end he might explore whether the Faith of the Saxon Church there were found and uniform with other Catholic Churches, or in any point corrupted.

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A. D. 679.

A. D. 679.

1. The person sent by him for this purpose, said s. Beda, was a Venerable Priest called John Arch-Cantor of the Church of s. Peter, and Abbot of the Monastery of s. Martin who then year arrived in Brittain (being conducted by the most Reverend Abbot Biscop, by surname Benedict) His business was to invite the Arch-bishop to come himself, or at least to depute another in his name to the Rome Synod to be assembled for repelling the forceful Heresy. This appears by the said Pope's Letters written the next year to the Emperors of Constantinople, Heraclius, and Tiberius: in which this passage is extant: *Our hope was, faith he, to have sign'd to this our Assembly our Fellow-bishop Theodore, a learned Theologian, and Arch-bishop of the great Island of Brittain, together with other Bishops abiding in those parts: and for that reason we hitherto deferred this Council. Which expedition as it argues a wonderful merit and esteem in which this holy Arch-bishop was held in that age: so it disproves manifestly the allegation of Sir H. Spelman, who thence collects that s. Theodore was called to the Council held at Constance: whereas it is evident that it was the Roman Synod assembled the year following to which he was invited.*

11. Rom.

1. D. 680.

Ramb. & Paul.

2. In the mean time s. Wifrid being arrived at Rome, said William of Malmshury, he found the whole City in a furious expectation of him. For his coming was prevented by a Messenger sent from s. Theodore Arch-bishop of Canterbury, whose name was Kenevald, a Monk of a modest and Religious temperance, who brought with him in Writing several Articles of accusation against s. Wifrid, conceived in very rude and bitter expressions. s. Hilda the famous Abbess likewise sent Messengers on purpose to aggravate the charge against him. This seemed a matter of so great consequence to the holy Pope Agathin, that for determining it he presently assembled a Council of fifty Bishops and Abbots in the Great Church of our Saviour, which had its surname among his Council of Brittain. The Form whereof is as followeth:

4. In the Name of our Lord and Saviour Jesus Christ. In the twelfth year of the reign of our most pious and glorious Emperor Constantine the elder, and his Brethren our new made Emperors Heraclius and Tiberius, in the seventh Indiction, in the month of October, Agathin the most blessed Pope of the Catholic Church presiding: the most holy Giffeld, being first before in the Church of Saviour named from Constantine, and together sitting with him most holy and learned Bishops as Assessors in the present cause, Crescens Bishop of Vienne,

III. Part.

Phoberius Andreas of Ostia, Juvenal of Albano, s. Agathin the most Reverend Bishop of the Catholic Church, and Apollinarius City said thus to the Bishop sitting with him: I do not believe that your Holy Fraternities are ignorant of the cause moving me to call you to this Assembly. For my desire is that your Reverences would say with me in hearing and treating of a Debate lately risen in the Church of the British Isle, where through Gods Grace the multitude of true Believers is increased. A relation of which Controversy hath been brought to me as well by information of persons thence arrived here, as by Writing.

5. Then Andrew the most Reverend Bishop of Ostia, and John of Portus, said. The ordering of all Councils depends on the authority of your Apostolic See, which is the place of the Bishop of Rome. s. Peter. But moreover, by your command, have read unto our fellow-Bishops sitting here with us, the several Writings which Messengers directed hither from Brittain presented to your Holiness as well those which certain Messengers a God while since brought from the most Reverend Arch-bishop there, together with the informations of others against a certain Bishop who (as they say) is privately slipped away, as also those which were presented by the Devout Bishop Wifrid, Bishop of the Holy Church of York, who having been cast out of his See by the forenamed holy Arch-bishop, is come hither. In all which Writings, though many questions be interposed, yet we do not find that by any Ecclesiastical Council he has been convicted of any crimes, and consequently he was not canonically and legally excommunicated: Neither do we his accusers here present charge him with any naughty acts meriting a degradation. On the contrary it appears to me that notwithstanding his unjust suffering, he hath been himself modestly, abstaining from all seditionous contentions. All that he hath done is, that being driven out of his See, the said venerable Bishop Wifrid made known his cause to his fellow-Bishops, and in case for refuge to this See Apostolic.

7. Agathin the most holy and blessed Bishop of the Catholic Church, and of the Apostolic City of Rome said to his Brethren sitting with him, Let Wifrid the Venerable Bishop of the Holy Church of York, who, I am informed, attends at the doors of our Secretary, be here admitted, and bring with him the Petition which he is said to have compiled. The holy Bishop Wifrid being entered into the Presence of the Secretary, said, I beseech your Holiness, be pleased to command that my Petition may be openly read. The most holy Bishop Agathin said, Let the Petition of Venerable Wifrid be received and publicly read. And to the relation received and read is to the holy and Apostolic Council, in terms following.

8. I Wifrid an humble and unworthy Bishop have at last by Gods assistance brought my hope to this supreme residence of Apostolic dignity, as to a strong tower of safety, from whence I do proceed the regulation according to Sacred

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Canon.

Canons to all the Churches of Christ: and therefore I do assure my self that your Reverend Paternities, both by my suggestion in writing and likewise by the discourse which at my first coming I made to your certain persons have willingly and formed that certain persons, without controversy, invaded my Bishoprick, without consulting me of any fault, and in an Assembly in which were present Theodore the most holy Archbishop of Canterbury and other Bishops, have endeavoured to usurpe my See which I had actually possessed, and the place of more then ten years: and in my Diocese three Bishops have been promoted, in my Diocese three Bishops have been promoted, though their promotion be contrary to the Canons. Now upon what Motive or provocation the most holy Arch-bishop Theodore by his authority without my consent should ordain three Bishops in my See, out of reverence to his person, who was chosen rather from this Apostolick Chair, an unwilling to examine. Notwithstanding it shall appear that against the Rule of Ecclesiastical Canons being derived from my ancient See without any offence committed which is so severely punished by the said Canons, I have for all that been free from all schismatic transgressions, and quietly departed away, after I had purged my innocence and the illegal proceedings against me before the Bishops of the said Province, I do here submit my self to your Apostolick judgment. If your Sentence shall be that I remain deprived, I shall justly by my merits, with the examples of whose Chastity mee are enlightened, through our Lord, &c. Another Prayer to the same effect was in the Church Office on the day of her Translation on the three and twentieth of June.

V. CHAP.

4. S. Wilfrid declares the Faith of the Saxon Church in a Roman Synod.
2. He obtains a Confirmation of the Privileges of the Monastery of Medebamsted, or Peterboro.

9. (This Petition being read.) Agathon the most holy and blessed Bishop of the Holy Catholick Church and Apostolick City of Rome, said, It is no small satisfaction to this Assembly that in this Petition the Holy Bishop Wilfrid hath manifested to us, that though he hath been unduly cast out of his See, yet he never made any dissolute resistance by secular power, but with all humility begged the assistance of Blessed Saint Peter Prince of the Apostles, without professing his readiness to submit to what severer Sentence the Holy Blessed Apostle, from whom we receive our authority, shall pronounce by his mouth.

10. The Sacred Synod there residing among other decrees unanimously consented to this, We do ordain and Decree that the Holy Bishop Wilfrid be restored to the Bishoprick which he lately possessed: And that the Archbishop shall ordain for his Coadjutors such persons as himself shall, with the consent of a Synod to be assembled there, make choice of: and as for those persons, who in his absence have illegally intruded into his Bishoprick, let them be

notoriously expelled from thence. And whosoever shall refuse to receive this our Decree, let them be interdicted.

11. Saint Wilfrid being thus absolved and reestablished by Apostolick authority, with the unanimous consent of the Roman Synod, did not presently return: but made his abode at Rome till the year following, in which another most frequent Synod was assembled in the cause of the Monasteries, of which Synod he appeared a principal member, sitting there not as an Appellant, but as sustaining the place of the Clergy of Brittany and Ireland.

12. During the time of this his absence happened the blessed death of his most beloved Disciple the glorious Virgin Saint Etheldreda, or Edilmunda, twice a wife and always a Virgin: Of whom we have already by anticipation largely enough treated in the foregoing Narration of the Story of her Gifts, death, buriall and incorruption: to which we referre the Reader. We will only add the Prayer, which the ancient English Church recited on the ninth of the Calends of July, being the day of her Deposition: O God, who dost exercise us by the yearly Solemnity of thy Virgin Etheldreda, Grant in mercy that we may be instructed by her merits, with the examples of whose Chastity mee are enlightened, through our Lord, &c. Another Prayer to the same effect was in the Church Office on the day of her Translation on the three and twentieth of June.

to the See Apostolick in a particular cause of his own, by whose authority he was absolved from all accusations both certain and uncertain, and afterwards called and admitted to this Synod of one hundred twenty-five Bishops. Where in the name of all the Churches in the Northern parts of Britanny and in the Isles of Ireland, inhabited by English, Britanny, as likewise the Nations of Scots and Picts, he made up provision of the true Catholick Faith, confirming it moreover by his Subscription.

13. The other Acts of this Synod not pertaining to our present History we will omit. After this Saint Wilfrid according to the Commission given him by Ethelred King of the Mercians, obtained from the See Apostolick and Roman Synod a Confirmation of the Privileges and Exemptions granted by the said King to the Monastery of Medebamsted (or Peterboro) which he had lately finished. There is extant in Sir H. Spelman's British Convents a Copy of a Brief of Pope Agathon to the same effect, which he translated out of the Saxon language into Latin: In which notwithstanding there is one passage whereby the said Pope constitutes the Abbot successfully of the said Monastery, Legatus of the Apostolick See in Britanny, which seems repugnant to the custom and practice of that and following ages, which always acknowledged that Title to be the ornament and honour of the See of Canterbury.

VI. CHAP.

1. &c. A Synod at Hasfield in Britanny teaching the Faith against Envyche: S. Theodore's Synodall Letters, &c. The Subscriptions, &c.
2. To John a Roman Abbot present there: His virtues: In his return he dyes in France.

1. While these things were agitated at Rome, the Roman Abbot John Arch-Camus of the Church thereof S. Peter, being now in Britanny and commissioned to explore the Faith of the English Churches, and give an account thereof to the See Apostolick, diligently executed his commission. By his suggestion no doubt it was that this same year, as Saint Beda testifies, the Holy Archbishop Theodore being informed that the Faith of the Church of Constantinople was much disturbed by the Heresy of Envyche, and desirous to preserve the English Churches, committed to him care, free from that contagion, he assembled a Synod of the Church of Constantinople and very many learned men, which he diligently inquired what the belief of each person was: after which enquiry he found amongst them an unanimous agreement in the Orthodox Catholick Faith.

This Synod, (saith he, now held in a place called Hasfield. But there being several places

in Britanny of the same name, he leaves it uncertain in what Province it was. Most probable it is that it was the same which at this day is called Bishops-hayfield in Hertfordshire, to called rather from this Synod there held, than as Camden would, because it belongs to the jurisdiction of the Bishop of Ely.

2. The Synodall Letters dictated by S. Theodore Archbishop of Canterbury who presided therein, were according to the same S. Beda of the tenour following: In the name of our Lord and Saviour Jesus Christ. In the tenth year of the reign of our most Religious Lord Egfrid King of the Northumbria, on the fifteenth day before the Calends of October, and the eighth Indiction and in the sixth year of the reign of Eadilred King of the Mercians, in the sixteenth year of the reign of Adulfus King of the East-Angles, and in the seventh year of the reign of Leofric King of Kent, Theodore by the Grace of God Archbishop of the Isle of Britanny and City of Canterbury presiding, and the rest of the Bishops of the Isle of Britanny sitting with him, the most holy Gospel, being honourably placed among them, in a voice according to the Saxon tongue named Hæðelfild: We there after common advice have unanimously declared the true and Orthodox Faith, according to our Lord Jesus Christ incarnate delivered to his Disciples who saw him and heard his words, and as we containe in the symbol of the Holy Fathers, and generally all Saints, Purcell Synods, and particular Orthodox Churches have delivered. We following these faithfull Guides, according to their doctrine devoutly inspired, do unanimously believe and profess according to the Holy Fathers, in truth and purity of faith confessing the Father, Son, and Holy Ghost, the Trinity consubstantiall in Unity, and Unity in Trinity, that no One God in three Substances or Persons Consubstantiall, of equal glory and honour.

And after many other speeches added to the like effect, which pertain to the Confession of the Orthodox Faith, the Holy Synod hath in its common Letters added the following. We receive the faithfull Venerable Synod of the Blessed Fathers, that is, of the three hundred and eighteen Bishops assembled at Nicea against the impious Heretic Arius and his Dogmes: and of the hundred and fifty Bishops assembled at Constantinople against the madness of Macedonius and Eudoxius, and their Errors: and of the two hundred Bishops met at Ephesus against the impious Nestorius and his dogmes, and of the five hundred and thirty Bishops assembled at Chalcedon against Envyche and Nestorius, and their Dogmes: and again they were assembled in the fifth Council at Constantinople, in the time of Justinian the younger against Theodore, Theodore, and the Epistles of Ibas, and their dogme against Cyril. Likewise in the Synod held at Rome in the time of Blessed Pope Martin, in the eighth Indiction and eighth year of the Religious Emperour Constantine. We receive all these, and glorify our Lord Jesus Christ as the said Holy Fathers glorified him, neither adding any thing, nor diminishing from their Decisions.

We with heart and tongue anathematize those whom they have anathematized, and we receive those whom they have received, glorifying God the Father without beginning, and his Only-begotten before all ages, and the Holy Spirit unexpressly proceeding from the Father and the Son, as the aforementioned Holy Apostles, Prophets and Doctors have taught. And hereto we all subscribe, who together with the Arch-bishop Theodore have declared the Catholic Faith.

5. Such was the tenour of the *Synodall Letters* of this *Council* at *Hastfeld*: but the names of the *Bishops* subscribing, for brevities sake, were omitted by *S. Beda*. Yet in the forementioned *Saxon Manuscript* produced by *Sir H. Spelman* and translated in *no Latin* we read that the *Apophelical Brief* touching the *Privileges* of the *Monastery* of *Medeshamsted*, or *Peterborough*, was read publicly in the said *synod*, and approved there: *Witnesses* whereof by the *Author* cited are there mentioned.

Spelman Conc
L.1. f. 164.

6. Moreover King Ethelred in the foresaid Synod had do immoveably ratify and confirm whatsoever given by his Brethren Penda and Welfere, and my self King Ethebeht, and Kingstow have given and by will confirmed in S. Peter and this Abbot. And my will is that in the Anniversary days of their despynt I may be remembered for ever in prayer and mine. And I have myself gave to S. Peter and his Church of Medeshamsted the landi here under named with there appurtenances, to wit, Bredrith, Ederpinga, Cedenes, &c. These lands I give to S. Peter with the same liberty as I my self now possitt them : forbidding my Successors in any thing to prejudice that my Gift. And if any shall dare contrary thereto, the Annoynted God shall send him such punishment as he deserves. Of these things all here present are Witnesses. I Ethelred doe confirm these thingz with the sign of the Crof of Christ. ¶ I Theodore Arch-bishop of Canterbury am Witness of this Writing of Melethelm and I excommunicate all who shal wote such violate any thing of it : and give my benediction in alld who observe it. I Wilfrid Arch-bishop of York am witness of it. And the same with us. And I have also written the same with our hand. And I have myself name and of all my Successors infirm an Anathema against all offenders of this. ¶ I Osthota Queen is King Ethelred, confirm this. ¶ I Adrian Legat decree the same. ¶ I Petta Bishop of Rochester have writen this. ¶ I Waldhere Bishop of London doe ratify this. ¶ I Cuthbert Abbot doe so confirm it, that whatsoever shall violate it, may hit with maledition of Angels, and of Christians in the world. Amen.

7. If this *Writing* be indeed authentick, we are to suppose that all the subscriptions were not made at once, but successively: for certain it is that *ſ* *Wilfrid* was absent during the session of this Council: and therefore subscribed it after his return. *Al* at this time *ſ* *Saint Ercenwald*, and not *Wal* *al* *there*, was Bishop of *London*, to whom *Wal* *al* *there* succeeded

four years after this, and then might probably subscribe. Lastly *Putra* here named *Bishop of Rechester* had resigned his see several years before this, and at this time lived under *sexulf* *Bishop* among the *Mercians*: So that either we must affirm that he conserved the *Privilege* of his *Title*, notwithstanding his *Resignation*: or that it was another *Bishop* of the same name, and perhaps the same who is said by *Bishop Godwin* to have been the first *Bishop of Hereford*.

8. Besides the Bishops of Brittain there was present in the said Synod of Hatfield the aforementioned John Arch-chancellor of S. Peter, and Abbot of the Monastery of S. Martin, (said S. Martin was likewise confirmed the Decree of a Council at Paris. When he came into Brittain he brought with him the Synodical Affairs of a Council so long before thus celebrated at Rome by Pope Martin one hundred and five Bishops against thys who taught that there was only on Will and operation in Christ: A Copy of which Synodical Affe are caused to be transcribed and left in the Monastery of the Venerable Abbot Benedict Bysop: and caried back with him towards Rome a Transcript of the Decrees of the Synod of Hatfield.

9. Among other benefits which the Churches in *Britany* received from this *Venerable Roman Abbot Isid*, this is reckoned by the same *Ambrose*, that he taught the *Monks* of the *forefaid Monastery* of *Girny* governed by *S. Benedict* the *Roman Order* and *Rite* of singing, leaving them likewise *Rules* for the same. He also committed to writing the *Order* of celebrating all Feasts through the year, all which were still *in* *Use* compiling his *History* observed in that *Monastery*, and transcribed by many other adjacent *Convents*. And very many *Religious* men from almost all the *Monasteries* of the *Province* was had any skill in singing, flocked to him to better their skill.

10. *Thomas Holy Archd returning towards Rome, a little while after he had paid the tax was surpris'd by an infirmity, of which he died. And his body was by his friends carried to Tournay and there honourably buried. And his soul went out of love and respect to St. Mary, as much as he had been of this world, St. Mary dedicated to him the name of Rome. And in his way from Rome to Tournay passing by Tours he had been with great kindness entertained in the Church of St. Martin there, and earnestly requested by the monks to take the same place in his way at the same time. Moreover he had from thence received though he banish his journey and labours, the favour and love of St. Martin in his return, notwithstanding the Excommunication of the Ecclesiastical Father's of the English Church was cast to Rome, and unjustly spread by the Pope and all others there.*

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A. D. 680.

VII. СВ.

Under the Saxon Heptarchy. XVIII. Book. 44,

VIL. CHAP.

1. 2. *Ec.* King Egfrid despises the Popes
Decrees for the restitution of Saint Wil-
frid.

4. *S. &c. S. Wilfrid imprisoned: and miraculously defended by God.*

9. 10. &c. *Queen Ermenburga punished by Divine power.*

1. **S**aint Wilfrid having been thus absolved at Rome, returned the year following into Britain, where he found greater tempests attending him then he had left at Sea: for the Letters from Rome telling his innocence were so far from qualifying the fury of King Egfrid against him, that they rather more incited it. The progress of his succeeding sufferings is thus related by William of Malmesbury:

to his wife Wilfrid, which he, in his return, having by Gods protection escaped all danger by the way, came safe to his own country: Where with much difficulty having obtained access to the presence of King Bedulf, he presented to him the Page Agathangas Letters sealed. These Letters the King, attended by the Bishops of his own faction, enemies to S. Wilfrid, commanded to be read: After which he was so far from shewing any Reverence to the See Agathangas, that he delivered him up to a certain officer of his, a man of well known cruelty, to be cast into an afflictive prison, and thereby to dispossess him of his office, and his bishoprick. This was the manner of the said S. Wilfrids death: For he gave credit lightly to those who affirmed that twelve Deceivers were obtained by bribes at Rome, where they laid money, could procure any thing.

3. Hence we may collect that King Esdrif did not move any controversy or doubt of the *Papal Lawfull* authority to determine this controversy, which was sufficiently acknowledged by the *Bishops, Advocates, Theologians*, who made no protestation against his *Appeals*, but sent a *Religious* man to charge *S. Wilfrid* at *Rome*. But this pretence King Esdrif gave of his disobedience to the *Papal* and *Roman Synods* Sentence, that it was unduly procured, or that the true fate of the Controversy had not been rightly represented at *Rome*, or some other like excuse, which is never wanting to those who are resolved not to submit to justice and authority.

4. The same *Author* thus further proceeds in his Narration : *The Holy Prelate*, saith he, *with a spirit unmoved and an unalterable countenance* suffered this violence, and with holy admonitions exhorted his friends, whose sufferings he compassionated, to expect a happy end of these calamities from the Divine goodness. *As for the Officer to whom he had been committed,*

though he be to all others of a barbarous and
fierce complexion, yet to him he shewd himself
gentle and mild, neither did he offend him with
any earnest or other exaction, but only that
he should shut him up in darkness: for he desired no
allegiance, neglect or resist the Kings orders. But
Dracone Justice would not permit that holy Pri-
est, who was the Light of Brittain, to be un-
derstandly apprefit with darkness. For a Light from
heaven darted into the chimney of the prison
supplied the Sunn absence, creating a bright day
there, in which between the worlds Light had been
excluded; and the beams of this heavenly Light
shining through the clink of the prison, as if he
saw the Reapers, and the sheaves of the harvest
filled his mind with wonder. He was
wonderfully comforted with the hearing of it, but such was
his fear of Kings Envy, that he durst not expresse
any further kindness to his prisoner.

any further kindness to his wife. He suddenly began to have force forced him to overcome his fear - for a well grown impetuous impulse after terrible tortures at last burst in her body, the wound thereof was so wide and gaping, that the sight thereof horribly frightened her husband; and presently after, it was corrupted by the Devil's poisoning her, by which she became bloodied, or dumb; and a celestial Ruffies died on all her members as if she had been dying upon which the husband in great haste running to the Holy Baptism, and calling himself a sinner, with feet, with earnest prayer, obtained pardon for his sin. He then took her up in his arms, and lay by her side, and with his prayers over her, and calling unto Water into the prayer, threw her, and died; and ornaments presently ceased, and perfect peace returned.

6. King *Grifid* was forthwith acquainted with all these things by a message from his Officer, who with much grief beseeched him that he would not sacrifice him to the Devil by making him any longer guilty of cruelty to the holy and innocent Bishop. But nothing could alter or mollify the Kings rigour: therefore he commanded that he should be taken from the custody of Officers (as was the said Officer called) as being a faith-hearer, coward, and delivered to another named *Tumber*, a Sergeant of a far more fell and savage disposition.

7. But as the Kings cruelty encreased, ſo like-
wiſe did Almighty God more miraculoſly de-
clare his goodnes to his ſervants. For when this
new Layzell commanded him to be layd in chains,
the chains applyd by his ſervants to the Holy Bi-
ſhops limbe, were found either ſo ſtiffe that he
could not enter, or ſo large that they took no
hold: and if at any time they proved ſtrict, they were
no ſooner put about his limbe, but they preſently
fell off. As laſt there are the layzells odious
malice was forced to yield to the Divine power,
and the Holy Biſhop ſuffered no other incommo-
dity, but only a confinement.

8. As for King Esdras the report of these things wrought no good effect upon him, yea when any one mentioned them, he could not abstain from casting reviling scoffs against the Saint. Yet frequent Messengers passed between him and the

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Bishop with commands that he should acknowledge the invalidity of the Roman Decree, and that they were legally excommunicated with bribes. Then if he would yield to them perhaps by the Kings indulgence he might recover the things taken from him, and a part of his Bishoprick. But if he refused, he might thank himself for his losses, being the only cause of the present quarrel and variance. But such threatenings as these had small effect on the holy Bishop, who said the contrary he professed to the King that his own life he would not do any thing that might cost an infamy or disparagement on the authority of the See Apostolick.

9. But how does Queen Ermenburga behave her self all this while, the who was the first cause of all this mischief, and continually fomented it? She passed her whole time, day and night, in banquets and entertainments, and whether fewer she was the carried with her, either on her neck or in her chariot, as in triumph, (Christmarium) the precious Bait of Saved Oyles or as we read in Capgrave, a costly Reliquary which had been violently extorted from the holy Bishop: Thus she wore, not out of a sense of piety or devotion, but to testify her envy and pride in enjoying the spoils of her enemy.

L. 11.

10. But this her joy did not last long. For as the same Author in pursuance of the story relates, On a certain night in which she lodged with the Holy Abbess Edda, her husband's Aunt, by Gods permission the Devil entered into her, which put her besides her senses, inasmuch as she began to be outrageous and frantick in her talk. The Abbess being awaked with the noise she made, arose and in great haste ran to her, asking her madly what she ayld. The Queen answered her nothing to the purpose, for by the extremity she was in, her speech was taken from her. But the good Abbess having been informed by others of the true cause, earnestly solicited the King her Nephew that the Holy Bishops Reliquary might be restored, and himself, according to the Popes sentence, re-invested in his rights. Thus the old woman was to be sure of her would have his Queen restored to her health. But if through animosity he would not yield to her, at least her restlessness be made of the things wrongfully extorted from the Holy Prelat, and permission given him to quit the country. To this the King yielded, and presently the Queen recovered her senses and health: and after the death of her husband, she forsook the world, and undertook a Religious Profession, shewing great fervor and remorse for the injuries done to the Holy Bishop.

11. Hence we may be informed of the true cause of S. Wilsfrids sufferings and banishment. The pretence was piety in committing the care of so large a Province and the revenues of it to several persons, as being too exorbitant for one; but under this pretence was shewied the envy and avarice of Queen Ermenburga, who earnestly thirsted after Church goods, and by this division expedited a good share in those sacred spoils. Therefore the partiality of

the Centuriators of Magdeburg is evident, who against the testimony of all Antiquity affirm, that Wilsfrid was therefore driven into banishment, because he had persuaded Ethelreda the former wife of King Egfrid to forsake her husband, and under pretence of a vow retire into a Monastery, as she themselves shew in all the debates of S. Wilsfrids cause in his own country at Rome, and in several synods both before and after this, not any scruple was moved about S. Ethelreda. But it concerns such Writers as these to invent any fictions for justifying the sacrilegious marriage of Luther. But who can suffer himself to be persuaded that Queen Ermenburga, who is filled by William of Malmsbury with the cause and number of this long debate, should fill all Europe with the noise of this Controversy, in which if proof had been made that S. Ethelreda had done ill in retiring from the world, and S. Wilsfrid in advising her thereto, it would have followed that Ermenburga was no lawful Queen, but an Adulteress.

VIII. C. A. A. P.

1. *The Death of S. Hilda: one of S. Wilsfrids adversaries.*
2. *The death of S. Ermenburga, Mother to S. Milburga, &c.*
3. *Erection of two New Bishopricks, at Worcester and Hereford: A succession of the Bishops in Hereford.*

1. **I**T is an usefull admonition which William of Malmsbury affords us from this debate between S. Wilsfrid and his adversaries: For says he, we may rather desire the miserable condition in which human nature is involved, when as chiefe persons which by Antiquity are celebrated for eminent Saints, and were such indeed, as Theodore, Brithwald, Iohn, Basil, as likewise the famous Abbess Hilda should employ themselves with these impious persons, who with an irreconcilable hatred persecuted a Bishop of such eminent Sanctity as was S. Wilsfrid.

2. As for the glorious Abbess S. Hilda, of whom we have already treated, this same year of S. Wilsfrids banishment she received the reward of so many heavenly works performed by her on earth. And we can not doubt but that this fault of persecuting S. Wilsfrid, proceeding from misinformation of others, and not premeditated malice in her own heart, was expiated by her former merits for thirty three years together, and a sharp sickness which continued five years before her death, all which time she ceased not from praising God for her sufferings, and daily instructing the innocent flock committed to her charge. What testimonies are

1. *S. S. Wilsfrid is forced to leave the West Saxons: And converts the South-Saxons.*
2. *He teaches the people a remedy against the famine.*
3. *He erects an Episcopall See and Monastery at Shoppey.*
4. *Of Eappa the Abbot there.*

SINCE Wilsfrid being thus banished his Native soil, I wish William of Malmsbury, took his journey towards the Kingdom of the West-Saxons, where he was kindly entertained by a certain Noble man called Berethwald. But within a few days he was forced to quit that Refuge. For Ethelred King of the Mercians, whose subject that Noble man was, (being likewise his Brothers Son) with threatening commanded him that he should not retain the Bishop so much as one day longer. This was done in compliance with Egfrid King of the Northumbrians, whose sister Olfreda (to comfort them for the loss of their Brother Elwin) was given in marriage to the said King Ethelred, by whom a peace was concluded between the New husband and Brother. S. Wilsfrid therefore during this short abode with Berethwald, having built there a small Monastery, was forced to leave the Monks and to fly for refuge to the pagan South-Saxons, since he could find no security among Christians.

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2. The King of these South-Saxons was named Edwalach, who having been informed of the cause of this holy Bishops banishment, with great readiness and affection offered him his assistance, resolutely and firmly engaging himself that no enterprises of his enemies should induce him to betray him, nor any offers of money to expell him the country. S. Wilsfrid therefore being thus confident of his protection, began to preach the Christian Faith first to the King and Queen, and afterward to the inhabitants of that Province. Neither were his perswasions unsuccessfull, for in a very short time the King was baptized by him, by whose example almost all his Subjects were animated to embrace the Christian Faith. Thus writes William of Malmsbury.

3. But as touching the baptizing of King Edwalach, we have already related from S. Beda, that he was baptized twenty years before this by the perswasion of Wulfere late King of the Mercians: although indeed very few of his Subjects could then be induced to imitate him: who yet now by the preaching of S. Wilsfrid were perfwaded to call off their Pagan Idollatry. The manner of this Conversion is thus declared by S. Beda.

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4. The Holy Bishop Wilsfrid, faith he, having been

B. 1. 1. c. 11.

been

been driven from his see by Egidius King of the
Netherlands, was forced to wander through many
Provinces, he went to Rome and after returning
into Brittany. And although by reason of
the hostile enmity of the said King he could not
be admitted to his Diocese, yet none could hinder
him from his Ministry of preaching the Faith.
For having been forced for refuge to turn aside
into the Province of the South-Saxons, lying
between the Kingdoms of Kent and the West-Sax-
sons, and containing land for about seven thou-
sand families, which Province at that time was
wholly addicted to heathenish Superstitions, he
preached there the Christian Faith, and having
converted many, he administered to them the sa-
crament of Baptism.

As for the King of that Nation Edilwath, he had some years before been baptiz'd in the presence and by the suggestion of Wolthere King of the Mercians, by whom at his coming out of the Font he was receiv'd as his Son, and in sign of such adoption he bestow'd on him two Provinces, to wit, the Isle of Wight, and the little Province of the Meauwari.

6. But the whole Province of the South-Saxons remained ignorant of God and his holy Faith. Now there was there a certain Scottish Monk, his Name was Dicul, who had built a very small Monastery in a place called Buzanham, compassed with the Sea and woods, where lived five or six Monks; who served our Lord, living in an humble and pious manner. But not any of the inhabitants of that country gave any ear to their preaching, and much less emulated their profession.

7. But when the Holy Bishop Wilfrid preached the Gospel among them, he not only delivered them from eternal damnation, but likewise from a present temporal calamity ready to destroy them. For the space of three years before his coming they had been afflicted with famine, which by means of public war⁶ most grievous famine came among the people, destroying great numbers of them. For therefore it was, that many times hunger or fifty men together half joined with half separated, would devour one another.

8. And on the very day in which that Nation received Baptism there fell a (wonderful and plentiful) rain, by which the earth flourished again; and the fields with a pleasant verdure brought forth fruits of all kinds in great plenty. Thus proving their idleness, the hearts and flesh of those who were formerly idolaters, being now converted, began to be under the influence of God, who in mercy had enriched them with goods of all kinds, both for their souls and bodies.

Idem *ibid.*

8 The same *Author* in another place relates how *Saint Wilfrid* taught the people another remedy against the famine. For, says he, *the Sea and rivers in that country abounded with fish: but the inhabitants had no skill at all in fishing, except only for Eels. But by his command a great number of such Nets as*

were used for. Eeles being gathered together, they cast them into the Sea, and by Gods providence caught of severall sorts of fishes to the number of three hundred. Which being divided into three parts, one hundred was given to the poore, another to those which laboured, and the third he reserved for the use of him and his attendants. By such benefits as these he got a cordiall affection of themall, by which mean: they were the more easily induced to expell heavenly blessings: promised them in his Sermons, since by his assistance they had already obtained temporall.

9 Great numbers therefore having been converted, the next care was to appoint a Mansion for *Saint Wilfrid* and his companions. This care was not wanting, for as the *wise Ancharius* says, *At that time King Edwald* gave to the *most Reverend Bishop* a possession of eighty seven families, for the education of his children, and for the support of his household. The place was called *Walden*, or the Island of *Stales*. It was encompassed by the Sea on all sides except toward the *Wish*, where the entrance into it is in breadth about a bow-shot. As soon as the *Holy Bishop* had the possession of this place, he founded there a Monastery, placing therein for the most part, such as he had brought with him, whom he instructed in a regular conversation: and this Monastery is to this day governed by the same rule, and the same discipline, as that of the *first of Freygangs*; that is, in the death of King *Edwald*, and worthily exercised his Episcopall Office both by word and deed. And whereas the King returned with the said land, had bestowed on him all the goods and persons upon it, he instructed them all in the Christian Faith and purified them with the Sacrament of Baptism: among whom were men and maid, seven hundred and fifty, all which were not only by baptism, but also by the ceremony of the *holy Eucharist*, and likewise bestowed on them a freedom from human servitude.

10. Several Bishops anciently have had their *Episcopall See* in this *Half-Iland*; and were called Bishops of *Selsey*; but none succeeded *s. Wilfrid* there, till the year of *Grace* leaven hundred and eleven. Afterward about the year one thousand and seaventy the *Episcopall See* was translated thence to *Clyffesham*; now called *Chichester*, where it remains to this day. As for the ancient *Minster City* in which those Bishops resided, there remains only the caskyes of it, whith in high tides is quite covered with the sea; but at low water is open and conspicuous. *Edm. Camden.*

11- Over the *Monks* in this new founded *Monastery* *S. Wilfrid* appointed *Abbot* a devout *Priest* named *Eppa*, of whom we have already treated And a little after hapned a terrible plague which swept away great numbers both of *Religious* persons there , and in the country about. By occasion of which the *Monks* appointed a solemn *Fest* three days together , with prayers and Sacrifices for the affwaging of it. And on the second day

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of the said Pepp happened that *Mims* which we mentioned before at the Death of the *rightly King & Marry's* of old, a young child in the said *Mims* lying alone fit of the infection, whilst the *Mims* were at *Prayers* in the Church, there appeared to him the *Angels* *Peter* and *St. Paul*, bidding him not to be afraid, and that he should be comforted, and assured that he should be taken into heaven; by which he was to expect till the *Maffes* were finished, after which he should receive the precious body and blood of our Lord for his *Placament*. They commanded him likewise that he should call for the *Presb* and *Abbot* *Pepp*, to whom he should declare that he had heard and acknowledged the will of our Lord, and that he would receive the young child himself, not any one of the *Maffes* or possessions adjoining should dye of that sickness. And that this *Mims* to them was obtained by the intercession of the glorious *King & Marry* Saint of old who the very same day had been slain by *Infidels*. This the child declared according to the *Presb* *Pepp* and the *Abbot* *Pepp* and he dyed the same *Afternoon*, and not any one after him: that were sick, recovered and the infection ceased.

У. СВАР

X. CHAP.

1. 2. Three Bishopricks among the Nor-
thumbers.

3. 4 *Sec. Trumwin* ordained Bishop of the
Picts; and afterward expelled.

1. **W**EE will leave s. *Wifid* among the *Swach-Saxons* a wild, bufly in his *Apflicke* employment among his new *Covers*: and return to take a view what paffed in the mean time in the *Northern* parts of *Brittain*. We have heard that the *Arch-bifhop* of *Canterbury* partly in compliance with *King Edfid* piffion againt s. *Wifid*, and partly in conformity to a *Canon* of the *Council* of *Hereford*, divided the *Anglie Diocefs* of the *Northumbers* into two. that of *Tork*, and another of the more *Northern* *Provinces*: as if the *Anglie* were not divided indifferently at *Lindisfar* and *Hagafeld*. This was done in the year of *Grace* fix hundred feventy eight. And two years after, he again added a third *Bifhoprick* in the fame *Province*. For whereas *Eata* had been confecrated *bifhop* both of *Lindisfar* and *Hagafeld*, he the *Arch-bifhop* thought that *Deogoth* might be confecrated *bifhop* to *Eara*, and ordaining *Tambere*, or *Cambere*, over that of *Hagafeld*, now called *Heftham*.

2. He instituted likewise at the same time
a *New Bishoprick* among the *Vicciars*, or in-
habitants of *Worcester-shire* consecrating
Baselus their first *Bishop* : For he who had
been formerly designed thereto, named
Tatfrith a man of great courage and learning, and

of an excellent judgment (faith & Bede quote by B. Godwin) had immaturity been snatched away by death before he could be consecrated.

3. At this time, the Nation of the *Pili*, though they had embraced the *Chrysha Faith* many years before, yet by reason o the great vicissitudes hapning among them, wanted a *Buho*. In the year fix hundred forty two they were subdued by *Kung ofsfald* and made tributary. After the death of the next *Kung ofsfu*, and in the first year of the reign of *Rekfidi*, the same *Pili* (faith William o Malmbyne) concerning the infancy of *Yung young Kung*, withdrew themselves from him, and were again in rebellion, and by violence, obedience, and totally invaded the Kingdom of *Chrysha*, and the conduct of a young man named *Yung*: The *Chrysha* King accordingly sent them, and with an army of great strength, to meet them, and with an army much inferior in number, destroyed an unnumerable multitude of *Pili*, innumch at their fields were covered, and rivers choked up with their carcases. This hapned in the year of our *Lords Incarnation* fix hundred seventy one.

4. Now King *Egfrid* who notwithstanding his unquiet rage against *Wilfrid*, was yet zealous enough to protect and enlarge the Church's administration. Therefore *Arch-bishop* *Cuthbert*, to whom the general care of the Ecclesiastical state of *Britany* was committed, that he might be able to resist the violence of the said *King*, thought good to send forth a *Legation*, or *Embassy*, to *Constantinople*, for the defence of the said *Legation*, a spiritual nourishment. Hereupon *S. Theodore* ordered *Thimothy* Bishop whom in the year of Grace six hundred eighty eight he sent into the Province of the *Patris*; that he should be subject to the Emperour of the Empire, which time was the year of our Lord's incarnation 1054.

5. It does not appear in any ancient Record whether any peculiar place was assigned him for his *Episcopal* See, or whether he was to have any particular habitation, or in a *Synod* like what while after his consecration at which he was present, he subscribed in this form, *I, Thimothy* *Wine Bishop* of the *Patris* have subscribed these

6. This good Bishop, though he continued alive till the year of *Grace* eleven hundred, yet administered that *Bishopric* but a floure while. For your year of *Grace* six hundred and thirty one, he rebelled against King *Edw.* and coming to a battell obtained a great victory against him and his lawme. After which Victory, they entirely freed themselves from the dominion of the King, and being thus made free, they began to kill and murther, which fell into their hands. Now among these which by flight escaped their fury, *John* was the first, who was the most reverend man of God's Towntime, who lately had received the office and dignity of *Bishop* among them, and was then in the city of *London*, and after living in the Monastery of *Abchurch-lane* founded by him, departed out of this country. His escape was the less difficult, because the said Monastery was feared near the limits of both the Nations of the time, and was then a place of great safety, and security, in any way the Monks attending him, commending him to several Abbes, he feared as far as himself, he fled for his banishment the famous Monastery of

Malmibur. d.
Pont. l. 3. f.
261.

Ord. l. 4, c. 12

Bidd. 4.c.26

A. D. 682.

streamthale, where there was a Congregation both of men and women consecrated to God. There, attended with a few of his Brethren he spent many years in a first Monastical Convent, in the benefit not only of himself, but many others. At that time the Royal Virgin Eilfida was Abbess of the said Monastery, together with her Mother Eanfleda. And by the coming of the Holy Bishop thither the God devout Abbess received much comfort and assistance in the regulating her Religious Subjects.

Sup. L. 166.

7. This Holy Abbess Eilfida, or Eadelfida, was the daughter of Osfr formerly King of the Northumbrians, and consecrated by him to God in the year of Grace six hundred fifty five, when she was but a year old, to fullfilling a vow which he made to God when he was to fight a battell against Penda the cruell King of the Mercians. She had all her life been educated in piety by the Holy Abbess Eilfida. And after her death succeeded in the government of the Monastery of streamthale. Among her Subjects and Disciples none deserved better to have her memory recorded then her husband Osfr, retired into the same Monastery, willingly submitting himself to be instructed in Monastical Observance and governed by her own daughters. Concerning whom occasion will be given to speak further.

XI. CHAP.

XI. CHAP.

1. 2. Two Monasteries of S. Peter and S. Paul, built by King Egbert among the Northumbrians.

4. 5. The Gifts of S. Benedikt Bishop of S. Croilrid, and S. Ealferin, Abbots there.

A. D. 682.

1. In the year of Grace six hundred eighty two Pope Agathon died: after which the See remained vacant the space of nineteen months, for what cause is uncertain. His name is read recorded among the saints for his zealous and prudent administration of Gods Church and many acts of Vertue and piety.

Wolm. lib.

2. The same year, Gaith Florentin, Egid King of the Northumbrians for the redemption of his soule gave again to the Holy Abbot Benedikt, formerly Bishop, a possession of forty families, upon which land the said Abbot built another Monastery in a place called Gierum, which he dedicated to S. Paul the Apostle (as the other had been to Saint Peter) and five other two and twenty Monks, appointing over them Abbot Croilrid, who was in all things his ready and courageous assistant.

3. It will be convenient and seasonable in this place to treat somewhat largely of the foundation of the two Monasteries of S. Peter and S. Paul by the liberality of King Egid and care of S. Benedikt Bishop. Likewise of

the Abbots governing them and other occurrences, related by Saint Beda, who was Monk in one of them in the first age of their foundation, and besides several particulars regarding them, sprinkled in his generall Ecclesiastical History, has compiled a Treatise especially on this subject, which has been lately rescued from the dust and darkness and published by the learned Antiquary, Sir James Ware.

4. In which Treatise we read how S. Benedikt Bishop born of a Noble family, and a household servant of Osfr King of the Northumbrians, from whom he received a possesion of land competent to his degree, notwithstanding at the age of five and twenty years despised worldly preferments, and alighting only to celestial honours forsook his country and kindred for Christ, and travelled to Rome out of a devotion to visit & religiously venerate the Monuments of the blessed Apostles S. Peter and S. Paul. At the same time Egid son of the said King Osfr moved with the same devotion, accompanied him in that voyage, but was recalled by his Father. Yet this hindered not S. Benedikt from proceeding in his journey, which he dispatched with great diligence, and arrived at Rome in the dayes of Pope Pitalian.

5. The short time of his abode there, which was not many months, he employed in perfecting himself in the knowledge of Divine things, of which he had tasted some before. After that he departed to the famous Island Lerin, where he adjoynd himself to a Congregation of Monks, received the Ecclesiastical Jurisprudence, and with great diligence observed Monastical Discipline, to which he obliged himself by Vow. After he had spent two years in the Exercises of Mortification and Devotion, the zealous affection which he bore to Saint Peter incited him to return to Rome, furnished with his duty. Which voyage he performed by Sea in a Merchants ship.

6. This his return to Rome happened at the time when Egbert King of Kent, as hath been declared, desirous to have an Arch-bishop of Canterbury acquainted with the Saxon tongue, who might without an Interpreter imbueth his Subjects with Divine Mysteries, sent thither a devout and learned Saxon Priest elected to that dignity, named Willward, to be by Pope thence ordained Bishop. But this good man, with all his attendants, presently after their arrivall at Rome dyed of the pestilence. After which the said Pope to the end King Egberts Message and request should not be wholly ineffectuall, among his Priests made choice of S. Theodore whom he consecrated Archbishop of Canterbury, assigning him a college and Counselors, the holy and prudent Abbot Ealferin. And knowing S. Benedikt Bishop to be an industrious, noble and religious person, he enjoyed him for a higher and more common good to interrupt his pilgrimage undertaken for Christ, and to attend the said

Arch-bishop

A. D. 681.

A. D. 681.

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Arch-bishop in his journey to Brittain, in the quality of a guide and interpreter.

7. Being thus arrived in Brittain, S. Theodore committed to him the government of the Monastery dedicated to S. Peter at Canterbury: Which charge Alston as Adrian arrived, he resigned to him: And after about two years abode there returned a third journey to Rome, which he prosperously performed, and shortly after returned furnished with a plentiful Library of sacred Books of all kinds, some of which he bought with his money, and some were given him by the liberality of friends, both at Rome and Vienna in France.

8. Alston as he was landed in Brittain his intention was to repair to Cynwalch (or Genwalch) King of the West Saxons, with whom he had formerly contracted freindship, and received many kindneses. But being informed that he at the same time was taken away by an untimely death, he went into his own native country, and presented himself to Egid King of the Northumbrians: To whom he related particularly all the occurrences of his Voyages, how many sacred volumes, and what plenty of holy Relicks of the blessed Apostles and Martyrs of Christ he had brought into Brittain out of foreign countries. He did not concale likewise from him the ardent desire he had to a Religious Profession, and what knowledge he had got at Rome and elsewhere of Ecclesiastical and Monastical Discipline.

9. By such discourses he found so much favour and kindnes from the King, that he presently bestowed upon him of his own possessions as much land as might maintain leaveny families: commanding him to build thereon a Monastery to be dedicated to the honour of S. Peter the Supreme Pastour of the Church. This was done, and the Monastery seated at the mouth of the Kent Ware (Vedra) on the north side of the River, in the six hundred seaventy fourth year of our Lords Incarnation, the second Indiction, and fourth year of the reign of King Egid.

10. Scarce a year was passed after the Monastery was built, but S. Benedikt went over Sea into France, from whence he brought with him Martin, to erect a Church of Stone according to the Roman fashion, which he always most affected. And so great was his diligence, out of the love he bore to Saint Peter, to whole honour it was built, that within the compasse of a year after the foundations were layd, it was entirely perfected, inasmuch as solemn Masses were sung there. Moreover when the building was almost finished, he sent Messengers into France, who brought back with them glass to make windows for the Church and upper galleries. This was an art formerly unknown in Brittain, and was taught the Brittain at this time, being very commodious for lamps and other vessels useful in the Church. In

a word whatsoever was convenient for the service of the Altar and adorning of the Church, both vessels and Veltments, which could not be found in Brittain, he took order should be brought out of foreign countries.

11. And because he could not be furnished with all things out of France, he undertook a fourth journey to Rome, from whence he came loaded with abundance of spiritual wares, as Books, Relicks, Images, &c. Besides that he obtained of Pope Agathon to send with him the fore-mentioned John Abbot of S. Martin and Arch-Centour of S. Peters Church in Rome, to be a Master of Church Music and singing in his Monastery according to the Roman manner: Which Office the said John diligently performed, not only in that, but many other Churches in Brittain. Lastly the devout Abbot Benedikt brought with him from Rome another, which was no mean present, to wit, a Brevet of Pope Agathon by which the said Monastery was made free and exempted from all outward usurpations and oppressions: Which Priviledge was obtained by the advice and desire of King Egid.

12. The said King being well satisfied and delighted with the zeale and industry of S. Benedikt, and perceiving that his former Gift had been well and profitably employed, he added a second Gift of a possession of forty families, on which by command of the said King Egid he built another Monastery on the opposite side of the same River, which he consecrated to the honour of S. Paul the Apostle, sending thither seaventeen Monks under the government of Croilrid a Priest, their Abbot. Now a special care S. Benedikt had in the constitution of these two Monasteries of S. Peter and Saint Paul, the former seated at Westmarch, and the other at Gerny (now called Jarro) that they were linked together in peace and unity, as if they were but one body, being governed by the same Rule and Institute.

13. As for this Croilrid, he had been a companion and assistant in all things to S. Benedikt from the first foundation of the former Monastery: He had also attended him in his last journey to Rome, which he willingly undertook both out of devotion, and also a desire to encrease his knowledge in sacred and Ecclesiastical matters. Upon occasion of which journey Saint Benedikt made choice of a certain Priest and Monk of the Monastery of S. Peter, called Ealferin, whom he constituted Abbot of the said Monastery, to the end he might assist him in the labour of his government, which by reason of his frequent journeys and absence, he could not sustain alone. Neither ought it to seem abstruse that two Abbots at the same time should jointly govern one Monastery: For Ecclesiastical History informs us that Saint Peter constituted two Bishops at

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Rome, under himself, the necessity of affairs so requiring at that time: And the great Patriarch *S. Benedic* himself, as the *Blessed Pope S. Gregory* writes of him, appointed over his Disciples twelve *Abbots* subordinate to himself, without any prejudice to *Charity*, yea to the augmentation of it.]

I. S. The Gifts of the holy Abbot Eustachius: his death.

1. Because we will not interrupt this Narration touching the foundation of those two Monasteries of *S. Peter* and *Saint Paul*, with the discipline and government of them for several years under the direction of *S. Benedic* and other *Abbots* subordinate to him, we will proceed in setting down a summary of the *Treatise* of *S. Bede* touching that argument, in which is contained an abstract of the lives and actions of the said *Abbots*, beginning with him who dyed first, which was the *Venerable Abbot Eustachius*.

2. He was born of a *Noble* extraction, but was far from making that an argument of pride and contempt of others, as some do; but as became a true servant of *God*, he used it as a motive to aspire to true Nobility of soule, consisting in Piety and humility. He was cousin german to his *Abbot S. Benedic*, but in both of their minds there was such a contempt of worldly respects or privileges, that neither did *Eustachius* at last admit admision into the Monastery except by preeminent in consideration of his birth, nor any privilege or favour for his propinquity to the *Abbot*, who likewise for his part did not at all consider these relations: but he lived in the Monastery in an equal state with the meanest.

3. Add hereto, that whereas he had been an Officer in the Court of *King Egfrid*, as soon as he had quitted secular employments, and undertaken a spiritual warfare onely, he continued always like the rest of his poor brethren, humble and obedient, and not only willingly but joyfully, would he winnow or thrall corn, milk the ewes or heifers, and labour in the bake-house, garden or kitchen, and any other painful or mean services of the Monastery.

4. Yes after he had unwillingly undertaken the degree and office of *Abbot*, he remained in the same mind he was before towards all, according to their own admonition, saying, *They have made thee a Ruler, he not lifted up, but be amongst them as one of them, mild, affable and kind to all*. Whensoever upon occasion he was obliged to exer-

cise Regular Discipline or correction towards any of his brethren, after a fault committed, he so behaved himself, as rather to prevent any future recidivation, than to expresse anger for what was past, neither did he shew a countenance clouded with any passion. Whensoever the necessity of business called him abroad, which often hapned, if he found any of his brethren at labour, he would presently loyne himself with them, either holding the plough, or turning the van to winnow, or hammering iron and the like: For in his youth he was robustious and fit for any labour. He had a sweet and winning speech, a cheerful heart, a liberal hand, and well conditioned aspect. Whilst he was *Abbot* he contented himself with the same dyet he used before, and as the rest of his Community used, he lay in the same Common Dormitory, inasmuch as when the disease of which he dyed seized on him, so that, as he perceived by certain signs, it would prove mortal, he continued two dayes retreating in the Dormitory: For the five remaining dayes before his death he made himself to be removed to a more retired lodging in the Monastery: And one of those dayes coming abroad into the aire, he sent for all his Brethren, and with great compassion and kindness gave to each of them the Kisse of peace, they all the while weeping & bewailing the departure of so good and great a Father and Father.

5. He dyed the night before the *Nines of March*, whilst the Monks were exercised in singing *Masters*. He was four and twenty years old when he first entered the Monastery, in which he lived twelve years: heaven of which were spent in his *Precepts* day, and four in governing the Community, after which leaving his earthly corruptible body, he went to receive his reward in the heavenly kingdom. Having premised this short account of the life of the *Venerable Abbot Eustachius*, we will return to the order of our Narration.

XIII. CHAP.

I. S. The Gifts, sickness and death of the Holy Abbot S. Sigfrid, and Saint Benedic

1. *Saint Benedic* having constituted the said *Eustachius* Abbot of the Monastery of *S. Peter*, and *Eusebius* of that of *Saint Paul*, he not long after undertook his fourth voyage to *Rome*: and as formerly, he returned enriched with innumerable gifts proper for the Church, as Sacred Books, and abundance of holy Images: In which was described the whole life of our Saviour in so many severall

pieces as they sufficed to encompass the whole Church of our Lady, built in the greater Monastery. And our Church of *S. Paul* likewise was adorned with pictures containing such histories in the Old and New Testament as had a commanding such to the other. For example, there were placed opposite to one another the Image of *Isaac* carrying wood with which he was to be burnt in sacrifice, and over against it our Lord in like manner carrying his Cross: Again to the Serpent exalted by *Moses* in the wilderness there answered the Image of our Lord exalted on his Cross. Besides these he brought with him two Master all of pure silk of indelible work, for which he had in exchange from *King Aldfrid* and his Counsellors (for before his return *King Egfrid* was slain) a possession of three families, lying Southward to the Mouth of the River *Wure*.

2. But to qualify the joy of the good success of his voyage, he found his Monastery in a sad condition, by reason of the death of the *Venerable Abbot Eustachius* and a great number of the Monks under his charge which had been taken out of the world by a pestilence raging through all that country. Yet this grief was attended with some consolation, for as much as in the place of *Eustachius*, by an Election made by the Religious Monks there, with whom also was joyined the *Reverend Abbot Celsid*, there was substituted a Successor in the charge of *Abbot Sigfrid*, a *Deacon*, a man of equal gravity and meekness with his Predecessor. He was sufficiently learned in the Scriptures, adorned with all virtues, and of wonderfull abstinence: But as his mind was enriched with all Graces, his body was much depressed with sickness, for he was tormented with an incurable disease of the lungs.

3. And not long after the *Venerable Abbot Benedic* also began to be afflicted with a tedious sickness. For *God* in his mercifull Providence, to the end he might prove the solidity of their piety by patience, cast them both upon their beds, that after their infirmities had been cured by death, he might eternally refresh them in the quiet repose of Light and peace. For, as we said, *Sigfrid* after he had been vexed with a tedious and insupportable pain in his lungs and entrails, was brought to his end. And *Benedic* for three years space languishing with a palsy, was reduced to that extremity, that all the lower members of his body were deprived of motion and life, and the upper parts, without which life could not consist, were reserved free for the exercise of his patience. Now during the time of their sickness, both these Holy *Abbots* ceased not to give thanks to their Creator, continually attending to the Praises of *God*, and charitable admonitions to their Brethren.

4. Particularly *S. Benedic* did frequently and earnestly exhort his Monks to a con-

stant Stability in the observance of the Rule which he had given them. For, said he, *They have not think that the Constitutions which you have received from me, were inventions of mine own brain*. But having in my frequent voyages passed through no fewer than seven hundred and thirty Monasteries, I have formed my self in all their Laws and Orders, and finding them to you Monks, that I have recommended to you. Moreover he enjoined them to have a special care that the most noble and well furnished Library which he had brought from *Rome*, and which was so necessary for the instruction of the Church, should not through negligence be spoiled or dissipated.

5. But one special injunction he often and earnestly renewed to them, which was, That in the Election of an *Abbot* no regard at all should be had by any of them to kindred, but only to integrity of life and ability of teaching. For (said he) I promise unto you that I would much rather chuse that this place in which I have founded this Monastery, if such were the will of *God*, should be reduced to a barren wilderness, then that mine own Brother, who, we know, does not walk in the ways of *Piety*, should succeed me in the charge of *Abbot*. And therefore, my Brethren, be ye in a special manner wary not to seek in my place a Father either among strangers, or for propinquity of blood to any of you: But according as is contained in the Rule of the Great Patriarch and *Abbot S. Benedict*, as likewise in the particular Decree of this Monastery, when you meet together in the common Assembly of your Congregation for the Election of an *Abbot*, let him be proposed to the Bishop to receive his Benediction, whom you shall unanimously chuse as most apt for that charge, both with regard to his virtue and learning.

6. The same *Venerable Abbot Benedic* likewise to qualify the tediousness of long nights, which by reason of his infirmity he was forced to pass without sleep, was accustomed to lend for one of the Monks to read to him some portion of Scripture suitable to his present state, as the Story of the patience of *Job*, or such like, by meditating on which his mind might be more vigorously affected to the love and desire of heavenly things. And because he was utterly unable to rise out of his bed to the *Quire*, and withal found great difficulty to raise his voice and frame his tongue to the usual course of *Psalms*, he out of a prudent devotion would every Ecclesiastical hour lend for some of his Monks, and whilst they, divided as it were into two quires, chanted the *Psalms* proper for the Hour, by day or night, he, as well as he could, would join his voice with theirs and so by their assistance he would perform the divine Office, which alone he could not do.

7. These two *Venerable Abbots* being thus oppressed with sickness, one day had a desire to meet together, that they might see one

the other, and consult together touching the common good of the *Monasteries*, which they were become unable any longer in their own persons to govern. But to extreme was their weakness, that *Abbot Sigfrid* was carried in a *Coffin* to the *Chamber* where he lay on his bed: and both of them being placed close to one another with their heads on the same pillow, yet their weakness was such that without the help of others attending on them, they were unable to join their lips together to give and take their last kille of charity: which was a sad spectacle to the assistants, who helped them to perform this last office.

8. At that time *Holy Abbot Benedikt* by the advice of *St. Frid* and consent of all the *Monks* of both *Monasteries* sent for *Cesulfid*, a man of nearer propinquity to his virtues, then blood, whom he had formerly constituted *Abbot* of the *Monastery* of *S. Paul's*, and propoied him to be *Abbot* of both the *Monasteries*: whereto all the *Religious* men present willingly consented, as judging it most profitable to the common good and the preservation of peace and concord that one *Spiritual Father* should have the care and direction of those two neighbouring *Monasteries*.

9. After these things were thus ordered, within two months the *Venerable* and devout *Abbot Sigfrid*, having passed through the fire and water of many tribulations, was conveyed to the retirement of eternal peace. And four months after his death *S. Benedikt* also, the great conquerour of all virtues, was brought to his last end. That whole night the *Religious Monks* spent in watching and modulating *Divine Psalms*, so comforting themselves in the loss of so beloved and revered a *Father*. Several of them continued in the chamber where the devout *Abbot* lay expecting his deliverance from mortality. All that night they employed in reading some parts of the *Gospel* for his comfort, and in prayers: and his last hour approaching, they gave him for his *Particular Sacrament* of the *Body and Blood of our Lord*. And thus that holy soule, after it had been purified in the furnace of many tribulations, took her flight freely to eternal glory, precisely in the point of time when the *Monks* reciting the whole *Psalter*, were come to this *Psalm*, *Domine, qui similis es tibi, &c.* the scope of which *Psalm* imports that notwithstanding the malice and violence of our spiritual enemies continually watchfull to destroy us, yet by Gods help every faithful soule shall triumph over them, and mock at their eternal confusion. So that it may seem that by *Divine Providence* this *Psalm* was recited the same moment when that happy soule left her mortal body, to shew that no enemy should have power to hinder her passage to eternal felicity.

10. His death hapned in the sixteenth year after he had founded the *Monastery* of *Saint Peter*, which he governed eight years alone, and the eight years following with the assistance of *Esgerwin*, *Sigfrid* and *Cesulfid*, the first of whom continued *Abbot* four years, the second three, and the third one. He dyed on the day before the *Ides of January*, and was buried in the *Church* of the *Blessed Apostle Peter*, to the end that after his death his *Body* might not be far divided from the *Altar* and *Relicks* of him, to whom whilst he lived in the flesh he bore a devout affection, and who was to open unto him the gates of the celestial kingdom.

11. Thus far have we continued the *Story* of *S. Peter* and *S. Paul* at *Wormouth* and *Curry*, together with the *Gifts* and death of the first *Abbot*, *S. Benedikt*, *Esgerwin* and *Sigfrid*, which though they hapned beyond the present time of this *History*, yet I thought fit not to interrupt the *Readers* memory. As for the *Gifts* of the remaining *Abbot Cesulfid*, to whose care our famous and learned *Historian S. Bede* was committed, we will treat of them hereafter in due place.

XIV. CHAP.

1. &c. The Gifts of *Saint Ebba*, Abbess of *Coldingham*.

IN the year of *Grace* six hundred eighty three *S. Ebba* Abbess of the *Monastery* of *Coldingham*, a *Virgin* of eminent Sanctity, received the eternal Reward of her Piety. She was daughter of *Ethelfrid* King of the *Northumbrians*, and consecrated to God in perpetual Virginity by *Roman* formerly *Bishop* of *London*. *Thou was done*, saith the *Author* of her life, in an age when persons of high birth esteemed their Nobility to consist principally in the humble service of our Lord, and that there were most highly exalted, who with greatest submission undertook the *Crosse* of *Christ*. At that time innumerable *Congregations* both of men and women were sprinkled through the whole *Island*, severally embracing the *Divine* warfare of *our Lord*. *Thou* somewhere in the same place the government of one *Spiritual Father*, or one *Spiritual Mother*, armed with the sword of the *Spirit*, did exercise the combat of *Chastity*, against the Powers of darkness, enemies thereof. The *Institute* and practise of these was imitated by *S. Ebba*, who for the love she bore to the Son of God, even in the flower of her youth contemned whatsoever was great or desirable in the world.

XV. CHAP.

1. &c. The burning of the *Monastery* of *Coldingham*: and the cause of it foretold by an *Angel*.

1. It will not be impertinent in this place to adjoin to the *Gifts* of the *Holy Abbess Ebba* the relation of a wonderful calamity which through Gods just judgment befell her *Monastery* a few years after her death, and a warning whereof she herself had in her life-time. The cause of which calamity was the relaxation of Discipline in the said *Monastery*, proceeding from the vicious disposition of human Nature, not restrained by the vigilance and severity of *Superiours*. The whole matter is at large set down by *S. Bede* in the renour following:

1. In those days, saith he, the *Monastery* of *Virgins* in the City of *Caled*, (or *Coldingham*) through a faulty negligence was consumed with flames. Which misfortune notwithstanding was indeed to be ascribed to the malice and wickedness of their own inobedience, especially *Superiours*, as all that knew it did observe. The *divine* *Pity* was not wanting to admonish beforehand those upon whom this judgment was to come to the end that correcting their faults, they might, like the *Nimrodes*, by fasting, tears & prayers avert from them the wrath of God. For there lived in the same *Monastery* a man of the *Scythian Nation* whose name was *Adamannus*, who led a very devout life in continence and prayers, inasmuch as he never used to take any sustenance but on *Sundays* and *Thursdays*, and oftentimes spent whole nights in *Prayer*.

2. This so rigorous a mortification was first practised by him out of necessity, for the correction of his former wickedness and licentiousness: but in proccle of time necessity was turned into custom. For in his youth he had committed some very great crime: for which, afterwards soberly considering, he had a most horrible remorse, and tearfull expectation of divine judgment. Therefore going to a *Presb* who he hoped, might shew him the way of salvation, he simply consulted his guilt, beseeching him to advise him how he might escape the *Divine* *Punishment*. The *Presb* having heard his *Confession* said thus to him: A great wound requires a great cure. Therefore according to thy utmost ability persist constantly in fasting, reciting of *Psalms* and *Prayers*, that thou preventing the face of our Lord in *Confession*, thou mayest find mercy from him. The young man, overweighed with sorrow and infinitely desirous to be freed from the bonds of his sins, thus replied, I am young in years, and vigorous body, so that whatsoever you shall impose upon me,

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me, so I may in the end be saved, I will cheerfully suffer and perform, though you should command me to spend every night wholly in prayer, fasting all the while, and pass the whole week entirely in fasting. The Priest told him it is too much to endure a whole week without sustenance: it will be sufficient therefore if you continue your Fast for two or three days together. But this discourse for some time, till I see you next, and then I will tell you more particularly what you are to do, and how long your penance is to last. Having said this, and prescribed him the measure of his Penance, the Priest went away: And awhile after upon some pressing occasion passed over into Ireland his Native country. Neither did he ever after return according to his promise.

However the Penitent mindfull of his injunction and promise, gave himself wholly to toils and penance, to devout watchings and continence, inasmuch as he took his recreation only two days in the week, as hath been said, and fasted all the rest. And afterwards when he heard that the Priest was gone into Ireland, and that there he was dead, notwithstanding according to his injunction he persevered in the observance of the same measure of fasting. So that what at first he undertook out of compunction and fear of Gods judgment, afterward he continued the same out of Love to God and hope of eternal rewards.

After he had with great diligence and care for a long time observed this rigorous course of Mortification, it happened on a certain day that he in the company of one of his Brethren went out of the Monastery, to a place at a good distance, and returned at night. Being come near to the Monastery, and observing the lofty buildings of it, the good man fell privately weeping, shewing withall great sorrow in his countenance. Which his companion observing, asked him the cause. He answered, All these gay buildings, both publick and private, which thou seest, shall within very short time be for ever consumed to ashes. Aftoon then as they entered into the Monastery, he to whom this was told, went presently to the Mother of the Congregation, whose name was Elba, and to her discovered the holy mans speeches.

She being extremely troubled with so ominous a preface, as there was reason, sent for the good man, and diligently enquired of him the matter, and how he came to the knowledge of it. He answered thus, While since I was employed one night in watching and reciting Psalms, I saw standing by me a person whose face I had never before seen, the sight of whom put me into a great fear. But he had me I should not fear: and in a familiar manner said to me, Thou dost well in passing the night in watching and prayer, and that thou dost not incline to sleep. I replied, Alas Sir, I have great need to pass the night in devout watching, and incessantly to pray our Lord to pardon my sins. He replied:

Thou sayst well, both thou and many others have need to redeem their sins by good works, and when they cease from bodily labours, then to labour more diligently for eternal goods: But few there are who do thus. For but even now I have taken a view of this whole Monastery, I have beheld every chamber and bed one after another, and befild; thy self I have not found one person employed in the care of his soules health: But every man, man and women, are either benumbed in a sluggish drowsiness, or if they are awake, they are doing some what that is naughty. For the lodgings here which were intended for places of prayer and reading, are now turned into chambers of good fellowship, drinking and other wantonness. I have moreover the Priests, consecrated to God, concerning the sanctity of their profession, whenever they are at leisure they employ their time in weaving delicate garments, with which they adorn themselves like Brides, or endeavour to win the affection of men who come to visit them. Therefore a terrible judgment from heaven by fire is deservedly prepared against this place and those which inhabit it.

When he had said this, the Abbe replied: Why would you not sooner discover to me this revelation? He answered, I was silent out of respect to you, and for fear of troubling your mind too much. Notwithstanding this comfort you may have: this judgment shall not happen in your days.

8. This vision being afterward divulged, the people of that place for a while conceived some fear, and began to intermit their excesses. But after the death of the Abbe, they returned to their former corruptions, yea they committed far greater wickedness, and when they said, Peace and security, on a sudden the fore-said vengeance came upon them.

9. A true & perfect relation of these things (saith S. Bede) I received from my revered fellow-Priest Egdis who then lived in the said Monastery, and after the desolation of it, he came into ours, where he lived many years, and afterward dyed.

10. When this happened, S. Cuthbert being as yet a Monk, though as hath been said, he bore great respect to S. Elba for her Sanctity, yet perceiving how dangerous any commerce between Religion men & women was, whatsoever pretext of Charity might be made for it, he utterly forbade it to his Monks. Concerning which prohibition and the occasion of it, thus writes Tweslugh Primor of Durham quoted by Bishop Fisher, Not long after, saith he, the man of God Cuthbert, being exalted to the Episcopall throne, entirely separated from his Monks all society with women, for fear any mixt or their Successors might after the fore-mentioned example, provoke the wrath of God against them. By the general consent therefore of both Sexes he both for present and future times interdicted to his Monks any commerce with women, wholly forbidding them entrance into his Church. And therefore in the stile of his Episcopall

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written by
S. Cuthbert.
cap. 34.

See he built a Church, which in the Saxon tongue is called Grengryce (or, Green Church) because seated in a green plain, and ordained that women should come thither to hear Masse or Sermons, but that they should never approach nearer to the Church in which himself and his Monks served our Lord, which custom is diligently observed to this day, inasmuch as, unless an invocation of exorcism, or burning of the place compels them, it is not permitted that women should set their feet so near within the Church-yard, where for a time the body of Saint Cuthbert rested. But quitting this not unusefull digression, we will return to the course of our general History.

XVI. CH.

XVI. CHAP.

1. 2. Of King Egfrid cruelly to the Irish: their impressions against him: and his punishment foretold.

IN the year of our Lords Incarnation six hundred eighty four, saith S. Bede, Egfrid King of the Northumbrians (upon what provocation it is uncertain) sent an army under the command of Berin into Ireland, who miserably wasted that innocent Nation: a Nation withall which had always been affectionate to the English. Yet for all that, so famous was the rage of this army against them, that neither Churches nor Monasteries were spared by them. As for the Irish, according to their ability they repelled force with force, and withall by earnest prayers solicited the divine help, using many imprecations against their enemies. And although those who use bitter language and cursing shall be excluded the Kingdom of God, yet the general belief was, that the English who by their impieties deserved such curses, by the just judgment of God shortly after received their due punishment. For the very next year the same King leading forth his army to waste the Province of the Picts, was slain by them.

Among others who fearfully apprehended Gods revenge upon this unjust cruelty of King Egfrid, was his devout Sister Edelfleda, who lately succeeded the Holy Abbe S. Simeon in the government of the Monastery of Strethdale. Therefore in great sollicitude she consulted with S. Cuthbert, then a Monk and famous for the gift of Prophecy, concerning her Brother, and whether the imprecations of the Irish nation against him would not prove too successful. And from him she understood that the King her Brother should not out-live the following year. The particular narration of these things is thus

compiled by Saint Bede.

3. On a certain time, saith he, most venerable Virgin and Mother of our Lord S. Simeon Edelfleda (or Edelfleda) sent to the man of God Cuthbert, adjuring him in the name of God that she might have the happiness to see him and to speak with him about matters of necessary importance. He therefore accompanied with some of his Brethren took his ship, and came to an Island which he received its name from a River called Cucked, before whose entrance into the Sea it was situated: For the fore-said Abbe had desired him to meet her there. When they were come together, she propounded many questions to him, whereto he gave her satisfactory answers: And upon a sudden in the midst of their discourse, she cast her self prostrate at his feet, and adjoined him by the terrible name of the Almighty and of his Angels to tell her plainly how long time the life and reign of other Brother was to last: For, said she, I am assured that if you will you can tell me this by the spirit of Prophecy which God has given you. But he, astonished at this adjuration, yet unwilling to give her a plain discovery of the secret, thus answered her, It is a strange thing that you being a prudent woman and skillfull in the Scriptures will call the time of mans life long, whereas the Psalmist says, Our years are like a flitting web, and Salomon admitteth us, If a man live many years, and has sent to mirth all his life, he ought to be mindfull of the time of darkness and the many days following, which when they shall come, all that is passed will appear to be vanity: How much more truly may this be applicable to him who has but one year more to live?

4. When the devout Abbe heard this answer, she fell a weeping bitterly, & bewailed this ominous preface: But at last wiping her eyes, she again with a woman-like boldness adduced him by the Majesty of God to tell her who should succeed him in the Kingdom, for said she, you know he has no children, and I have never a brother besides him. The Holy man continuing silent awhile, at last said, Do not say that you want Brethren, for you shall see one succeed him whom you will afflict with as tender and sisterly a love, as you now do Egfrid himself. She replied: I beseech you tell me in what country he now lives. He answered, Do you see the Priest that is abiding with Islands? It is an easy thing for God one of some use to them to provide a man whom he may set over this Kingdom. By this she understood that he spoke of Alfwid, who was reputed to be her Father (natural) Son, and at that time lived as a banished man in one of those Scotch Islands, where he adduced himself to the study of Learning. After many discourses, he said to her, I command you in the name of our Lord and Saviour that you reveal to none before my death what you have heard from me. After this he returned to his solitary Island and Monastery.

5¹ Before this year was ended King Egfrid, whose disaffection to s. Wilfrid still continued, was so far from any intention to recall him to his see at York, that when there was a vacancy in any of his bishoprics by the death of any who possessed his place, he would take care that some other should be substituted in their room: as he did this year, in which s. Theodore Archbishop of Canterbury at the laid Kings request assembled a Synod of Bishops at a place called Tisbury in Northumberland, in which the famous Sane Cuthbert was, notwithstanding his following resistance, elected, and the year following consecrated Bishop of Lindisfarne. But of this we will treat more largely when we come to the death of the said glorious Bishop. We will now declare the successful of his Preaching touching the approaching death of King Egfrid.

1. 2. 3 King Egfrid slain by the Picts.
4. 5. Different conjures of him.
6. Bishop Trumwin driven out of Pictlands.

THE year after the forementioned invasion of Ireland, said s. Beda, King Egfrid most happily conducted an army to Fife and the Province of the Picts, though his friends and especially s. Cuthbert, lately ordained a Bishop, earnestly dissuaded him. Being entered the Province with his army, the enemies contesting fear fled from him: whom he pursuing, was led into forests of inaccessible mountains, and there with the greatest part of his forces slain on the thirtieth day before the Calends of January the fortieth year of his age, and fifteenth of his reign. Now, as I said, his friends earnestly opposed him undertaking this war: but as they saw before he would not hearken to the most Reverend Father Egbert who dissuaded him from invading Ireland (Scotiam) from whence he had received no injury: so now by Gods just judgment for punishment of that crime, he was hindered from breaking to those who desired to wish-bold him from his destruction.

1. Whilst King Egfrid was fighting against the Picts, s. Cuthbert anxious about the success went to Eborac (or Eborac) to comfort his Queen Ermenburga and there God revealed to him the death of the King and defeat of his army. The particulars are thus related by s. Beda: Whilst King Egfrid (saith he) rashly adventured the invasion of the Picts, and with horrible cruelty wasted their country: the man of God Cuthbert, knowing that the time was near which he had foretold his sister, that the King should live but one year longer, he went to the City Eborac, corruptly named by the

inhabitants Loth, its flock with the Queen, who there expected the event of the war in a vision. s. Cuthbert, the day after as the City was honourably leading him to see the walls of the City, and a fountain in the same of wonderful structure according to the Roman manner: the Holy Bishop on a sudden as he was leaning on his staff, became troubled in mind, and with a sad countenance cast his eyes on the ground: and presently raising himself up again, and looking to heaven, he said to very loud, Now is the contest decided. I myself standing by who understood his meaning, suddenly and indistinctly said to him, How dost thou know this? But he unwilling to publish that which he had received by revelation, said, Dost thou not see how suddenly and strangely the weather is changed, and grown tempestuous? But who can find out the judgments of God? After this he immediately went to the Queen, and speaking with her privately (it was then a Monday) the time said he spent on Monday morning, because you take coach (for on Sunday you must not travel) and make haste into the Royal City, for fear the King be killed. And because in morning I am entreated to consecrate a Church in a Monastery near at hand, as soon as the dedication is dispatched I will make all haste after you. Thus writes s. Beda, and a little after he adds: The day following one who had fled out of the battle, arrived, who plainly enough declared the fore predictions of the man of God and by computation was found that the same moment the King was killed, in which it had been revealed to the Holy Bishop whilst he stood by the forementioned fountain.

4. Thus unhappily dyed this famous King Egfrid, and has left to posterity an argument of much dispute whether he be to be numbered among good or evil Kings. Whom of Melancthon after a curious debate and examination of his particular acts, abstains notwithstanding from a resolute Sentence: whom we will imitate. Certain it is that he had a great zeal in defending and propagating the Catholic Faith that he was wonderfully munificent towards Churches and Monasteries: that he bore great reverence to holy men, as to s. Cuthbert, &c. But on the other side what excuse can we find for his obstinate and irreconcilable hatred to s. Wilfrid, or his cruelty against the innocent Irish, &c. We will therefore leave him to the judgment of Him who cannot judge unjustly.

5. Some Writers affirm that he was slain by Bride or Birde his cousin german, King of the Picts: However certain it is that by his death the Kingdom of the Northumbrians suffered an irreparable loss: for by the testimony of s. Beda, from that time the hopes and strength of the English began to decay: for both the Picts recovered all their lands of which the English had been possessed: and the Scots likewise living in Brittain, and some part of the Britains regained their liberty, which they enjoyed in this time, forty five years after that battle: by which last clause and computation it appears

that s. Beda wrote his History in the year of Grace eleven hundred thirty and one.

6. The Picts pulled up with Victory, drove all the English out of their country: and among others their worthy Bishop Trumwin, who, as hath been said, betook himself to Sprenthale, i. e. Monastery of Saint Eleda, where he lived a great comfort and affluent to her in the government of her Monastery.

1. 2. To Lothbert King of Kent succeeds Edric.
3. 4. s. Kentwin King of the Well-Saxons dying Cedwalla succeeds him.
5. Cedwalla last King of the Britains.

THIS year was fatal to several of our Saxon Kings in Brittain, for besides Egfrin King of the Northumbrians slain by the Picts, Lothbert King of Kent was also slain by his Nephew Edric. This Lothbert was brother to the former King Egbert, after whom he succeeded upon the Kingdom, to the prejudice of his Nephew, as hath been declared: of which he kept the possession twelve years, though with much trouble and danger. For Edric the elder of his Nephews, and lawful heir of the Crown, after he was come to years sought to gain his right by force, inasmuch as many battells were fought between them with various success. At last Edric assisted with an army of the South-Saxons, fought with his Viurping Nephew, in which battell Lothbert was sore wounded, of which wounds he shortly after dyed. He is said to have left behind him a son named Richard, eminent for sanctity: of whom we shall treat hereafter.

1. Concerning these two Brothers Egbert and Lothbert successively Kings of Kent, our ancient Ecclesiastical Writers do observe, saith William of Melancthon, that for their cruelty they both came to an untimely end, in as much

as Egbert slew, or at least contrived at the murder of his own children Erlebert and Erbert, who were Countess Marys, and Lothbert derided the honour done to their memory. True it is Egbert afterwards bewailed the fall, as in testimony of his sorrow gave part of the Isle of Thanet to their Mothers, for the endowment of a Monastery.

3. Besides these, this year also dyed Kentwin King of the West-Saxons, at a reign of nine years. His memory is celebrated for his great victories against the Britains, whom he invaded with great forces, and without much difficulty drove them to the Sea, wasting their country and inhabitants with fire and sword.

4. His piety and munificence to the famous and ancient Monastery of Glastonbury is recorded in the Antiquities of the same, where we read that Kentwin granted to the said Monastery a liberty from all service, tribute of land, and a privilege that the Monks of the same place might have the power of electing and confirming to themselves an Abbot, according to the Rule of s. Benedict. He gave moreover near the road called Cantdown, the Mannor of West-munkwin, three and twenty hides, and in Caric twenty hides of land for a Supplement of Regular observance in the same Monastery. And then he had reigned nine years he departed to our Lord. His Body reposes in the Church-yard under a Pyramid of an ancient and noble structure. Some Writers are of opinion that before his death he layd aside his Crown in the said Monastery, in spending his last dyes, as his Successors did, in solitude and devotion.

5. To Kentwin succeeded Cedwalla in the Kingdom of the Well-Saxons: to Lothbert, Edric in Kent: and to Egfrid, Alfwid among the Northumbrians, according to the Prophecy of s. Cuthbert to his Sister the Holy Abbess and Virgin Saint Eleda. Of which several Princes more hereafter.

6. To this same year likewise is assigned the beginning of the reign of Cedwalla, Son of Cadwallo, and last King of the Britains in Wales. For after his death, hapning twelve years from this time, the Britains lost all flesh of Monarchy.





THE
NINETEENTH BOOK
OF THE
CHVRCH HISTORY
OF
BRITTANY.

I. Chap.

I. CHAPTER.

1. 2. Of Bayfil the Holy Prior of Mailros.
3. 4. &c. The Gifts and vertues of S. Cuthbert before he was Bishop.



HE same year that the foresaid King dyed, the famous and glorious S. Cuthbert, having the year before with great repugnance been drawn out of his beloved Island, was consecrated Bishop of Lindisfarne. The admirable way by which Almighty God drew him from keeping sheep to a spirituall life of contemplation, by representing to him in a Vision the Assumption into heaven of S. Aidan (whose Bishop of Lindisfarne, and how thereupon he betook himself to the Monastery of Mailros, then part of the dominion of the Werthebiers, of which Eata was then Abbot, and Bayfil, Prior, by whom he received the Monasticall rule) and was admitted into the Society of the Monks there: all this we have particularly related among the Acts of the year of Grace six hundred fifty one.

2. Nineteen years after that, when the holy man Bayfil dyed, S. Cuthbert succeeded him in the Government of the said Monastery,

in the year of our Lords Incarnation six hundred and seventy. Concerning the said Holy Abbot Bayfil, S. Cuthbert was S. Beda relates, was wont to give this Character, I have known very many who have much excelled mee both in purity of mind, and the eminent grace of Prophecy. Among whom was the Penitible servant of Christ, never without honour to be mentioned by mee, the Abbot Bayfil, who many years since being then an old man admitted and educated mee in the Monastery of Mailros, being then very young. He during the time that I was under his discipline foretold mee all things that should befall mee, and the event confirmed the truth of all his predictions. There remains of all the particulars foretold by him onely one thing unaccomplished, which I wish may never come to passe. This, saith S. Beda, he saide, because the said Holy servant of God had signified to him, that he should be called to the charge and dignity of a Bishop: from which he had a great aversion, one of the love he bore to a retired (contemplative) life, and humility.

3. During the fifteen years of his government of the said Monastery, the odour of S. Cuthberts vertues and graces dispersed it self far beyond the bounds of his Island: inasmuch as many resorted to him to receive comfort in their afflictions, or light in their doubts and apprehensions: An example wherof we have already given in the Holy Abbotte Eusebia to whom he foretold the death

Beda. lib. 5.
Cuthbert. c. 22.

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English Nation. Of these Eata was one, being a child of a very good disposition and a meek humble heart. To the administrators and good examples of his pious Teacher, to whom he gave diligent attendance, he became notable in all virtues: so that finding grace both with God and man, he became a Monk, and according to the Profession of that State he faithfully gave himself to watching, fasting and other good Exercise day and night. For he was a man eminent for the vertue of patience, brightly adorned with chastity, affable and pleasing to all, and, as Venerable Bede testifies of him, he was beyond all others adorned with the Grace of Meekness and holy simplicity.

Afterward the way made, Abbot of the Monastery of Mailru, in the execution of which charge he exhibited to his Brethren yet greater examples of humility and charity than formerly, inasmuch as they tenderly loved him, not as an awful Master, but an indulgent Father. He was held in such veneration among the rich and powerful men of that age, that even Kings themselves revered him as in some large possession for the building of Monasteries. Whose intentions he diligently executed, erecting several Churches and Monasteries in commendable places and assembling many Disciples studious of piety and learning: among whom the most eminent were Bysil, Priour of the Monastery of Mailru, and s. Cuthbert afterward Bishop of Lindesfarne, who were men of admirable sanctity, and withal eminently endued with the Spirit of Prophecy.

4. After the disputation and conflict touching the observation of Easter, which was held in the Monastery of the Holy Abbess s. Hilda, Bishop Colman by descent a Scot, obtained of King Oswi that the Venerable Monk Eata should as Abbot govern the Church of Lindesfarne. For the Scots bore great affection to Eata, inasmuch as he was one of the twelve English children which had received their education from Bishop Aidan. Eata therefore having undertaken the care of the Church of Lindesfarne brought with him thither s. Cuthbert: whom after the death of Bysil he had made Priour of the Monastery of Mailru, and constituted him Priour of the Convent in Lindesfarne. And when afterward the dissension grew here between King Egfrid and the Holy Bishop Wilfrid, by means of which he was expelled his Bishoprick, Bysil was in his place substituted Bishop of York in the Kingdom of the Deiri, and the Holy Abbot Eata was advanced Bishop in the Province of the Bernicians, bearing his Episcopal See partly at Hagulfled, that is, Eboracetham (now Hexham) where at this time there are Canons Regular, and partly in the Church of Lindesfarne, or Holy Island. They were consecrated Bishops by Theodore, Arch-Bishop of Canterbury.

5. Thus writes the Author of the Life of s. Eata, who he adjoins the Narration how the Province of Lindesfarne being divided, s. Eata was confined to that of Lindesfarne, and another placed at Hagulfled: and after the Election of s. Cuthbert, he resigned to him the See of Lindesfarne, and removed to

Hagulfled, then vacant by the deposition of Tambert. And in conclusion he relates the manner of his death, after he had with great zeal and piety administered his Episcopal office, laying down his merciful Lord from his great exertions the labours of this holy Bishop with an eternal reward, he was struck with a grievous disease of the bowels, called a Dysentery, the torment whereof exceeding daily, he was purged shortly like gold in a fiery furnace, and at last all the dregs of sinful imperfections being spent and consumed, he dyed most happily, so entering the gates of heaven there to abide for ever. He was buried toward the South end of the Church of Hagulfled, and a little Chappell of stone was built over his Tomb. From which place his body was afterward translated, but by whom is uncertain, and much due honour placed in a Shrine within the Church.

6. His successor in the said Bishoprick of Hagulfled was the famous Bilshop Isid (de Beverlaco) of Beverley, so called from a will-known town of that name in Yorkshire, where he, or his family lived. This holy man, as we learn from the Author of his Life in Capgrave, was born in England, and being very young for his instruction committed to Saint Theodore, Arch-Bishop of Canterbury, who educated him in all innocence of manners and virtue, and taught him the knowledge and prudence of Holy Scriptures. And after he had been well imbued with other learning likewise, his custom was to travel through several provinces, serving among the ignorant people the word of God. But after that the Venerable Bishop Eata by God's disposition had ended the course of human life, he with the consent of King Alfrid, received the Episcopal honour. Concerning this Holy Bishop more will be said in the Sequel of this History.

VI. CHAP.

VI. CEd.

2. The Tyranny and death of Edric King of Kent.
3. Of Cedwalla King of the West Saxons: first a Pagan. His Brother Moll is burnt.
7. s. He conquers the Isle of Wight: which receives the Christian Faith.
9. Cedwalla's munificence to s. Wilfrid.

WE must awhile surcease this Relation touching the Ecclesiastical affairs among the Northumbrians, that we may attend to the great combustions and changes in the Saxon parts of this Island, and this was the first year of the Reign of Edric King of Kent after the death of his usurping Uncle Tarbert. His government was Tyrannical, and therefore unquiet: For as William of Malmesbury observeth he did but but a short time in

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the Success of his Tyranny, for within two years he was deprived both of his Kingdom and life: leaving his country exposed to be torn in pieces by its enemies.

1. But Cedwalla the Successour of Kentwin in the kingdom of the West-Saxons, though at the first no Christian, reigned fair more gloriously, and concluded both his reign and life more happily. He was, saith the same Author, a Noble branch of a Royal Stock, being the great grandchild of Ceaulin by his Brother-God. He was a young man of immediate ambition, who would let pass no occasion of exercising his courage. His restless disposition had procured against him the anger of the greater part of the Nobility of that kingdom, by a faction and conspiracy of whom he was driven into banishment. In resentment of this injury, he drew out of the kingdom in a manner the whole strength of it: for the most youth there were out of pity of his misfortune in affection to his courage, resorted to him in his exile. Edwalch King of the South-Saxons was the first against whom he vented his fury: inasmuch as coming to a battell, his whole army was defeated, and himself slain. But after that victory obtained, Cedwalla was driven out of that Province by Bertram and Ethelstan two South-Saxon Generals, who after that possessed themselves of the Kingdom.

2. About this time, Kentwin dying, Cedwalla by consent of the inhabitants was made King of the West-Saxons: Who immediately with new forces invaded once more the Kingdom of the South-Saxons, which he subdued and held in great slavery: moreover killing Berthun, the Prince or General of the forces of that Nation.

3. And not content with this conquest, he and his Brother Moll wasted also the Kingdom of Kent: but in the end was driven out with loss. This happened indeed the year following: but since the whole Reign of Cedwalla contained only two years, or little more, in which short time the hand of God wrought wonderful changes upon him, converting him from a furious Pagan to an humble devout Christian, from a Lion to a Lamb: We will here make no breaches in his story, but deliver it all at once.

4. Concerning his invasion of Kent, William of Malmesbury thus describes it: Presently after Cedwalla accompanied by his Brother Moll breaching forth a furious hatred against the inhabitants of Kent, with all the forces he could make made an invasion into that country, which he thought might easily be subdued, by reason of a long peace it had enjoyed, and at this time was also divided by an intestine war. But he did not, as he hoped, find them unprepared, nor destitute of courage to resist him. For after many losses sustained in several parts of the country together came to a battell, wherein they had the upper hand, and constrained Cedwalla to fly. As

for his Brother Moll (or Mull) he in his flight being compelled to retire into a certain Cottage, the enemies set it on fire, so that he not daring to flee out, was consumed by the flames. Yet did not Cedwalla for all this desist from repairing his loss by frequent misdeeds done to the inhabitants of Kent: and a more full revenge he bequeathed to his Successour King Ina, in due place shall be declared.

5. B. Parker in his Antiquities assigns a strange cause why this Moll was burnt by the Kentish soldiers, saying, some affirm that the cause of the death of Moll was, because the Kentishmen perceived that he was very obstinate in defending Images, concerning which a Controversy in that age was solemnly debated. But it does not where appear that Moll was a Christian. Certain it is his Brother Cedwalla was not baptized till after this, when he had made a journey to Rome in devotion for that purpose. It was therefore in probability his obstinacy not to relinquish his Idols or Pagan worship that might because of his death. And as for the pretended Question about Sacred Images, it was not raised in the Church till about a hundred years after this, and then it began in the East by certain factious Christians, half-Jews. Neither do we find any signs in our ancient Records that Britain was debauched with that debate. If this Moll whatever was a Christian, it is well known what doctrine Saint Augustine and his Successors taught in Kent touching the Persecution of Images, and that Saint Bede, Agilnoth, Hilda and Wilfrid taught the same among the West-Saxons.

6. Cedwalla after he had for some time vented his fury against Kent, turned his arms to the subduing the Isle of Wight, adjoining to the Province of the South-Saxons already conquered by him. And how greatly he was inflamed obtained by his cruelty we find thus related by Saint Bede. After that Cedwalla (with he) had the possession of the Kingdom of the Gens (or West-Saxons), he subdued the Isle of Wight, the inhabitants whereof were to that time wholly addicted to Pagan Idolatry, whom he endeavoured wholly to exterminate, and to place in their rooms his own Subjects: yet, as the reports, he obliged himself by oath, though as yet he was no professed Christian, not baptised, that if he got the possession of the island, he would congregate to our Lord the fourth part both of the land and people. And this Pledge he faithfully performed, inasmuch as he gave to Saint Wilfrid, who not long before was arrived there out of the Northern parts, the fifth of the said land and prey. Now the measure of that island according to the English estimation is so much as may maintain twelve hundred families. So that the possession of three hundred families was given to the Bishop. But he recommended the portion given him to one of his

Park in Antiquities
in Brit. Mus.

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Isidore in
Anastasi f. 6.

Larks, named *Berwin*, who was his sister Son. And withal gave him a *Breif* called *Widild*, as the end he might administer the Word of life, and Baptism to all that would be saved.

It is also reported that about this time the same *Cedwalla* gave to *S. Wilfrid* the Town called *Paganan*, concerning which *Selden* makes mention of a certain clause in the said *Kings Charter*, importing that *S. Wilfrid* should have freedom to that place now given to the Church, it was, a freedom from having a Castle built there, and from contribution to mending the bridge, and lastly from payments to the army (if this be the right interpretation of the rude Latin phrase, *Abique circada neceitate totum Christiani populi, id est, armu militum, pontis emendationis, exercitus conscriptione liberam perfringeri*.) Another Charter to which is annexed this clause, for a further confirmation hereof, *Cedwalla* gave part a twelfth of the said ground upon the holy Altar of our Saviour, and by reason of my ignorance in writing my name, I have expressed and subscribed the sign of the holy Cross. Now from hence is manifest that at the time of the invasion of the Isle of *Wight*, *Cedwalla* was a Christian Christian, though he deferred his Baptism out of a desire to receive it at Rome.

V. CHA.

V. CHAP.

1. Two young Princes Martyrs in the Isle of *Wight*.
3. King *Cedwalla* his reverence to Saints *Wilfrid*.

Wid. l. 4. 1. 16.

THE Isle of *Wight* was the last Province of *Britany* which received the Christian Faith, and that *Now Church* was consecrated with the blood of two young Princes Martyrs, the Brethren of *Arnold*, or *Arnold* King of that Island. The manner hereof is thus described by *S. Bede*:

1. We must not pass over in silence, faith he, how two Royal children, brethren to *Arnold* King of the Island were by a special Grace of God crowned with Martyrdom, serving as an Oblation of Faith fruit of such inhabitants of the said Island were to be saved by Faith. For when the Enemies army approached, they fled privately out of the Island into the adjoining Province of the Isle (or *Hampshire*.) Where being come to a place called (*Ad lapidem*) *Steneham*, they hoped to conceal themselves from the sight of the conquering King *Cedwalla*: but they were betrayed, and his command appointed to be slain. Thereupon of his command being come to the hearing of a certain Abbot and Priest named *Cymber* who governed a Monastery not far distant from thence, called *Red-ford*, or the Ford of *Reds* (it is now called *Redbridge*), he came to the *K.* who then lay

privately in these parts to be cured of his wound received in the late battle in the Isle of *Wight*, and humbly requested of him, that of those childrens most needs he should, he would at least procure them to be instructed in the Christian Faith, and baptised before their death. The King yielded to this request: whereupon the good Abbot taught them the mysteries of Christian Religion, which they embracing, he washed them from all their sins in the Laver of saving Baptism, and thereby gave them an assurance that they should enter into an eternal kingdom. Thus the Executioner being come, they joyfully underwent a corporal death, not doubting but that thereby their souls should be translated to a life of happiness ever-lasting.

3. Thus writes *S. Bede*: the summe whereof is repeated by *Camden* in his description of *Hampshire*: there to adding this observation, from the same Author, That after all other Provinces of *Britany* had received the Faith of Christ, the Isle of *Wight* in the last place of all embraced the same. Notwithstanding by reason of the miserable superstition thereof to a former Prince, not any one accepted the Episcopal ministry: and charge there, till the time that *S. Bede* wrote his History, when a certain Prelate called *Daniel* was ordained Bishop of the West-Saxons and *Grosvin*. Notwithstanding true it is that at this time, presently after the conquest of the Island, *S. Wilfrid* discharged that Office there, being one (saith *William of Malmesbury*) whom King *Cedwalla* sent over the whole Province as Judge and Governour, neither without his assent would he himself do any weighty matter in his kingdom.

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Hampsh.

Wid. l. 1.
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VI. CHA.

VI. CHAP.

1. 2. *C. King Cedwalla* having made *Ina* his Successor, in devotion goes to Rome to receive Baptism.
4. *C. The occurrences of his journey: his Companions.*
9. *C. As soon as he was baptised, he dyed at Rome: His Epitaph, &c.*

THE year following, which was the year of Grace six hundred eighty eight, *Cedwalla* who had hitherto acted the Lions part, now devoted himself of his natural fierceness, entertaining thoughts and designs of peace, meekness and humility, though he was a victorious King, and withal young, full of spirits and vigour, yet he made choice rather to throw himself into his reign full of temporal glory. This was a wonderful change of the right hand of the Almighty, of which we may confidently acknowledge *S. Wilfrid* to have been the principal instrument. And therein admit the

Wid. l. 4. 1. 16.

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good Providence of God in the disposal of that his faithful servant.

1. We can scarce find in Ecclesiastical History any example, except *S. Athanasius*, of an innocent holy Prelate which suffered persecutions and banishments for frequent and tedious service we shall see *S. Wilfrid* once more reformed, and again banished, and after that returned again till which vicissitudes of sufferings did not only contribute to the perfecting his own soul in patience, but were occasions of procuring eternal happiness to thousands of souls. Whole nations were converted to Christ by this wandering Prelate, as the *Franks*, *South-Saxons* and inhabitants of the Isle of *Wight*, so that he had the fate of the ancient *Prophets*, to be loved and honoured every where, but in his own native country.

2. But to return to *Cedwalla*. This year in a voluntary and heroic devotion he devoted himself of his Royal Purple, and assumed the Habit of a Pilgrim, to visit the Monuments of the Holy Apostles at Rome, and there to receive the humble badge of Christianity. There wanted not in *Britany* many holy and venerable Bishops and Prelates, who might have conferred that blessing on him, as *S. Theodore* at Canterbury, *S. Kenwald* at London, *S. Hedda* in his own country, and *S. Wilfrid* also then present with him: to whom we may add the holy and learned Abbot *S. Aldelm*, the Abbot of *Cymber*, and many others. But it seems *Cedwalla* calling to mind that his Noble Predecessors King *Lucius*, the Emperor *Constantin*, and King *Edwin* had received their Faith and Baptism from Rome, he desired to repair to the fountain of Ecclesiastical Hierarchy, and to pay his humble respects to the Princes of the Apostles, then in a flourishing and governing in their Successor *Sergius* at that time Pope.

Wid. l. 4. 1. 16.

3. To this effect *S. Bede* has left us an account of this matter: In the third year of the reign of Alfred King of the Northumbers, (saith he) *Cedwalla* King of the West-Saxons after he had for two years past valiantly governed his Kingdom, voluntarily quitted the same for our Lord, and for the gaining an eternal Kingdom, and went to Rome. For his desire was to obtain this singular privilege and glory, to be washed from his sins by Baptism at the Sepulchers of the Blessed Christ Apostles: for he had been taught that in Baptism only the entrance into eternal life was opened to mankind. Withal he had a hope that as soon as he was baptised he should be freed from his mortal flesh, and pass to everlasting joy. Neither did he fail of his hope in either of these regards: for great was the Mercy of God to him.

4. Before he departed out of *Britany*, he took care to compose and settle his Kingdom under the government of worthy Prelates, for which purpose with the advice and consent of his Noble choice was made of *Ina*, a Prince of the Blood Royal, being great grandchild of *Cuthbert* brother to King *Reginald*, or as *Florus* writes, the son of *Ken*, son

of *Cuthbert* brother of *Kenwald* sons of *Cuthbert* who was son of *Cenwalin*. Others offer him to have been the son of *Cissa* founder of the Monastery of *Abendon*. He was a young man of eminent endowments which gained him the affections of all, and thereby the Crown. Therefore as *William of Malmesbury* well observes, he was advanced to the Principality, rather for his courage and industry, than for his nobility. A Prince of admirable valour, prudence and piety: by which qualities he obtained great esteem at home, and reverence abroad. Infamously he exercised supreme authority the space of forty years: warring first, without any apprehension of treachery.

5. King *Cedwalla* having provided for worthy a Successor, delayed not his journey to Rome: In which his Companion were *Saint Aldelm* Abbot of the Monastery of *Malmesbury* (who had also another motive, to obtain from the See Apostolic certain Privileges and liberties to this Monastery) and as some writers affirm, *Saint Leuphard* a Bishop and Martyr, who returning from Rome, and passing through a forest called *Trecalman*, near *Cornwall*, was by certain impious persons murdered. But of this supposed companion of King *Cedwalla* no mention is made among Ecclesiastical Writers.

6. Having taken ship they landed in the Province of the *Marni* (or *Terravene*) in France, the nearest to *Britany*, where faith *Sorinus* and *Mirae*, King *Cedwalla* then a Catholic, having heard of the Sanctity of *S. Abbot* called *Wulstan*, and of his admirable Zeal, and prudence in enforcing justice, repaired to him to receive his spiritual counsel and a more perfect knowledge in Christian Mysteries. The holy Abbot at that time had finished the building a Church in the honour of the Blessed Virgin and of *S. Peter the Apostle*.

7. From thence travelling through France, and having passed the Alps, King *Cedwalla* (called by *Paul Warnefridus*, *Theodosius*) a Prince who in his own country had fought many battles, after which having been converted to the Faith of Christ, he hastened to Rome there to receive Baptism, and by the way passing through *Orapin* (saith of *Lombardy*) he visited the King of that Nation, called *Cumbert*, by whom he was entertained with wonderful humanity and magnificence.

8. From thence arriving at Rome very opportunely near the Solemnity of *Easter*, at which time by the ancient custom of the Church the Sacrament of Baptism was solemnly administered to such as had been converted from Infidelity, he addressed himself to Pope *Sergius* in the second year of his Pontificate, by whom he was gladly received, and admitted to Baptism, in which also according to the usual manner his Name was changed from *Cedwalla* to *Peter*: the cause of which change is thus related by *S. Bede*: At the time of his Baptism the foresaid Pope imposed on him the name of *Peter*, to the end he might bear the Name of the Prince of Apostles, one of a pious

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one of this world approached, whereupon he discharged himself of his Episcopall jurisdiction, and made haste to return to his beloved country of Bretonnical conversation, in the end that by the flame of his acceptance, compassion he might purge away and consume all the drift of worldly affluence, in which time he exhortes would give out of his history manifest to others and comfort to his Religious brethren who came to visit him.

3. The same Author a little after declares the particular occurrences, hapning to the holy Bishop a little before his death which he relates in the words of a devout Monk, whose abode was near to the place, and also was scrupulously inquisitive into all matters concerning the holy Bishop. The account given by him is as followeth:

4. The holy man of God *St. Carbert* returned into his Mansion in the Island as soon as the Solemnity of our Lords Passover was ended. He was attended to the boat by a troop of his Religious Brethren, and being ready to enter into it, one of the ancient Monks venerable for his piety, strong in Faith, but weak in body by reason of a Dysentery which afflicted him, layd thus to him, *Tell me, my Lord Bishop, when we may expect your return.* To this simple and plain question the holy Bishop answered as plainly: for he certainly knew what should befall him. *My return shall be when you shall bring back my dead body.*

5. Thus he passed into the Island, where for two months space he spent the time in great joy for the recovering his beloved tranquillity and solitude, yet not admitting any sensuall refreshment, but on the contrary mortifying himself both externally in body, and internally in mind according to his ancient accustomed rigour. After which he was suddenly assaulted with a sharp sickness, by the bitter pains whereof he was purified and prepared for eternal rest and joy.]

6. As for the manner of his death, I will relate it (saith *Saint Bede*) in a few words of him from whose mouth I received it, which was a Priest venerable for his Piety, named *Hefred*, who at that time was Abbot of the Monastery of *Lindisfarne*. viz. Three whole weekes he was continually tormented and purified with his disease of which he dyed: and upon a Wednesday he began to be sick, and upon a Wednesday death ended his sickness and sent him to our Lord.

7. Now the first day in which his last infirmity had seized on him, I went early in the morning to him (for three days before I arrived in the Island attended by severall of my Brethren): for I had a desire to partake the comfort of his benediction and pious exhortation. Alfoon as I had given the accustomed sign of my being there, he came to the window of his Mansion, and when I had saluted him, all the answer he gave mee was

a sigh. *My Lord Bishop said I, how doe you perhaps your usual languishing infirmity has the last night grown upon you. It is true, (said he) I have been very weak this night. Now I thought he had meant it of his old infirmity which seldom left him; and not of anew unuall sickness: Therefore I questioned him no further but said, Give us your benediction, for it is time for us to return.* He so, answered he, *only but, and goe hence in safety. But when God shall have received my soule, bury mee in this mansion near my Oratory toward the South, which lies Eastward from the holy Crosse which I have erected.* Now toward the Northern part of the said Oratory there is a Cypsin covered with green turf, which the Venerable *Asaph* Cudde gave mee long since: in that Cypsin lay my body, having been conveyed in it a sheet which you will find in the same place, which I would never make use of in my life time, having had a care, not of my affliction to the devout *Abbesse Verca* who first met mee, to reserve it for my Winding-sheet.

8. When I had heard him speak thus, I said to him: *since you speak of your sickness and that you shall dye shortly, I beseech your favour to permit some of our Brethren to remain here to attend you.* But his answer was, *the present goe away and in convenient time returne here again.* Notwithstanding I earnestly entreated him to accept of one to serve him, which he utterly refusing, at last I asked him when he would have us return to him: He answered, *when it shall be Gods pleasure to direct you.*

9. Wee therefore according to his command went back to our Monastery where assembling all the Monks together, I ordained Prayers to be said without intermission for him: for, said I, I perceive by some speeches of his, his departure is at hand. Now I was very solicitous to hasten my return to him by reason of his sickness: But for five days we gether there was such a tempest that we could not possibly take boat. And the event shewed that this impediment was caused by a speciall dispensation of Divine Providence. For Almighty God having a purpose by his Fatherly chastisements to purify his servant from all stains of humane frailty, and to shew how weak were all attempts of his spirituall Adversaries against the firmness of his Faith, he was therefore pleased that he should remain so long a time separated from all society of men, that he might be examined and tryed to the uttermost both by bodily paines, and a most sharp combat and assault of his old Enemy the Devil.

10. At last when the weather grew calm we were returned to the Island: where being arrived we found that he was gone out of his own mansion, and was sitting in the house, where wee ordinarily made our abode when wee visited him. Now because a

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particular necessity required it, I took order that the Brethren who came with mee, should sayle back to the next shore, and my self remained alone in the Island to afflict & minister help and comfort to him. Therefore warming some water, I washed one of his feet, which having been long swollen was broke then into an ulcer, out of which corrupt matter issued, so that it stood in need of dressing: I likewise brought him a little wine which I had warmed also, and desired him to drink of it. For I perceived by his look that his spirits were even spent with fasting and feebleness caused by his infirmity.

11. After I had administered these refreshments to him, he sat up upon his couch, saying nothing: and I also sat by him. And when he remained still silent, I layd to him, *I perceive my Lord Bishop, that since we left you you have been much tormented with your sickness: and indeed I wonder why you would not permit us to leave with you any to assist you.* He answered, *You are done by the Divine Will and Providence, to the end that being destitute of all humane society and help, I might be expoyed to suffering.* For as soon as you were departed from mee, immediately my sickness increased: and therefore I went out of mine own mansion in this place, that if any of you came to attend me, they might find me here, and not be obliged to search my mansion. And from the time that I entered into this room and seated my self here, I have never stirred from hence, but remained there five dayes and five nightes quiet in the same place. I replied, *But how was it possible you should continue so? Have you remained so long a time destitute of all sustenance?* Then he lifting up a skitt of the Coverlet on which he lay, shewed mee five onyons hid there, and sayd, *This has been all my food these five dayes. For whensoever my palate was dyed and burnt with thirst, by tasting of these I received some refreshment.* Now I perceived that one of those onyons had had a litle half of it diminished.

12. Moreover he added saying, *My Brethren have these few last dayes assaulted mee with most frequent and bitter perspications: then they have done all the time that I have abode in this Island. I durst not presume to ask him concerning the nature and quality of those tentations: Therefore I only besought him that he would admit of some to assist him.* To this request he yielded, and retained with him certain of our Brethren: among whom one was the Elder *Beda* a Priest, who anciently had been his familiar assistant, and particularly had taken an account of whatsoever he had given or received: Him he made choice of to the end he might acquaint him whether any thing had been received, for which no recompence had been made, and which before his death he would needs have restored. He designed likewise among his attendants another Monk especially, who a long time had been sick of a fluxe,

and could receive no help from Physicians: but for his piety, prudence and gravity became worthy to be a witness of the last words of the holy Bishop and of the manner of his happy death and departure to our Lord.

13. In the mean time I returned home, and acquainted my Brethren that it was our Venerable Fathers will to be buried in his own Island: But in my opinion it would be more just and fitting that we should solicit him to permit his body to be translated hither, and buried with honour in our Church. The motion made by mee was pleasing to them all: therefore going to the Bishop we petitioned him saying, *We dare not presume contemptuously to disobey your Order, that your Body should be buried in this place. Notwithstanding we humbly request you to be so good as to permit us to translate it to our Monastery, that we may enjoy the blessing of its presence among us.* He answered, *Truly my desire was to repose in my body here where I have combated so long time against my Spirituall Enemies, and at last according to the Grace given mee sanctified my conscience, and may hope that from hence I should be called by my merciful Saviour to receive a crown of glory.* Nevertheless since it that it would be more commendable for you also that I should repose here, considering that notwithstanding my many imperfections, a fame is gone out and entertained by the people that I am a faithful servant of Christ, by which many factious or perfected men will probably have recourse to my Tomb for protection and safety, upon which account you will be obliged to intercede in their behalf: such Prayers and Great men, to your great distraction and inconvenience. For this reason is it that I am unwilling that my Body should repose among you.

14. But notwithstanding all these allegations we persisted in our Petition, protesting that the incommodity and trouble alleged by him would seem light and even grateful to us. Whereupon the holy Bishop being our constancy, at last with great gravity layd, *Since you are resolved to conquer my will, and will needs have my Body among you, it seems to mee your best course to bury it within your enclosure, for so you may whensoever you have a mind visit my Sepulcher, and it will be in your power to admit or exclude strangers.* When he had given us this permission and advice, we upon our knees gave him most humble thanks, and returned home. Yet after this we frequently went to visit him.

15. But when by the increase of his disease and weakness he perceived his death to be at hand, he commanded us to carry him into his own little mansion and Oratory: It was then about nine a clock in the morning. We carried him therefore, forthwith extremity of weakness and pain he was not able himself to walk. When we were come to the entrance of it, we desired him to permit some of us to enter with him for

his

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his assistance: For during the space of many years not any one but himself had entered thither. He therefore taking a view of us, all fixed his eyes on the *Monk* who, as I said, was troubled with a fluxe, & said, *Let Waltheof* (that was his name) *enter in with me.* He therefore went in, and remaining with him till three a clock in the afternoon, came then out and called mee, telling mee that it was the *Holy Bishop* pleasure I should enter also to him: He added withall, *I can tell you a strange thing, Alston as ever I touched the Bishop he conducted him into his Oratory, immediately I perceived my self perfectly freed from all daily sin and infirmity.*

6. I went in therefore to him about the howser forenamed, and I found him sitting in a corner of his Oratory over against the Altar. I sat also by him. He spoke very little, because the extremity of his pain and weakness made speaking difficult to him. Bur when I earnestly asked him what good advice he would leave to his poore Brethren for a *Let Legacy*, he then began to make a short, but efficacious discourse concerning peace and humility, and the avoiding of such as were enemies to these virtues. He concluded, (I said he,) *to conferre Peace and Divine Charity among you; and whensoever any necessity shall oblige you to confute in common about your affairs, be unanimous in your counsells. Maintain likewise a good correspondence and concord with other Servants of Christ who profess self a Religious life, and whensoever they come to you for hospitality, doe not neglect them but entertain them with familiarity and kinde, and so dismissthem, not preferring your selves before others of the like Profession. But as for such as have broken Ecclesiasticall Unity either by their perverse living, or celebrating Easter out of its due time, have no Communion at all with them. Know this therefore, and be sure not to forget, that in case you be compelled to make choice of one among two opposite transgressors, I had much rather that you should give my body out of the temple, and carry it with you to what other place so ever God shall provide for you, then that you should in the least measure confute or submit your necks to the yoke of schismatique. Be diligent to learn and observe the Catholick Infirmities of our Fathers, as likewise those which by Gods mercy I have ordained for regulating your Religious conversation. For I am assured, that though some time I appear contemptible, yet after my death it will appear what an one I was both for my life and Doctrine.*

17. When the *Holy Bishop* had concluded these and the like discourses, with many intermissions, because, as I said, the extremity of his weakness would not permit him to continue his speaking, he spent the rest of the day till evening in silence and repose. The following night likewise he passed in watching and still prayers. But when the usual time of Midnight Prayer was come, perceiving his end to be at hand, he received

at my hands the last sacraments, and armed himself against his spiritual enemies with the Communion of our Lord's body and blood. After which lifting up his eyes to heaven, and stretching likewise his hands on high he breathed forth his soule, then fixedly intent on the Divine Prayer, to continue the same Prayer for ever in celestiall joys.

18. Alston as he was dead I presently went out and signified it to my Brethren, who likewise had passed the whole night in watching and Prayer, and as it happened in the same moment, according to the order of the Nocturnal Office were singing the fifty ninth Psalm, which begins, *Domine respice nos & destruisisti nos: etiam est misericordia tua nobis.* At the same time one of them likewise in half ran out of the Quire, and taking in each hand a candle lighted, and went with them to a place more elevated, and there waited them that the Brethren remaining in the Manservant of Lindesfarne might see them, for that was a sign agreed on between them to signify the *Holy Bishop's* death. This being observed by a Brethren who for that purpose stood on a Watchtower in Lindesfarne, he presently ran to the Church, where the *Monks* likewise were then employed in the Nocturnal Psalmody, and at his entrance thither they also were repeating the same Psalm. And the following Evening shewed, that this was ordered prophetically by Divine dispensation. For Alston as the *Holy Bishop* was buried, so great a Tempest and storm of persecution shook that Church and Congregation, that several of the *Monks* chole rather to depart from thence, than to expose themselves to the dangers threatening them.

19. But after a year was passed, and Eadbert, a man of great piety and knowledge in the scriptures, and withall much given to Alms, was ordained Bishop, these tempests of persecution were dissipated, and to use the phrase of Scripture, *our Lord again built up Jerusalem, that is the Pisan of Peace, and gathered together the dispersion of Israel: He healed the broken in heart, and bound up their ruptures.* By which it was plainly discovered what was signified by the foretold Psalm, sung at the *Holy Bishop's* death, to wit, that immediately after his departure his children should be persecuted and oppressed, but after men had for a while made shew of their fury, Divine pity would again comfort and refresh them.

20. We layd the venerable Body of our *Holy Bishop* in a boat, and so brought it back to the Isle of Lindesfarne, where it was received by a great Troop of devout people who met it, together with severall Quires of *Monks* singing Psalms: and it was with great reverence layd in a Stone-Coffin and buried in the Church of the Blessed *Apollonius* & Peter, on the right side of the Altar. This is the

Narration

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Narrative which the Venerable *Abbot Heresprede*, who was an eye-witness of all things, gave to *Saint Bede*, touching the circumstances of the happy death of the glorious *Saint Cuthbert*.

IX. CH.

IX. CHAP.

1. &c. The incorruption of *Saint Cuthbert's* Body: testified in all ages. The great liberality of our Kings to his Church: its Privileges, &c.

SO precious in the Sight of God was the death of this most admirably holy Bishop, that to shew the incorruption of his Faith God was pleased to conferre an incorruption on his Body likewise. A miraculous Privilege not only conspicuous to the age immediately following, but even to these our times. *Saint Bede* who wrote his life, and might have been an eye-witness of what he wrote, testifies as much for that age.

1. The Divine disposition, faith he, being pleased to demonstrate in how great glory the man of God *Saint Cuthbert* lived after his death, the Sanctity of whose life had before been attested by many miraculous signs, gave this illustrious testimony: Eleven years after his buriall God inspired into the minds of his Brethren the *Monks* to take up his bones, which they conceived according to the course of Nature to be dry, and the flesh dissolved into dust. Those bones they intended to lay in a new Coffin, and place them more honourably in a Tomb raised above the pavement. This intention of theirs they signified to their Venerable Bishop *Eadbert*: who approving it, commanded them to put it in execution on the next Anniversary day of his Deposition. They did so, and opening the Sepulcher found his body perfectly entire, with a lively freshe, and all his limbs as flexible as if he had been alive, so that he appeared like a person rather asleep than dead. Moreover all his Possessions were not only undecayed, but appeared in their primitive freshe and also with the addition of a wonderfull luster.

2. The *Monks* being this were much astonished, and with great haste signified these wonders to their Bishop, who then had retired himself to a place a good way distant from the Church, which every tide was compelled by the Sea: (For his custom was every year both during the time of Lent and forty dayes likewise before our Lord's Nativity to confine himself to that solitude, there passing the time in great abstinence, compunction and prayer. And to the same place his Venerable Predecessor *S. Cuthbert*

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had been accustomed several times to retire himself for devotion and mortification, before he went to the Isle Farn.

3. Hither came the *Monks*, bringing with them some shreds of the vestments wherewith the *Sacred Body* had been clothed, which they presented to the Bishop. He accepted their gift very thankfully, and with much content heard their relation of this miracle, with an affectionate devotion kissing those garments, as it the body which they had covered, had been there present. Withall he commanded them to provide new vestments to enwrap the body, and to lay it reverently in the New Coffin which they had provided: For I am assured, said he, that the place consecrated by God with so celestiall a miracle will shortly be frequented with great devotion. And how happy shall that man be on whom God, the Author of all Blessings, shall conferre the Grace and privilege to repose there. Many other like speeches did the Venerable Bishop add with a trembling tongue and great compunction. After which the *Monks* according to his command unwrapped the *Sacred Body* in new vestments, and layd it in a new Coffin which they put into a Tomb raised above the pavement of the sanctuary.

4. Presently after this the devout Bishop died, but was assailed by a very sharp dysentery, the violence of which increasing more & more, he within a in a few dayes, that is, the day before the Nones of May, also departed to our Lord. Whole body likewise the *Monks* layd in the Tomb of their Blessed Father *S. Cuthbert* over the Coffin in which his incorrupted Body reposed. After which many miraculous cures were done have given an allured testimony of the Sanctity of them botha particular relation of several of which I have set down in the Book of the life of the same glorious *S. Cuthbert* (to which I refer the Reader.)

5. Occasion will frequently be given in the pursuit of this History to renew the memory of this glorious *Saint*, for several times have his *Sacred Relics* been translated, and never without a renewing of miraculous testimonies of his Sanctity and glory.

6. So wonderful was the veneration in which his memory was held by all succeeding ages, that Kings & Princes left no bounds to their magnificence toward him, that is, toward the Church for his honour, heaping Gifts, lands, Privileges and immunities on it. *Alfred*, who at this time was King of the Northumbrians, out-pulling the liberality of his Father *Æthelst*, gave the whole country between the Rivers *Ure* and *Tine* for a perpetual possession to *S. Cuthbert*, and these who administered divine Mysteries in his Church. Which likewise succeeding Kings made a Sanctuary and Refuge to all that on any occasion whatsoever repaired to it, granting them an entire security for the space of thirty seven dayes, upon,

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cession to be sufficed. Thus writes Camden in his Description of the shire of Durham, to which place S. Cuthbert's Relics were last of all translated.

9. And for that reason, faith the same Author, that whole Region was others confining us by Miracles in their writings called, The Land or patrimony of Saint Cuthbert. For that title was given to all the land belonging to the Church of Durham of which Saint Cuthbert was Patron. This Cuthbert in the first instance of the Saxon Church was Bishop of Lindesfarne, a man of such sanctity and integrity of life, that he was canonized among the Saints. And our Kings and Nobles, believing him to be a Tutelary S. against the Scots, did not only very oft visit his Body with great devotion (which our Writers have professed us to have continued hitherto entire and uncorrupted) but likewise bestowed upon it very large piousness; and many immunities.

10. Among which immunities this was one not the least signal, that all the inhabitants of that country, as being the Watchmen and Guards of Saint Cuthbert's Body, were exempted from all servitudes and obligations of attending even the King himself in his wars: for as we read in the ancient Book of Durham, They said that they were Hislywerke folk, and that they held their Land for the defence of the Body of Saint Cuthbert: and they might not either for King or Bishop to go out of the limits of the Bishoprick, that is, beyond the River Tyne and Tesh.

11. It was no doubt not so much by persuasion of Writers, as by evidence of wonderful Miracles wrought by the intercession of this illustrious Saint that our Kings honoured his Monument with such extraordinary Privileges: Such effect our great ancestor the Saxon and Danish Princes before the times of the Norman had of Saint Cuthbert: And particularly of the last of these, King Canutus, it is related that, going in devotion to visit his Body, he approached his monument with bare feet: a figure of his excellency and incorruption of his Body.

12. Four hundred and eighteen years after his death his Sacred Body was again raised out of his Monument, and shewed openly to all who had a mind to see it: at which time it was found still uncorrupted. This Translation was made by Redulf afterward Arch-bishop of Canterbury, faith William of Malmesbury. And four hundred twenty three years after that, when by command of King Henry the eight the Crimes of all our Saxes through England were broken and robbed, his Body was again found entire. only a small part of the extremity of his nose was wanting: and on his finger was found a gold ring in which a Sapphire was enchased, with these words inscribed: that he had often touched; and the late learned Bishop of Cheltenham with greater reason gloried in the possession of

it, having received it in gift from the late Lord Antony Manners Marquis. who had it from Robert Hare a Noble Catholic Gentleman: and he, from Thomas Walsin Bishop of Lincoln, who in Queen Elizabeth's time furnished much for the Catholic Faith.

13. So unquestionably illustrious was his sanctity, that even Protestant Writers deny him not their testimony. S. Gudwin affirms that he discharged the Episcopall Office committed to him with great piety and industry. And if any one be desirous to read the miracles performed by him, he may find them at the end of the fourth Book of Saint Bede's Ecclesiastical History. He adds, That he was a diligent preacher of Gods word. And Paul in his Epistle writes thus, Cuthbert, I am sure I esteem to have been Bishop of holy Conversation. Attestation their miracles, since they are not written in the Gospel or Creed, but in certain ancient Chronicles of that age, they are no part of my Faith. But as for their lives, this I read and believe, that the British and English Clergy of that time had no widely different, but gave themselves wholly to praying and teaching the word of our Saviour, and in their lives and actions they performed what they taught, foregoing good examples to others, &c.

14. Both the Scots and Irish would adore him to their own countries. The Scots, because he was in his childhood bred at Melrose, a place now belonging to Scotland. But they forget that in this age the Province of London in which Melrose is seated, was under the dominion of the English: and was afterward in the year of Grace nine hundred and seventy five given to Edward King of the Scots by Edgar King of England, as Marston of Westminster witnesses.

15. As for the Irish, some of their writers affirm that Saint Cuthbert was born in Ireland of a certain Kings daughter deflowered by force, and left in England at Melrose, whilst his Mother performed a pilgrimage to Rome. But Saint Bede a witness beyond all exception, in the beginning of his account of Saint Cuthbert's life expressly says that he was born in Brittain: and likewise affirms that he oft visited a devout woman in England, who had nursed him in the very beginning of his childhood, whom therefore he oft called Mother. And moreover, that being a child he had the care of guarding Easter committed to him. And being come to man's age, he centred the Ministry of Melrose. Yea his Name alone, compounded of English-Saxon words, Cuth, that is, knowledge, and Berr, or bright, manifestly declares his Original to have been English.

16. The Anniversary celebration of his Memory is in our English Martyrology assigned to the twentieth day of March: And with him is joined S. Heribert the holy Hermit before mentioned, who in the same day & moment in which S. Cuthbert died in the Isle of Farne,

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deposed likewise this life in an Island seated on a very great Lake (in Cumberland) out of which fall issues the River Derwent: Which was obtained by the merits and prayers of S. Cuthbert.

X. CHAP.

1. 2. S. Theodora repents his persecuting Saint Wilfrid: and is reconciled to him, recommending him to the Kings of the Mercians and North-umbrians: By whom he is restored to his rights.

THE same year in which by the death of S. Cuthbert the Northern Provinces were deprived of eminent a Light, a compensation was made by the return of Saint Wilfrid from his long, but not unprofitable five years exile. For Saint Theodora Arch-bishop of Canterbury, who had so earnestly opposed him, was at last, a little before his death, mollified by the good Bishop's patience, and struck with admiration of his sanctity and successful labours in the Convention of so many nations from idolatry to the obedience of Christ. Inasmuch as he was desirous instead of restoring him to his Northern Province, to make him his Successor in the See of Canterbury. Almighty God likewise touched the heart of Alfred King of the Northumbrians to desire and endeavour to procure the Holy Bishops return. This, together with the circumstance of time is thus briefly related by Saint Bede. Wilfrid, faith he, in the second year of the reign of Alfred who succeeded Egfrid, by the invitation of the said King received again his See and Bishoprick. In the quiet possession whereof he remained the space of five years, after which by a New tempest he was driven out of the haven, as in due place shall be declared.

As touching Saint Theodora's repentance and reconciliation with Saint Wilfrid, the particular circumstances thereof are thus set down by William of Malmesbury: At that time Egfrid King of the Northumbrians had been slain in his wars against the Picts, and Theodora Arch-bishop of Canterbury declined toward him and, when being wounded in conscience for his injustice committed against Saint Wilfrid, he summoned him and Bishop Eadwald to meet him at London. There being met together, he confessed to them all his sins, acknowledging withal that the thing which caused in his mind the sharpest remorse was his injustice against the said Holy Bishop, in that he had partly by open denunciations procured, & by secret connivances permitted him to be deposed of his Bishoprick against the Ecclesiastical Canon. And because, said he, I am by a warning from heaven and my frequent infirmities admonished that my death will not be delayed beyond the next year, I beseech

you, O Holy Bishop Wilfrid, mildly to forgive me my faults, and moreover to take upon you the charge of my Arch-bishoprick for I do not know any one of the English Nation capable of it, considering the eminence of your learning and skill in the Ecclesiastical Laws of Rome. As for my self, I will in Gods grace for the future be very diligent to wipe out all old offences by my care to perform all good offices, and among the rest I will endeavour by my intercession and all the authority I have to reconcile to you all the Princes who have hitherto been your persecutors.

3. Saint Wilfrid answered the Arch-bishop with all meekness, as became so holy a person: but to accept of the Arch-bishoprick without the order and decree of a National Council, he would by no means consent. Saint Theodora nevertheless, with his utmost endeavour to obtain his compliance in this point, but in vain. Therefore he sent Messengers with letters to Alfred King of the Northumbrians who succeeded Egfrid, and to his Sister Eilfrida Abbess of Streoneshalch, earnestly requiring them to lay aside all displeasure, and without delay to receive into their affection and favour the Holy Bishop. These Letters are now extant: but others which he wrote to the same effect to Eadward King of the Mercians have been preserved by William of Malmesbury in this form:

4. Your admirable Sanctity, My beloved son, may hereby take notice that a perfect reconciliation is made between my self and the Venerable Bishop Wilfrid. Therefore I do admonish you, as in the Love of Christ require that you will still continue as you have hitherto done your protection of him, who these many years has been despoiled of his revenues, and forced to live among Pagans, in the Conversion of whom he has served our Lord with great effort. Therefore I Theodora humble Bishop do now in my deprecate age make this request unto you, desiring the same which the Apostles and Virgins recommends, touching a Holy Bishop who has so long a time possessed his soul in patience, and in imitation of Christ our Head with all humility and meekness expects an end of so many injuries done him. Moreover if I have found favour in your eyes, let me enjoy the comfort of seeing your face most desirable to me, and let not a journey for that purpose seem tedious to you, that my soul may bless you before I die. Beloved son, I beseech you to have made you in behalf of the said Holy Bishop, and be assured that if you obey your Father who am shortly to depart out of this world, you will reap great profit to your soul by it. Farewell.

5. Wilfrid armed with these Letters and recommendations, took his journey to the Kingdom of the Northumbrians: and before he entered he received kind invitation from King Alfred, who at his coming, with the consent of a Synod assembled, restored to him all the revenues or tithes which he had been deprived. The Church of Lindesfarne was now vacant by the voluntary cession and ensuing death of Saint Cuthbert. And as for Bede,

A. D. 687.

Bishop of York, and John lately ordained Bishop of Uppsala (or Heslam), they shewed a greater inclination to preserve peace and declare their obedience to the ordinance of the Pope, then to retain their dignities or revenues. To this effect the forefaid Archbishop thus writes, When Saint Wilfrid came with the Archbishop Letters to the presentment King, he was entertained with very kind speeches and all expressions of favour. And particularly King Alfred who had familiarly known him before, of his own accord invited him to come to him: And being arrived, he first of all referred to him the Monastery of Hengledeim: and afterwards by decree of a Synod, the Bishoprick of York, together with the Monastery of Rippon. We will now leave him in quiet possession of his Bishoprick: which lasted the space of five years: after which shall be related faith troubles and persecutions renewed against him.

XI. CHA.

XI. CHAP.

1. The Martyrdom of Saint Levisia a Virgin.
2. Her Relicks removed into Flanders: and venerated there.

Martyr-log.
Angl. 22. 12. 15.

TO this year of Grace six hundred eighty seven is assigned in our ancient Records the death and Martyrdom of a certain British Virgin called Levisia, whose memory is celebrated in our Martyrlog on the two & twentieth day of July, and she is said to have been slain in this outland by a certain Saxon out of his hatred to the Christian Faith. She suffered in the Province of the South-Saxons, whom S. Wilfrid had lately converted to the Faith. And she was buried in *Swiffa* at a place called *Swiffa*, not far from the Town of *Lore*, which probably took its name from this Virgin.

2. When the Danes in after ages cruelly vexed this Island, and with a furious zeal, imitated since by Calvinists, raged against the Monuments of Saints, the Holy Virgin's Body was taken up, and translated beyond Sea, where it was reposed at a place called *Bergs*, or *Monts* in *Brabant*, at rather *Flanders*, where now is seated the Town of *S. Winc*. Thus writes *Miræus* in his *Belgic Calendar*, on the two and twentieth of July: *Then is celebrated the memory of Levisia, or Levisia an English Virgin, who flourished under Eubert (or rather Egbert the Father of Alfred) King of the English Nation, and suffered Martyrdom in the time of Theobald the seventh Archbishop of Canterbury. Her Sacred Body was taken out of her Monument by Eadlin a Bishop, and translated at last to Bergs of S. Winc, together with the Relicks of S. Oswald King and Martyr, and of S. Thiberge (or Thiberge) a Virgin. Concerning the Miracles*

Miræus in
Fag. Belgic.
22. July.

of Saint Levisia there is extant a Book written by Drago Bishop of the Marini (or Teruimne).
3. Conlonandy hereto wee read in the Gallican Martyrlog, on the fifth of August, At Bergs in the Province of the Marini is thus celebrated the Memory of the reception of Saint Levisia Virgin and Martyr, whose most Sacred Body was by Belger a Monk of Bergs brought to his Monastery from the Monastery of S. Andrew at *Veron* (or *Scaford*) a Sea port in *Denmark*. The said Sacred Body being carried through several villages and Towns in *Flanders* before it came to Bergs, became illustrious by many Miracles, affording comfort and health to any one who implored her intercession, as Drago Bishop of the Marini manifestly declares in his Book of the said holy Virgin and Martyr Miracles.

A. D. 688.

Martyr-
log. Belgic.

XII. CHAP.

XII. CHA.

1. Anna King of the West-Saxons.

2. *Gr. Saint Aldelm at Rome obtains Privileges for his Monastery of Malmesbury. A fabulous report concerning Pope Sergius.*

A. D. 688.

THIS year of Grace six hundred eighty eight began the reign of the glorious King *Ina*, King of the West-Saxons, as we have already declared when we treated of the cession of King *Cedwalla* after his conversion, who left his throne to undertake a pilgrimage to Rome, there to receive Baptism, where he happily dyed in his Baptismal innocence.

2. The same year Saint Wilfrid, contenting himself with the Churches of York and *Heslingford*, which he administered with great edification, voluntarily surrendered the Church of *Lindisfarne*, which he committed to the governance of *Eadbert* (mentioned before upon occasion of the death of *S. Cuthbert*) who was ordained Bishop of that Diocese. At this time the English-Saxon Churches flourished wonderfully, when the Prince and others following their example, sought not their own interests, but those of Jesus Christ. This we see shall shortly make good, by relating the actions of several of our Kings and Apostolical men, who filled France, Germany and even Italy it self with the seeds of Gods Word, and the fame of their sanctity.

3. The year following in which King *Cedwalla* dyed at Rome, S. Aldelm, who, as hath been said, was his companion in that journey, became a Penitent to Pope Sergius, and obtained of him in the behalf of his Monastery of Malmesbury a Privilege of exemption from Episcopal jurisdiction, and a power to the Monks of electing their own Abbot, according to the Rule of S. Benedict. Of this Privilege,

A. D. 689.

faith

K. INA.

A. D. 690.

Martyr-
log. Belgic.

A. D. 689.

A. D. 689.

A. D. 689.

A. D. 689.

A. D. 689.

XIII. CHA.

XIII. CHAP.

1. The death of Saint Theodore Archbishop of Canterbury: His Disciples.
2. The death of S. Eanfleda.
3. S. Eanfleda's Relicks.
4. S. Eanfleda's Relicks.

THIS next year after the death of King *Cedwalla* at Rome, that is, the six hundred and ninetenth after our Lords Incarnation, faith S. Beda, Archbishop Theodore of blessed memory, being an old man and full of days, for he was then in the eighty eighth year of his age, happily dyed. Thus his life should be continued to this number of years, he had been advertised by Revelation in a dream, as he is told his friends. He administered the See of Canterbury the space of ten and twenty years, and was buried in the Church of S. Peter, where the Bodies of all the Archbishopps were entered. Concerning him, and all his Predecessors in that See likewise it may be truly and properly said, Their Bodies did rest in peace, and their names live from generation to generation. For to sum up all in a word, the English Churches received more spiritual advancement during his government, than they had done in any age before.

2. A great ornament to S. Theodore were his Disciples, whom he left behind him for the perpetuating his name. Among which the most eminent were those who are named by Bishop Parker in his Antiquities, besides his other virtues he was in great perfection learned, and after his death he did, as were, live in his Disciples, which were many and illustrious. Among which the more notable were these, Simeon

Willelm, a Monk of the same Monastery, the same S. Aldelm obtained a confirmation from Ina King of the West-Saxons, and Eitelred of the Mercians.
4. Among other Acts of S. Aldelm at Rome, there is reckoned by a certain Author of no great credit, faith *Baronius*, his freeing Pope Sergius from a scandalous imputation and calumny imposed on him of being the Father of a bastard then incestuously born. Which calumny S. Aldelm is said to have dispelled, by convincing the infant then but nine days old expressly to acquit the Pope of that crime. This table the *Constitutions* of *Magdeburg* having met with, they according to their accustomed impudence do thus pervert, There was great familiarity between Aldelm and Pope Sergius to whom a son having been born by adultery at Rome, he had not the boldness to declare the truth ingeniously. What ever the truth was, certain it is that these Writers have most disingenuously altered it.

3. The same year dyed also S. Eanfleda the daughter of *Edwin* King of the Northumbrians. She was the first person baptized in that Province. After her Fathers death she returned with her mother into Kent, and in process of time was married to *Ken* King of the Northumbrians: who by her admonition built the Monastery of *Gersin*, now called *Gilling*, not far from *Richmond* in expiation for the death of *Osmon* slain by *Osmon*. After the death of her husband, she retired into the Monastery of *Strenshald* (or *Whitby*) in which her daughter S. Etfleda had spent many years in great devotion, and after the death of S. Hilda, was made Abbess of it. There S. Eanfleda received the Religious habit and veyle, and submitted herself to the instructions and command of her own daughter. She was buried in the Church of *Saint Peter* belonging to the said Monastery, where formerly her husband King *Ken* *osm*, and afterward her daughter S. Etfleda were also entered. Her name is commemorated in our Martyrlog among the Saints on the fifth of December.

4. To the same year is likewise assigned the happy death of S. Herftrida the daughter of *Hertric* Nephew to the glorious King S. Edwin. She was married to *Eitelbert* King of the East-Angles, to whom she bore three Sons, all which were consequently Kings, *Aldulph*, *Egfrid* and *Bruma*. After her husbands death, she retired from Court, and being delicious to pass to a more fluid and private life, she left her country and in the famous Monastery of *Cale* (or *Chelles*) in France, she undertook the Profession of a Religious life. So great was her devotion and piety, that both in France and Brittany many were inflamed to imitate her example. And among the rest her sister S. Hilda had an intention to follow her into France, but was persuaded not to deprive her own country of the Kingdom of the Northumbrians, of the latter of her virtues. In the mean time S. Herftrida having spent many years in the delicious exercises of Contemplation, this year received the Crown so long expected by her.

5. In the Gallican Martyrlog we read this testimony of her, in the Monastery of *Cale* seated in the territory of *Paris*, this day, being the twentieth of September, is celebrated the memory of S. Herftrida. She being a Queen in England out of love to Christ forsook her scepter and kingdom, and betook her self to the said famous Monastery

A. D. 690.

Martyr-log.
Angl. 5. Dec.
emb.Martyr-log.
Gallic. 20. Septemb.

where

A. D. 691.

where after he had afforded admirable examples of Piety, humility and regular observance professed by her, she was conformed with a blessed end, and obtained the reward of a heavenly crown. Her glorious gift Saint Beda, who was a great admirer of her, hath celebrated with concise praises.

XIV. CH.

XIV. CHAP.

1. 2. 3. Saint Wilfrid again expelled his Diocese.
4. E. He retires among the Mercians: where he succeeds to Sexul in administering the See of Leicester: and ordains Bishops.
5. Basil Bishop of Worcester dying: Offer succeeds.

A. D. 691.

Since Wilfrid had now five years enjoyed his quietness, and with great piety administered his Province of the Northumbrians, when this calm was disturbed with new storms. Beda dispatches this tragedy in a few words, saying, *After five years he was seized once more, and by the said King Alfred, and very many Bishops expelled from his See, not mentioning the heads of his accusation.*

1. But Willem of Malmesbury insinuates that the ground of their charge against him was the same: with the former, to wit, that he had united the Jurisdiction and revenues of two Bishopricks, which *s. Theodore* had formerly separated, namely *Tork and Hagulfad*. Adding, that considering the vast extent of the Province, it was fit to erect a third at *Rippon*.

Malmesb. de Pont. l. 3.

2. The friendship, faith he, between King Alfred and *s. Wilfrid* drew a good while unbroken, till about five years after he returns the poisonous counsels harboured in the breast of certain malignant persons at last broke forth. By these men's suggestions King Alfred, mind being prevailed, withdrew time of the pilgrims belonging to the Monastery of Ely, having a design to confiscate a new Bishoprick there. For he alleged that the Decree of the late Arch-bishop Theodore which he made, not in the beginning or end of the controversy, but in the time intervening, were not to be continued in force.

3. *s. Wilfrid* rejecting this injustice and violence, left the Province of the Northumbrians, and retired to his friend Ethelred King of the Mercians, with whom he continued a long time. After whose departure King Alfred retook the See of *Tork* to *s. A.*, who formerly had the possession of it and *Isid.*, firmament of Beverley, he continued Bishop of Hagulfad (or Hexham), who this same year at the request of the Abbot Cressfrid promoted to the Order of Deacon *s. Beda* now entered into the twen-

tieth year of his age.

4. Before *s. Wilfrid* entered into the Kingdom of the Mercians, *Peter*, who ten years before had been ordained Bishop of *Hereford*, dying, there succeeded him in the same *s. Tryfoll* this year, according to the Calendar published by *St. Henry Savil*. So that not any Church being vacant in that Kingdom, *s. Wilfrid* lived a private retired life, but in high esteem and favour with King Ethelred, who had a great desire to fix him in the government and Episcopall administration of some Province there.

A. D. 691.

5. Which good design of his was effected the year following, by the death of *Seaulf*, Bishop of *Lichfield*, who in the year of Grace six hundred seventy eight, as hath been declared, was constituted Bishop of that Diocese upon the depolition of *Winfrid*. This *Seaulf* was a very holy man, and highly honoured and beloved through his whole tenor, in so much as after his death he was numbered among the saints.

6. To him by King Ethelred appointment succeeded *s. Wilfrid*. Notwithstanding some Writers affirm that after the death of *Seaulf*, his Diocese was divided into two *Sees*, the one at *Lichfield* and the other at *Leicester*, and that *s. Wilfrid* was constituted Bishop of *Leicester*, and that *Seaulf* Bishop of *Worcester* adopted the other to his Diocese. However, these matters were ordered, certain it is that *s. Wilfrid* exercised the Office not only of a Bishop, but a Metropolitan also, ordaining Bishops there. Thus this very year in the Diocese of *Worcester* (Wiccorium) *Basil* who five years before was there consecrated Bishop, being now broken with age and labours, at the request of King Ethelred, *s. Wilfrid* ordained Bishop there a man of eminent piety and worth named *Offer*.

Bd. l. 4. 5.

7. Concerning this *Offer*, *s. Beda* gives this account: *Offer*, faith he, afterwards in such the Manasteries of the Holy Abbess *Hilda* he had employed his time diligently in the study of the Divine Scriptures, at length aspiring to greater perfection, he went into Kent to the Arch-bishop Theodore of blessed memory: where having spent some time in sacred Lectures, he refused to go further, as far as to Rome, for in that age it was an argument of great virtue and piety to undertake that journey. In process of time returning from thence into Britany, he diverted into the Province of the Mercians (or Worcestershire) the Governor whereof was a person called *Offer*. There he remained a long time, preaching the Word of God, and in his conversation affording an example of all virtues and piety to such that saw him. At this time the Bishop of this Province, named *Seulm*, was so oppressed with infirmity of body that he could not himself discharge the Government of all the foresaid holy man *Offer* was elected Bishop in his place, and by command of King Ethelred, *Wilfrid* of happy memory, who then administered Episcopall jurisdiction over

the

A. D. 691.

the Midland-English (or Mercians) ordained him Bishop, because the Arch-bishop Theodore was then dead, and not any as yet ordained to succeed him.

XV. CH.

XV. CHAP.

1. 2. E. Of King Ina's Lawes: especially such as regard the Church.
4. E. The Welsh, whence so called, &c.
6. 7. Priests, whether then married.
8. The Saxons, &c. tender of shedding blood.

THE same year Ina King of the West-Saxons being desirous to compose and settle his kingdom in good order, by rooting out such ill customs as had crept up among the people, called an Assembly of his Bishops and Nobility, (at which great numbers of other inferior Ecclesiastical and Secular persons were present also,) and by common advice enacted those famous Lawes, called King Ina's Lawes, which continued in force many ages, even till the coming and Conquest of the Normans, and of which Willem of Malmesbury faith, a mirror of their piety remained to his time. These were seventy five in number, and are extant in *St. Henry* *Syemans* collection of Councils, to which the curious Reader may have recourse. I will only select a few of them, such as regard Ecclesiastical affairs, and therefore are pertinent to this History.

Malmesb. de Pont. l. 3.

the

1. In the first place (saith King Ina) we command that God's Ministers be careful to observe the Canonical order of living: And our Will is, that their Lawes and Ordinances be observed by the people. 2. Let each of them be baptized within thirty days after he is born. If thou be not done let the person in fault be fined in thirty shillings (solidis). But if it happen that the infant dye before he is baptized, let the faulty person forget their whole estate. 3. If a servant (a slave) shall do any service work on our Lords day, let his Masters command, let him be free, and his Master fined in thirty shillings. 4. If the servant without command of his Master do any such work, let him be whipped, or receive that penalty which money. If a free man work on that day, not commanded by his Master, let him either be made a slave, or pay sixty shillings. And if a Priest offend in this kind, let his penalty be doubled.

4. Let the first-fruits of seeds be paid on the solemnity of *s. Martin*. And whosoever shall then pay them, let him be fined in forty shillings, and moreover pay the said first-fruits twelve-fold. If any one guilty of a Capital offence shall fly to the Church, let him enjoy his life, and make compensation according to justice

and Law. And if any one who has committed a fault punishable only with stripes, and shall improve the privilege and favour of the Church, let those stripes be remitted.

3. Then after several Ordinances touching Civil matters follows the eleventh Law, if any one shall buy one of his own country, servant or free, or guilty of any crime, and shall find him way to be sold by force, let his penalty be the full price of such a person, and moreover let him make full satisfaction both to God and his Master. (That this was the ancient custom among the Saxons to sell their children, hath been formerly declared in the relation how *s. Gregory* having been in the Roman market-place certain children brought to sale out of the Province of the Northumbrians, was by that spectacle moved to procure the conversion of our country.) The twelfth Law is, if any one shall bring a false testimony or pledge before a Bishop, let his penalty be one hundred and twenty shillings (solidos).

4. We will hereto add the two and twentieth Law, though not regarding the Church, because therein is the hint mention that can any where be found of the Welsh (Walli.) Let a Wallon (or stranger) who pays an annual tax, be rated at one hundred and twenty shillings, and his Son at one hundred. From whence we may observe that the German Saxons among us called the Britanni, Walli or Welshmen, (a Name which they never gave to themselves) and the untold Western Picts, Cornwall, nor from a certain Queen called Walla, nor as defended from the Goels, but because they were strangers, and spoke a language not understood by them, for such the Germans call Welsh, and hence it is that the lower Germans called their neighbours towards France, Wallons, as Camden has last-ly observed.

Cant. in Denmark.

5. There remain only three Law: which regard Bishops, and the first of Baptism. One is the tithes sixth Law, in which by the piety and fence of that age a King and a Bishop are in a sort esteemed equal. Let one hundred and twenty shillings be the penalty of one breaking peace in season of the King or Bishop, and four score shillings, in the town of a Senator (who is called in the Saxon tongue, a *Edelmans*, and *Earl*) &c. Another Law is this, Let every one pay the first-fruits of his tithes out of that house in which he dwells at the solemnity of our Lords Nativity.

6. The last being the seventy fifth in order is this, If any one shall kill the God-father or God-son of any one, let him pay to the kindred of the person slain as much as is due to a Lord for compensation of the slaughter of his freeman. And let this payment be executed and diminished according to the rate of the slain persons estimation, in like manner as the payment to a Lord for his freeman slain is to be rated. But if the person slain was the Kings God-son, let satisfaction be made to him according to that made to the kindred of the

him.

A.D. 687.

lain. But if such a mans life was taken away by one of his kindred, let time abatement be made of the money to be payed to the God-father, accordingly as it is to be done when money is to be payed to the Lord for the slaughter of his servant. And if he who is slain be the Son of a Bishop, let the abatement be diminished by the half.

As touching this last clause *his kins* spelman well observeth, That whereas some Writers would thence contend that Bishops in those ages were married, because there is mention made of a Bishops Son, they are mistaken: For this is not to be understood of the Statwall or Conall Son of a Bishop, but of his spiritual Son, for whom he was undertaker of the Sacred Faith. This is manifest from the *Agreement of this Law*, which is interpreted, *Of the slaughter of a God-father or God-son, or of the ancient Terms*, Of him that shall kill Patrium or filium of any one. For in old time a God-father or undertaker for one in Baptisme was called Patrium, and a God-son, filium: (as now in France, Parvan and Filium.)

8. In general, from these Laws of King Aldelm we may observe, That among the Saxons, man slaughter was never punished with death, but only with a fine of money, nor any other crime except robbery, and that committed not by a single person, but by at least seven in a troop: So tender they were of blood. Whereas in later times the life of a man is become of so low an estimation, that the loss of it is made the satisfaction for a crime, as the private pilfering of any thing beyond the value of a shilling. And the like tenderness of mens lives we may observe in the *Laws of all the Northern Nations* of old, as the *Vifigots*, *Frandels*, *Lombards*, &c.

XVI. CHAP.

XVII. CHA.

1. *Our S. Aldelm appointed to write to the British King of Cornwall, to invite his Bishops to Catholick Unity.*
4. *His Book of Virginity, written to certain devout Virgins.*

1. **A**s touching the foresaid Assembly in which these *Laws* were enacted, whether it may properly be called a *Synod*, is doubtful. But since in the Title of these *Laws* the only persons, as *Authors* of the same named, are King *Ina* King *Elfric* the *Prismon* and *Erkenwald* in *Bishops*, together with *S. Aldelm*, it is not probable that this was that *Synod* concerning which *S. Bede* writes thus, *Aldelm being only a Priest and Abbot, by command of a Synod of his Nation wrote an excellent Book against the errors of the Britains, because they celebrated Easter not in its due*

Bede, s. 4. p.

season, and did many things contrary to Ecclesiastical chastity and peace. (So the printed Copies read, whereas in ancient Manuscripts we read, Ecclesiastical Chastity and peace.) and concerning which *Synod S. Aldelm* himself thus writes, *When I was lately in a Synod of Britains assembled out of all Britanny almost, an innumerable company of Gods Priests met there, &c.*

A.D. 681

Aldelm s. 4. p. 1.

2. However, certain it is that such a *General Synod* of the English Saxons was convened and held about this time, in which after wholesome Constitutions made for the regulating and composing their own Churches, the charity of those Bishops extended itself to their uncharitable neighbours the Britains, especially such as inhabited in Cornwall under the government of their King then called *Gerunium*, who was tributary to *Ina* King of the *West-Saxons*. Which *Britains* hitherto retained their old superstition and hatred of the Saxons, and perhaps for that reason were obstinate in persisting in their old Errors, particularly about Ecclesiastical Tenure, and which was most considerable, an undue celebration of Easter: inasmuch as this their perverseness rendered them *Schismatics* from the Catholic Church. To reform them therefore to Ecclesiastical Unity and charity, the *Saxon Bishops* entreated *S. Aldelm*, present in the same *Synod*, to write effectually in their names to *Gerunium* King of the said *Britains* in *Dumonia*, or *Cornwall*, and to demonstrate to them their dangerous errors and schism, earnestly inviting them to depose their passions and aversions from it, brethren, and unanimously to promote the true Faith. This charge was imposed on *S. Aldelm*, as being a person the most eminent for learning and piety in that age, and thence discharged with the sufficiency expected from him, as may appear by the said *Treatise* or *Epistle* yet extant, the tenour whereof in English we will hereto adjoin.

3. And whereas from those words of *S. Bede*, saying that *Saint Aldelm* wrote against the Britains because they offended many things Ecclesiastical Chastity, certain of our late more learned *Pious* Writers do pretend to derive and confirm the lawfulness of marriage in Bishops and other Ecclesiastical persons. But besides that this collection is disproved by ancient Manuscripts in which we read, not *Castitatem*, but *Charitatem*, the following *Epistle* itself will be an evident confutation, in which not one word can be found which gives any suspicion that the Britains were guilty of incontinence or impurity, but extreme uncharitableness is imputed to them. Which clearly evinces that the printed copy ought to be corrected.

4. But before we set down the said *Epistle* of *Saint Aldelm*, it will be fit to premise him in the way as he was going to this *Synod*, he was presented with a Letter from

certain

certain Religious Virgins, to witt, *Hilacinda*, whom he Rules the *Mistress* of Regular and *Monastick* conversation, together with *Infante*, *Calchena*, and *Osburg*, who had some relation of kinred to him, also *Elfric*, *Abbas*, *Elisage*, *Bertrude*, *Eudine* and *Trel*. Which Letter he highly commended, as arguing not only a great zeal and love of chastity vowed by them, but an exquisite skill in Holy Scriptures, with the flowers whereof they gracefully adorned their Letters. In answer whereto he compiled a whole Book, which he inscribed *Off Virginit*, and which the Reader may find in the *Bibliotheca Patrum*.

XVII. CH.

XVII. CHAP.

1. 2. *Our. The tenour of Saint Aldelm's Letter in the name of the English Saxon Synod, to Gerunium King of the Britains in Cornwall.*

1. **T**HE Letter of *Saint Aldelm* reproving the errors of the Britains now followeth: which though it be some what long, will deserve a place in our History, though it were only to shew, that excepting two or three points of Discipline there was a perfect agreement between the Saxons and Britains in all things touching the Catholic Faith: otherwise the *Saxon Bishops* would not have failed, in case they had erred, to rectify their judgment. The Inscription of the said Letter is as followeth.

[1. To my glorious Lord *Gerunium* King of the *Persian* Kingdom, whom I, as God the Searcher of hearts is my witness, do embrace with brotherly charity: And likewise to all Gods Priests inhabiting *Dumonia* (or *Cornwall*.) I *Aldelm*, unworthy *Abbot*, do wish health and salvation in our Lord. 2. Being lately in a Synod of Bishops assembled out of the whole nation in a manner, a wonderful multitude of Gods Priests came thither, being moved thereto out of a solicitude for the good of the Churches, and care of the peoples salvation, to the end that advising in common about the Ecclesiastical Canons and Ordinances of the Fathers, they should through Christs assistance be put in practice. 3. After these things were duly performed, the whole Assembly unanimously imposed upon mee, though unworthy, a command to frame Letters directed to your *Priory*, in which I might acquaint you with their faithfully suggestion & request that you would be careful not to break the Unity of the Catholic Church, nor admit opinions not fulfilling with the Christian Faith, since by doing so you would deprive your selves of future reward in heaven. For what profit can any one

receive from good works done out of the Catholic Church, although a man should be never so thick in Regular Observances, or retire himself into a desert to practise an *Anachoritic* life of contemplation?

3. Now that you may better understand for what especial causes this Letter is directed to you, I will here briefly discover them to you. We have heard, and by several relations been assured that your Priests do very much twere from the Rule of Catholic Faith enquired in the Scriptures, and that by their quarrels and verbal Contentions there is arisen in the Church of *West* a grievous Schism & scandal, whereas the *Psalms* faith, Great peace is to those who love thy name, and among them there is no scandal. For the Peace of Religion is preserved by a charitable concord of mens minds, as on the other side contention violates Charity. Hence the said *Psalms* exhorts all those who embrace the true Faith to a fraternal unity saying, *It is God who makes brethren to live in one mind in a house*. Now by this *King* is understood the whole Church of God spread through the world. For *Heretics* and *Schismatics* being estranged from the Communion of the Church, and by contending about several new opinions encircling in their numbers, do, like unprofitable cates sown in a rich soyle, corrupt and delude our Lords harvest. But the Apostles doth both reprove this shameful humour of contention, saying, *If any one will be contentious we have no such custom, nor the Church of God, which is without party or wrinkle*. For that peace is the Marker of Catholicity, is declared by the Evangelical Oracles, *Blessed are the peacemakers, for they shall be called the children of God*. And hence it is that when our Lord and Saviour descended from heaven that he might wipe away the hand-writing of our first parents which was against us, and that by Peace intervening he might reconcile the world, an Angelical Quire melodiously sung, *Glory to God on high, and on earth peace to men of good will*: and the *Psalms* faith, *Let Peace be made by the power, and abundance in all thy Towers*.

6. Moreover a rumour is spread abroad, that in your *Province* there are certain Priests, and other Ecclesiasticks, who contrary to the teaching of the Church do obstinately refuse to admit the Tenure of *S. Peter* Prince of the Apostles: and do pertinaciously defend themselves with this excuse, that they do imitate the Tenure of their *Protectors* whom with pompous illiterates they exalt, as magnificently illustrated with Divine Grace. Whereas if we press them to tell us who was the first Author of this their false and Tenure, either out of ignorance of the Truth, or dissembling a lie, they have not a word to say. But we, and many others with us can assure them that *Simon* the Inventor of Magical Arts, was the Author of this Tenure, that you would deprive your selves of future reward in heaven. For what profit can any one

A.D. 69.

Psalm 133. 5.

Psalm 133. 7.

1 Cor. 13.

Mat. 5.

Luc. 12.

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is testified by the ancient *Book* called *the Combat of the Apstles*, and by the ten books of *S. Clemens*.

7. But as for us, we are able according to the authority of *Sty. Seriptures* to give a true and sufficient testimony of our *Tynfure*, and doe affirm that *S. Peter* obtained this *Rite of Tynfure* for several causes: First that thereby he might on his head bear a representation of our *Lord*, who ascending the *Crosse* for our *Redemption* was Crowned by the execrable *Jeers* in a cruel manner with sharp pricking thorns. Next that the *Preests* of the Old and New Testaments might be distinguished by their habit and *Tynfure*. And lastly, that the same *Apstle* and his followers might carry the ridiculous expression of scorn used by the *Romans*, who when they fold their flaves taken in war, they were wont to crown them with the *Old Testaments* this *Rite of Tynfure*. But in the old Testaments who were persons consecrated to God: for it is a mark of a *Regall* and *Sacerdotal* descents. For a *Tynfure* was anciently set on the heads of the *Preests*; which being enwrapped in fine linnen was round, like the *Middle Sphere*: and this is represented by that part of the head which is shorn. Now a *Crown* or *Diademe* was a golden circle of *Orgs*. And both these *Figurs* are expressed on the heads of *Clergy-men*, concerning whom *S. Peter* saith, *You are an elect nation, a Regal Priest-hood*. And moreover by this *Rite* of shaving and polling is signified our duty to cutt off all our vices, and that we should devote our selves of our sins as we doe of our haire.

8. But there is among you another practise, far more pernicious to foules, which is, that in the observation of the *Solemnity of Easter* you neglect to follow the *Rule* of the three hundred and eighteen Fathers who in the *Nicene Council*, with great lagacity established the *Circle of Nineteen years* to last to the end of the world, by the numbers of *Eight and Eleven*, and also ordained the *Paschall* supplantation from the fourteenth day of the *Month* to the one and twentieth, making these the terms of the *Paschall Circle*, which is unlawful for any one to transgress. Whereas the *Preests* among you according to the *Account* and *Circle of Anathem*, or rather according to the *Rule of Soliturn Severinus* who described a *Cycle* of eighty four years, doe some times observe the *Paschall Solemnity* on the fourteenth *Month* with the *twos*, whereas the *Bishops* of the *Roman Church* doe observe neither of these ways of calculation: Neither have they decreed that posterity should follow the *Paschall Table of Viterbe*, which contains a course of five hundred thirty two years. For there was a sort of *Heretic* in the *East* called *Tyffine*-deviants, because they celebrated the *Paschall Solemnity* on the fourteenth *Month* with

the *seers*, who blasphemed our *Lord*, and trode under foot the pearls of the *Gosfell*. And for this they were excluded from the *Communion of the Church*, and ranked among the unhappy conventicles of *schismatics*. Of these, at 1 members, *S. Augustin* makes mention in his Treatise of *Ninety Heresies*.

9. But besides these enormities, there is another thing wherein they doe notoriously (swerve from the *Catholic Faith* and *Evangelical Tradition*, which is, that the *Preests* of the *Demese* (or South-west Wales) inhabiting beyond the bay of *Severn* puffed up with a conceit of their own purity, doe exceedingly abhorre communion with us, in somuch as they will neither join in prayers with us in the *Church*, nor enter into lodgings with us at the *Table*: yea moreover their tagments which we leave after refection they will not touch, but cast them to be devoured by dogs and unclean swine. The *Cupps* also in which we have drunk, they will not make use of, till they have rubbed and cleaned them with sand or allies. They refuse all civil situations or to give us the keys of pious fraternity, contrary to the *Apstles* precept: *Salute me another with a holy kisse*. They will not afford us water and a towel for our hands, nor a vessell to wash our feet. Where as our *Saviour* having girt himself with a towel, washed his *Disciples* feet, and left us a pattern to imitate, saying, *At I have done to you, so doe you to others*. Moreover, if any of us, who are *Catholics*, doe goe amongst them to make an abode, they will not vouchsafe to admit us to their fellowship till we be compelled to spend forty dayes in *Penances*. And herein they unhappily imitate those *Hereticks*, who will needs be called *Cathars* (or *Puritans*).

10. Such enormous errors and malignities as these are to be mournfully bewailed with sighes and tearfulness such their behaviour is contrary to the precepts of the *Gospel*, and fusing with the *Traditions* of *Isidore Pharisius*, concerning whom our *Saviour* saith, *We sent you Scribes and Pharisees who cleanse the outside of Cupps and dishes*. On the contrary our *Lord* didd not to be present at feasts with *Pharisees* and sinners, thereby shewing himself a *good physician* who was careful to provide wholesome *capitulations* and medicines to heale the corrupt wounds of those that conversed with him. Therefore he did not, like the *Pharisees*, despise the conversation of sinners, but on the contrary, according to his accustomed clemency, he mercifully comforted the poor sinful woman who bewailed the former pollutions of her life, and casting herself at our *Lords* feet, washed them with showres of teares, and wiped them with the curled locks of her haire, concerning whom he said, *Her many sins are forgiven her, because she hath loved much*.

11. Since therefore the truth of these

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things cannot be denied, we doe with earnest humble prayers and bended knees beseech and adjure you, as you hope to attain to the fellowship of *Angels* in Gods heavenly kingdom, that you will no longer with pride and stubbornness abhorre the doctrines and *Decrees* of the *Blessed Apstle S. Peter*, nor perniciouly and arrogantly despise the *Traditions* of the *Roman Church*, persisting before us the *Decrees* and ancient *Rites* of your *Prodecessors*. For it was *S. Peter*, who having devoutly confessed the *Son of God*, was honoured by him with these Words, *Thou art Peter, and upon this Rock will I build my Church, and the gates of hell shall not prevail against it: And to thee will I give the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven*. If therefore the *Keys* of the kingdom of heaven were given to *S. Peter*, who is he, who, having despised the principall statutes and ordinances of his *Church*, can presumingly expect to enter with joy through the gate of the heavenly *Paradise*? And if he by a peculiar Privilege and happiness received the power of binding and the Monarchy of looking in heaven and earth, who is he, who having reiecked the *Rule* of the *Paschall Solemnity*, and the *Rite* of the *Roman Tynfure*, will not rather apprehend to be indubitably bound, then mercifully absolved from his sins?

12. But it may be some nice *Disputers* presuming on his skill in *Scripture* and other learning, will say that he can excuse and defend himself under the shield of such an *Apstle* as this, saying, *I doe sincerely venerate the Precepts of both the Old and New Testament, and with my heart and tongue I doe confesse in God an Unity of Essence and Trinity of Person: I doe freely preach to the people the Mystery of our *Lords* Incarnation, the *Crosse* of his *Passion*, and the *Victorious Trophie* of his *Resurrection*: I doe diligently denounce to sinners the last judgement of the living and dead, in which shall a most equal balance every one according to their different merits, shall receive a different retribution of happiness or misery. Thus I believe and profess, and by the privilege of this Faith I doe not doubt but I shall be reckoned and rewarded with the last of true Orthodox Catholics*.

13. But alas, this seeming *Fortresse* under which they hope to lurk securely, I will endeavour to batter to the ground with the *Organs* of the *Apstles* reproof: For *S. James* who is called the *Brother* of our *Lord*, saith, *Thou believest that there is one God: and immediately he adjoyns, directing his speech by an Irony to the twelve Tribes in the dispersion, Thou dost well. But take notice of this, The Devils likewise believe this, and tremble. Faith without Works is dead. His meaning is, that Catholic and Brotherly Charity must inseparably walk together in the same path,*

as that glorious *Preacher* and *Vessell* of *Bliss* *S. Paul* testifies, saying, *If I knew all Prophecies and all Mysteries, if I had Faith so that I could remove mountains, and if I should give my body to be burnt, and had not Charity, all this would profit me nothing at all. I will sum up all in one short sentence: That man dares in vain boast of the Catholic Faith, who does not follow the Dogma and Rule of S. Peter. For the foundation of the Church and stability of Faith which can be shaken by no winds or tempests, rests principally on Christ, and after him consequently on S. Peter. Hence the Apstles saith, Other foundation can we man lay, besides that which is laid, which is Jesus Christ. And Divine Truth it self hath thus established the Privilege of the Church to S. Peter: Thou art Peter, and on this Rock I will build my Church.*

14. This is the tenour of *Saint Aldelm's* Epistle to *Geraintus* King of *Cornwall*, and to the *British* *Preests* his Subjects, in which may be observed what extreme bitternes and malice still possessed their minds against the *Saxons*, in somuch as they chose rather to be separated from the *Communion* of the *Catholic Church*, then to conform to them by relinquishing any of their old irregular *Rites*. And here likewise may be observed, how vainly our *Prodecessors* were endeavouring to the *Britains* for defence of their deserting *Catholic* *Doctrines*. Hence the *Circumlocutors* of *Magdeburg*, (and others imitating them) taking advantage from an error in the printed Copy of *S. Bede's* history, where *Cuthbertus* is read for *Carintus*, doe affirm, That there was a lively debate between *Aldelm* and the *Britains*, against whom he earnestly inveighs, because they would not approve Celibacy of *Preests*, and other new invented *Rites*, as *Bede* testifies in the fifth Book of his History and nineteenth Chapter. The same likewise is manifest out of *Aldelm's* Epistle to *Geraintus* King of the *Engles*. Whereas it is manifest that not a word is spoken in this Epistle touching Celibacy.

15. This Epistle was not written in vain, for as *S. Bede* testifies, by the reading of it many *Britains* (subject to the *West-Saxons*) were brought to the *Catholic Rite* of celebrating our *Lords* *Paschall* solemnity. Whence we may likewise observe that these *Britains*, though they were immediately governed by a King of their own nation, yet both he and they were absolutely dependent on *Ina* King of the *West-Saxons*: Notwithstanding which dependence and subjection, the *Saxons* did not seek by violence and terror to force their consciences, but with all meekness and tenderness to invite them to *Catholic* Unity.



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A.D. 693. XVIII. CHAP. 1. 2. Withred after six years interregnum, is made King of Kent. 3. 4. He redeems with money an invasion of his Country by King Ina: And builds S. Martin Church in Dover. 1. IN the year of Grace fix hundred ninety three the Kingdom of Kent began to take breath after six years agitation both by civil and extern commotions. For after Ederick had deposed his usurping Niece Lehere, and obtained the throne by right of blood due to him, by his Tyranny and injustice he incurred the hatred of his subjects, and after two years reign lost both his government and life. His death notwithstanding rather encreased then ended the troubles of that Province, for whether it was that many pretending to the succession, factions and civil debates divided the nation, or whatsoever was the cause (for Britanni afford us little Light to discover those affairs distinctly) during the space of six years there was not any King there. 2. To these civil broyles was added an invasion of that Kingdom by Ceddalla King of the West Saxons, as hath been declared. Which invasion notwithstanding for the time united their dissensions, so that after much hurt received, the inhabitants of Kent repulsed Ceddalla, and driving his Brother Mul (or Mollo) into a Cottage, sett it on fire and consumed him in it. Ceddalla after this being converted to Christianity, and relinquishing his kingdom to perform a pilgrimage to Rome, where he desired to receive Baptism, recommended the revenge of the death of his Brother Mul to his Succellour Ina. Who having prudently employed the five first years of his reign in settling his own Kingdom & the Churches in it by wholesome Laws and constitutions, at last this year he made a terrible impression into Kent. 3. At this time the principall Pretender to that Kingdom was Withred the Son of Egbert, who by his courage and industry had repulsed the envy of his opponents, and gained the generall affection of the people, so that he was unanimously chosen and acknowledged King. When King Ina therefore in revenge of the death of Mul brought a formidable army into Kent for a while a vigorous resistance was made. But King Ina having great advantage by his martial skill and courage assisted with a far greater power, King Withred was at last forced to redeem the safety and peace of his country with money. So that a Treacy was begun, and King Ina being mollified with the sum of thirty thousand marks of gold, pardoned them the death of Mul, and drew back his army into his own country.

4. Bishop Parker from S. Beda gives to Withred an allosse in the throne, his Brother Goswold and who joyntly administered the kingdom with great justice and piety. They built, faith he, the Church of S. Martin in the Town of Dover, and enriched the Monks living there with large possessions.

XIX. CHAP. 1. Britwald consecrated Arch bishop of Canterbury. 2. 3. Pope Sergius his Letters to the Saxon Kings: and Bishops. 4. Britwald ordains Bishops. 1. Peace and tranquillity being thus restored to the Kingdom of Kent, the Consecration of a New Arch-bishop in the place of S. Theodore, dead two years since, was very feasible and necessary. His Succellour's name was Britwald, who, faith S. Beda, was an Abbot in a certain Monastery seated near the place called Reculf, where the River Granta discharges it self into the Sea. He was a man well versed both in holy Scriptures, and likewise in Ecclesiastical and Monasteriall Disciplines: Yet much inferior to his Predecessor. He was chosen Bishop in the year of our Lords Incarnation fix hundred ninety five, in the first of July: Withred and Goswold being then Kings of Kent. But his Ordination was deferred to the year following, till the attaining of which he was forced to passe over the Sea to Rome, & thence returned into France, where he was consecrated by Godwin a Metropolitan there on the third day before the Calends of January: and took possession of his own See on the day before the Calends of September, being a Sunday. 2. The same year there came Letters from Pope Sergius, directed to Ethelred, Alfred and Adulf English Kings, to whose protection and favour he earnestly recommended the New Arch-bishop. The Matter of writing this Letter seems to have been the divisions and turnmoyses of Kent, or the compoling of which it seems the Pope was ignorant and therefore did not address it to Withred King of Kent. 3. Other Letters also came then from the same Pope to all the Bishops of Britany, in which he acquaints them with how much gladness he entertained the said Eleth Arch-bishop newly arrived at Rome, as likewise the tidings of the orthodox Princy which was among them. Consequently he signified to them that according to the ancient Priviledge of that Church of Canterbury from the dayes of his holy Predecessor S. Gregory to the present time, he had invested him with the Primacy of all the Churches of Britany, & conferred on him the Sacred use of the Pall and Palmarick vestment. Whereupon he required and commanded them to yield to him all due honour and obedience as their Supreme Prelat and

A.D. 693. 1. The first care of this New Arch-bishop was to supply the vacant Sees with worthy Prelats: and faith S. Beda, among many Bishops ordained by him, he consecrated in the place of Godmund Bishop of Rochester then dead, Tobias a man skillful in the Greek, Latin and Saxon tongues, and adorned with great variety of literatures. Tobias was an adjo Waldere about this time ordained Bishop of London, and succellour to the holy Bishop Eremwald, concerning whose Princely extraction, virtues and Sanctity attested by many miracles before and after his death, we have already spoken. S. Eremwald's body was buried in his Church at London: but in the year of Grace eleven hundred forty eight his Sacred Relics were taken up, and translated to a more honourable place, where for many miracles they were held in great veneration, in the fame year. XX. CHAP. 1. 2. Cts. King Sebbe becomes a Monk: His sickness: and Blessed death. 6. Impious folly of the Centuriators of Magdeburg. 7. Cts. A miracle at the enterrment of the Holy King Sebbe. 9. The Holy Bishop Egoyn succeeds to Offer in the See of Worcester. 1. THE same year afforded to the world an illustrious example of the contempt of perishing honours and pleasures in the person of a Prince, who had many years enjoyed them and by experience knew the iust valew, or rather the reall balenes of them, and unsatisfaction to be found in them. This was an example as ordinary in that age, as to be esteemed miraculous in this. 2. The person who afforded this example was Sebbe King of the East Saxons, concerning whose piety, and desire to relinquish his purple for a poor Religion habit we have spoken already. This desire at last he this year executed. The order and manner whereof is thus related by S. Beda. [When Sebbe had spent thirty years in the government of the East Saxons, all which time by his piety and devotion he shewed himself a soldier contending for a heavenly kingdom, he was at last assailed by a greivous sickness, which left him not till it brought him to his grave. Being in this condition he admonished his wife that she should no longer oppose his retirement from the world, but rather ioy with him in dedicating the remainder of their lives in

the service of God, since neither of them could any longer enjoy any content in the pleasures, or rather slavery of the present world. It was with much adoe that he obtained her liking hereto: But having at last with much importunity wrested her consent, he went to Waldhere then Bishop of London, and succellour to S. Eremwald, and with his approbation and benediction he received the Habit of Religion so long and so earnestly desired by him. He brought to the said Bishop a great sum of money to be distributed among the poore, reserving nothing at all to himself, so great was his desire to become truly poore in spirit for the kingdom of heaven. 4. When his sickness encreased on him so far that he perceived his death to approach, being a person of a truly royall mind, and therefore apprehending least the pains of his end might enforce him either by words, gestures or actions to behave himself otherwise than he became a person of his quality and condition, he being then at London, sent for the fore said Bishop, and desired him that besides himself and two of his own servants, no other should be present at his death. 5. This request the venerable prelat willingly granted: And not long after the devout King in his sleep by a comorable Vision was freed from all the anxiety of his former solitude, and moreover had notice given him of the precise day in which he was to end his life. For as himself afterward related, he saw three men in shining vestments coming to him: of which one laid down before his bed, whilst the other two his companions stood by and asked him how he did. Then he that was sett down, said to him, *Be of good cheer, for your soule shall receive any pain as all, and on the third day following you shall dye.* And the event really made good both these promises which he received in the vision. For on the third day immediately after Noon, without any fence of pain he breathed forth his soule as if he had quietly rested in sleep.] 6. Thus happily dyed this Religion King, whose death no doubt was precious in the eyes of God, and is with devotion celebrated by his Church, being commemorated both in our English and also the Roman Martyrologie on the twentieth day of August. But the Centuriators of Magdeburg reading all these things, are moved to choler both against S. Beda, Sebbe, and all Monks in generall, which choler aggravated this profane censure to their pens, *As if God would shew of life, not having any ground in Gods word, shoud in need to be recommended by vain dreams and visions.* And again: *In this seventh age, say they, Kings began to relinquish their authority, and to admit themselves to a Monastical life, which impiety must be adorned with lying miracles.* Hence Beda writes concerning King Sebbe, *that in a vision three men appeared to him as*

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he lay sick in his bed, and foretold to him both the day of his death, and that it should be without pain. So that to forsake all worldly pleasures and contentments purely for the Love of God is not only not warranted by Gods word, but is an impiety, excluding men from the enjoying of God, in the judgment of these new fangled Evangelists.

Bed. 14. n. 11.

7. But how after this holy Kings death God was pleased to declare how far different a judgment he gave of his servant, the same learned and devout Historian thus further relates: *A Coffin of Stone, which he, was prepared for enshrouding the body of this holy King, but when they endeavoured to put the body into it, they found that it was a hands-breadth too long for the Coffin. Whereupon paring away as much of the stone as each end as they could, they thereby lengthened it about the measure of two fingers breadth. Yet after all it would not receive the body. Whereupon finding so great a difficulty to enterr him, they intended either to seek out a new Coffin, or to endeavour by heaving the body to shorten it so much as to make it enter into the Coffin. But by a wonderfull accident, which could proceed from no less than a heavenly power, both these designs of theirs were prevented: for presently in the sight of the Bishop, and Sigward son to the said King and Monk, who together with his brother Sigfrid raised after him, a great multitude likewise of others being present, the Coffin was found of a convenient length, inasmuch as*

there was room enough to place a cushion under his head, and yet at the feet there remained four fingers breadth beyond the body. He was buried in the Church of Saint Paul, the Doctor of the Gentiles, by whose teaching he had learned to aspire to heavenly things only.

8. To this day his Sepulcher is seen in the same Church adjoining to the Wall on the North side, and encompassed with rails. But the present Monument being of marble, and not ordinary stone, as at first, shews that in ages following through some mens devotion it was changed, and more honourably entombed. So that a late malignant Historians scoffe does little prejudice S. Bedas narration, saying, that the Coffin which in the beginning was miraculously lengthened, hath been since by a new Miracle again contracted.

9. The holy Bishop of Worcester offer, consecrated the year before by Saint Wilfrid, this year dyed, in whose place succeeded a Religious person named Egwin, born of Princely blood, but one who aspiring to a higher kingdom, for Christs sake became poor. Concerning whom we shall treat more largely hereafter, for great examples of patience and equanimity in sufferings he will afford us, inasmuch as being tried in the furnace of many tribulations his sanctity became illustrious not in Brittany only, but forrain regions also.



THE

A. D. 693

S. Spid.



THE
TWENTIETH BOOK
OF THE
CHVRCH-HISTORY
OF
BRITTANY.

I. Chap.

I. CHAPTER.

1. 2. Of English Missioners sent to convert the Germans.

3. 4. Of S. Egbert the First Mover in that work: He is desirous to go himself: but is hindered by God: and employed to bring the Scots to the Unity of the Church.

5. 9. Where he preaches with success: to the Frisians.

10. 15. S. Willibrod with eleven others undertake the Mission.

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THE same year of Grace six hundred ninety three was made illustrious by the death and Martyrdom of two Apostolical Brethren of the English Nation, both of them called by the same name, Ewald, whose zeal for the enlarging of Christs kingdom compelled them to become strangers to their own country, and in the company of several other devout People, to pass over into Germany, exposing themselves to all incommunities and dangers, yea death itself for the rescuing of a world of soules from ignorance and Idolatry, in which hitherto the Devil had held them captive.

1. But before we apply our selves to the

relating of the particular Gifts of these two Apostolical Martyrs, it will be requisite that we return three years back to the year six hundred and ninety in which the Mission for the conversion of severall German nations began. We defer it to this year, because now are seen the first fruits of the labours of those Apostolical Missioners. It will now therefore be reasonable to relate the occasion and first execution of this Mission, the names of the devout persons who undertook it, their first attempt and succeeding progresse hitherto: Which having done, we will in due place declare the wonderfull and happy successe of it.

3. The First Mover in this holy Work and christ Architect of so glorious a design was S. Egbert, of the rudiments of whole sanctity this our History has from S. Bedas treated in the year six hundred sixty four: where we declared how he together with his companion Edellune, in the time when Ewan and Coleman were Bishops, went out of their native country into Ireland together with many other associates both of Noble and meane condition. Not long after, the great plague, which had almost wasted Britanny, passed over into Ireland, and among many others sciled on this S. Egbert then living in an true Monastery called Reihmelfige: Who expecting death with great compunction examined his former life, and with many

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seares be sought *almighty God* not to take him out of the world till he has performed due penance for his sins : He adjoynd to his *Prayers* *A* *Pen* never to returne to his native country : to rectifie the whole *✠* *After* dayly : to fast every *seventh* day, &c. After which *God* restored him to his health and he lived many years in great perfection of humility, meeknes, continence and simplicity : and both by his example and teaching was very beneficiall to the *Irish*.

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Baron. id.

5. *Saint Eghert* pursuing this good resolution, was notwithstanding forbidden by *Divine Oracles* and wonders to putt it in execution. For having made choice of companions in the said work, men of learning & courage, when he had prepared all things necessary for the voyage, on a certain day early in the morning there came to him a Monk who had formerly in *Brittany* been a Disciple and attendant on the *Venerable Priest Basil*, then *Priour of the Monastery of Mailly* under *Paris*: Which Monk related to him a Vision which had appeared to him the night before.

6. When I laid myself the Midnight Sleep, I
 medly (aid he) I laid my self down to sleep, in
 which there appeared to me my ancient Master, and
 and benefactor, *Isaiah*, who addressing his Disciple
 to me said, I am come hither to bring an Evangelium
 and communion of our Lord and Saviour to the
 with which thou must acquaint him. Tell him
 therefore that is a God will that he purue me
 this voyage, but betake himself to the Monastery
 inhabited by Columba, and there teach the *Monks*
 in their duty. Now this Columba was the first
 who preached the Faith to the *Northern*
Picts inhabiting beyond the Mountains: it
 was also the first founder of the famous *Monastery*
 seated in the Isle called *Iona*.

which *Columba* is now by some called *Colum-
cella*, by a name compounded of *Columba* and
a (*Monastical*) *Cell*. When *Agrippa* had heard
the words of this *Pishon*, he charged the
Monk to tell no man of it, leaving a suspicion
that it might be an illusion. Yet considering
better of it, he had an apprehension that it
was a truth: Notwithstanding he ceased not
for all that to make preparation for his
journey.

7. But a few days after, the same *Ment* came again to him and told him that the night before, presently after *Matins* began, he appeared once more to him saying, *Why dost thou so negligently and idly relate the commandment I gave thee, to Egbert? But now go, and relate to him, whether he will or no he shall be forced to go to the Monastery of Columbia, because thy ploughs do not yet right and it must be changed to resist thy disorders.* Egbert hearing this, again commanded the *Ment* not to discover these things to any. And for himself, though he had no doubt of the *Vijze*, yet he adventured to begin the delinquent journey with his *Brethren*.

[illegible]

9. *Barnabas* having recited these things out of *Saint Bede*, adioyn this observation *That since all things which proceed from God are orderly and free from contumeliousness* is no wonder that these zealous devout men had no success; since they had not received their mission from the Pope to whom belonged the power to confer the *Apollistical* benediction.

10. *Saint Beda* proceeds in his Narra
thus, *As soon as the man of God Egbert*
ceived that himself was not permitte

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goe and preach to the *Infield Nations*, being
desirous for another benefit of the *Church*
revealed to him by a *Divine Oracle*: and more-
over that *Wilber*, who had made a voyage
thither, had small success in his preaching.
His zeal retted not here - but he attempted
the same design upon more, and more
holy men, and more industrious
missionaries, the most eminent was *Wilber*,
President of great debt. Those new
missionaries, twelve in number, alsoon as they
had pulled the *Sen*, turned aside out of their
way to visit *Pipin Duke of the French nation*,
by whom they were favourably received.
And whereas he had been told by the
missionaries, that *King Raddale*, out of which he
had driven the foreild *King Raddale*, he sent
them thither to preach and moreover assist
them with the royal authority, forbidding
any one to molest them in their preaching,
and promising his favour to all who should
receive the *Faith*. Hence they began to pre-
ach the *Divine Grace* that in a short time
many were converted by them to the *Faith*
of *Christ*.

11. The place where these holy men abode was *Willemburg*, or *Trasellum* (now called *Pitschty*) seated on the ancient *Rhin*, in lower *Germany*, mistaken by some *Writers* for another *City* called likewise *Trasellum* or *Maeßtrich* in *Brabant*, seated upon the River *Meuse*. Of the former *Trasellum* s. *Willebrord* was afterward *Arch-bishop*, as shall be shewed in due place.

II. CRAFT

II. CHAP.

1. 2. &c. The Names of the twelve Apostolic Missioners. &c.

1. **I** will not be curiosity, but duty to propagate to posterity the names of these twelve *Apollinical Missioners*, as likewise declare by what authority they willingly undertook the charge of preaching the Gospel to *Pagans*. A perfect information hereof we have received from one of the number, *s. Marcellinus*, who has committed to writing an account of their progress, likewise the particular *Gests* of *s. Willibrord* and *Swibert* who were most eminent among them.

Macellin
op. Surra
E. Smith

[2. The illustrious *Prelas S. Egbert*, (said he) thirsting after the salvation of all, and particularly of the *Pagan Frifons* and *Saxons* in- as much as the *English* were descended from them, & persevering in this charitable design, endeavoured to send to the discharge of that holy employment of conversion, several certain holy and industrious persons fitted thereto both in point of learning, courage and diligence. He selected there- fore and assembled out of diverse *Monasteries* twelve *Apollitical* men, firmly established

the Faith to preach *Catholic Doctrine* to the
German

3. Now the names of those zealous Missioners were these, *Willebrord, Albert, Acca, Egbert, Willibald, Wunnibald, Leobwin, two Brethren called Ewald, Verefrid, and my self* the ineffect of all called *Marcellin*, who am the *Writer of this History* as likewise of the *Gifts of S. Willebrord*. All these tornamend were *Preijst* and to them was adioyned the holy *Deacon Adalbert* Son of the *King of the Deins* (or Yorkshire,) who for the love of *Christ* quitted his *Royal Patrimony*, and refused not a voluntary banishment in the company of the foreaid holy *Preijst*, having been elected thereto by *S. Egbert*.

4. And because these *Holy Doctours* born in England were descended from *Progenitors* who were *Frisians* and *Saxons*, by that means they were enabled to preach the *Gospel* of *Christ* in the *German* tongue. Some of these were afterward crowned with *Martyrdom*; others perswaded to their death in laborious preaching among *Barbarous Nations*; and some were substituted *Bishops* in *Episcopal Sees* when they were vacant.

5. When all necessities therefore were prepared, the forelaid Twelve *Apostolici missi* *Sancti*, after they had taken leave of their friends and kinned, and received the holy Prelate benediction, took ship, and by God's blessing having a prosperous wind then made a quick voyage and landed safely at *Willemsberg* or *Vrellt* (Traictum) in the year six hundred and ninety after our *Lords* Incarnation which was the third year of the Pontificate of *Pope Sergius*, Justiman then being *Emperour*, and the most glorious *King Alexander* then reigning over the *Northumbrians*, a piously affectionate in observing the *Lands of Italy Church*.

5. *Cornelius Kempius* in his *Treatise* concerning the *Writers* of *Englond* affirms that the *Twelve Apostles* were elected out of the whole *Englsh-Saxon Nation*, being the most eminent for learning and piety that could be found. But most of them, were furnished out of the Kingdom of the *Northumbers*; which certainly was a *Native* soyle of *S. Egbert*; as likewise of *Sa. Alchard*, *S. Swithbert* and *S. Adelfbert*.

III. CHAP.

III. ЧНА.

Komp. de
cript. Fris.
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1. 2. &c. *The rudiments of S. Swibert.*

1. **T**Hese were the names of the *Twelve English Missioners* and glorious *Apostles of the German Nation*, whose memory remain in benediction in many *Provinces* of that vast Continent, and are moreover celebrated in most of the *Martyrologes of the Western Church*. It would be a blameworthy ingratitude to neglect the recollection of whatsoever particular actions or occurrences

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pertaining to any of them have hitherto escaped the injury of time. Since therefore our *Ecclésiastick Monuments* have delivered out very little concerning any of them before they laboured in this *Exile*, except of *Saint Wilfred* and *Saint Swibert*, we must of force content our selves with an account of the birth, descent and *Gifts* of these two glorious Prelats.

1. Of these *S. Swibert* was the elder, whose Life and actions have been recorded by his companion in the *Mission*, *S. Marcellin*, as likewise by *Saint Ludger* Bishop of *Münster*. From both whose relations *S. Swibert* briefly, recounts his descent and wonderful birth. In the year of *Grace* six hundred forty seven the blessed child *Swibert* was born in the Kingdom of the *Northern* *Wendens*. His parents were *Sigbert* Count of *Waringen* and the pious Countess *Bertha*, who before she brought him forth was favoured with a Divine Vision and heavenly light.

2. Alfoon as he was come to the fifteenth year of his age pretering a Religion before a secular life, he was graciously received into the *Monastery* of *Verden*, in which having spent nine years in great continence and mortification, having by the grace of communion his mind elevated to celestial things, employing himself withal in *Sacred Letters* and *Monastick Disciplines*, and there adorning rigorous *Fasts*, *Prayers* and unwearying watchings, he was advanced to the dignity of *Presby* *Order*. Thus briefly writes the *Laud Author*.

3. But as touching the wonderful prodigy attending his birth, by which was portended his future *Apollinick* employment, it is thus more particularly related by *S. Marcellin* &c. *S. Ludger*. The pious and noble Countess *Bertha* frequently meditating with inward joy how that the children of several *Princes* adorned with the luster of many virtues, had made the people partakers of the fruits of their piety, to the great happiness and peace of the whole kingdom, she became inflamed with an incredible desire of enjoying the like favour: and thereupon went to bed upon her side, the solicited our Lord to bestow upon her a Son, whom she promised to consecrate to his service.

4. Not long after it hapned on a certain night when she was fallen into a quiet sleep, the incarnate behold in the firmament a star of a wonderfull magnitude and luster, from the east side of which proceeded two beams of admirable brightness, one of which regarded *Germany*, and the other *France*. At last the child was had with great wonder contemplated thus, it seemed to her that it fell from heaven into her bed. At which being extremely affrighted, she shrieked out aloud, & with the noise awaked her husband and others, who trembling, observed at this a usual clamour of his wife, with great solicitude demanded of her the cause of her fear, which

she plainly declared to him. The next morning they sent for *Adrian Bishop of Lindesbur*, to whom they discovered the manner and order of the Vision. At the relating of which, he by a celestial Light illustrating his mind, gave them a confident hope of a child, which by the luster of his learning and piety should enlighten the souls of many with the beams of Divine Truth.

5. The event proved him to be a true interpreter of the Vision: for the child who coming into the world was attended with so prodigious a sign, from his very infancy gave proofs of most sublime virtues. And being arrived at the fifteenth year of his age, out of a care lest worldly temptations and allurements should draw him among the dangerous rocks of vice and error, he took refuge in the secure port of Religion. And after he had spent nine years in the daily contemplation of divine things, he attained the Degree of *Presby*. *hood*. Which he administered the space of eleven years with so great sanctity, that he drew over him the *King* and *Princes* into a great admiration of him. [Such were the rudiments of *S. Swibert's* sanctity: concerning whose admirable actions and miracles we shall frequently be obliged to treat hereafter.]

VI. CHAP.

1. 2. Of *S. Wilgise* the Father of *S. Wilfred* &c. The Nativity and rudiments of *S. Wilfred*.

1. Eleven years after the birth of *S. Swibert*, *S. Wilfred*, by divine Providence delivred his companion in the *Apollinick Office*, was born, whose Nativity likewise was attended by the like celestial prodigies. His life has been written by *S. Marcellin* and also by our learned *Alcuin* in the preface where of he thus describes the quality and piety of his Parents.

2. In the selfe of *Brittany* and *Province* of the *Northern* *Wendens*, faith he, there lived a certain *Saxon* named *Wilgise*, who together with his wife and whole family lived a religious life in *Chrest*, as afterward appeared by evident proofs. For having relinquished a secular habit he made choice of a *Monastick* course of life: and not long after the fervour of aspiring to spiritual Perfection encreasing in him, he retired himself to a rigorous solitude in a certain *Primory* encompassed partly by the Sea, and partly by the *Wendens*. There he served God a long time in a little *Oratory* dedicated to *S. Andrew the Apostle*, mortifying himself with fastings, prayers and watchings: and moreover became notable by many miracles. Whereupon great multitudes of people repaired to him, whom he by many sweet admonitions out of God's word exhorted and encouraged in the wayes of *piety*. Herby he became

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highly esteemed by the *King* and *Knights*, who bestowed on him certain pious donations attaining to the said *Primory* for building a Church wherein our Lord might perpetually be served. There this devout Father assembled a small but well ordered *Congregation* of persons which consecrated themselves to God: Of whom I may self, though in merits and order the meanest, have by legitimate succession received the government in the same Cell built by him. Thus writes *Alcuin* touching *S. Wilfred's* Father *Wilgise*: Adding withal, how on the Anniversary of his *Anniversary* in a *Wendens* *Monastery* *St. Wilgise* was pleased to supply it by a miracle. For the merit of his sanctity he is placed in our *Martyrologion* the last day of January.

3. Thence he proceeds to treat of his Son *S. Wilfred* in these words. As blessed *S. John* baptist the forerunner of our Lord, being sanctified to God from his Mother's womb, was as the *Cygn* and reaches us, born of Religious Parents, and like the Morning Star went before Christ the Son of righteousness, being designed by Almighty God to procure blessings to many. In like manner *S. Wilfred* who was also designed for the eternal good of many nations, is known to have descended from devout and Religious Parents. For we may piously believe that the *Venerable* man *Wilgise* by God's predestination undertook a *Martyrdom* life for this end only, that from him might proceed a Son of so eminent sanctity, by whom many Nations might receive spiritual benefit.

4. This seems to have been signified by a heavenly Vision appearing to his Mother in her sleep about midnight: at which time it seemed to her that she saw as it were a *Star* in the heavens, which increased by little and little till it came to the full. Whilst she was earnestly looking upon his *Moon*, on a sudden it seemed with a swift course to fall into her mouth, and from thence descending into her stomach, all her inward parts glowed with a shining brightness. When upon the awakend in great fear: and the next day recounted her dream to a certain *Religious* Priest. Whole answer was this. The *Moon* which you saw as first very small and afterward encreasing to a larger magnitude, denotes the Son which you conceived this night, who with the beams of heavenly Truth shall dispense the darkness of errors, and whosoever he shall gaze on the splendour of Divine Light shall attain to the Kingdom of glory. In great joy he returned he shall draw the eyes and admiration of all men to him. Thus did the said *Religious* Priest interpret the Vision, which interpretation was confirmed and verified by subsequent events.

5. Now it came to pass that the said woman in due time brought forth a Son, to whom at his Baptism she gave the name of *Wilfred*. And not long after he was weaned

his Father gave him to the *Monks* of *Repton* to be instructed in learning and piety, to the end his frail and tender age might be fortified by Religious disciplines in a place where he should see nothing uncomely, and hear nothing but what was pious and holy. *Di* *same* *Grace* gave a good luccelle to his Fathers pious intention, inasmuch as from his childhood he profited wonderfully in learning, prudence and virtue, so that in that age he seemed a young *samuel*, being pleasing and acceptable both to God and men.

6. In the said *Monastery* *S. Wilfred* continued till he had received *Ecclésiastick* *Tonsure*, after which he undertook a *Monastick* *Profession* among several other devout young men, to none of which he was inferior in a cheerful observance of *Discipline*, *Humility* and tedious study of learn; but daily profited to much that in modesty, discretion and gravity he much transcended his age, being so to understanding aged, though in body tender and small.

7. Thus encreasing in the knowledge of Sacred learning, in sobriety and virtuous manners, when he arrived at the twentieth year of his age he was inflamed with a fervent desire of a more strict course of life, and a love of visiting foreign places. And because he had heard that in *Ireland* learning did much flourish, he intended to goe thither, being hereto principally moved by the fame spread abroad concerning the pious conversation of several Holy men, among whom the principal were the blessed Father and *B. Egbert*, called the *Saint*, as likewise the *Venerable* *Presby* *Wigbert*, both who for the love of a celestial country had forsaken their houses and kindred, and retired into *Ireland*, where in solitude they enjoyed the sweet fruits of heavenly contemplation, naked and poor as to the world, but plentifully enriched with Divine Grace.

8. The blessed young man *Wilfred* piously emulating the sanctity of these two Holy men with the convenience and permission of his Father and friends took ship presently into *Ireland*, where he adjoyned himself to the society of the said holy men, to the end that like a diligent Bee, he might by their vicinity suck the mellifluous flowers of piety, and build up in the firm of his own breast the sweet *Honey* comb of virtue. There for the space of twelve years under the tuition of those two illustrious Masters of *piety* & learning he increased up knowledge and virtue, by which he might be enabled to become a Teacher of many Nations.] Now at the end of their twelve years, that is in the year of *Grace* six hundred and ninety, he together with his eleven devoted companions was sent an *Apollinick* *Preacher* of *Christian* Faith to the *Germans*, as hath already been declared.

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V. CHAP.

V. CHAP.

1. 2. *Of the Martyrdom of two Apostolical Brethren, called Erwald, the Black and the white.*

Beda, i. c.

1. **WE** will now recount the successe of the pious endeavours of these *Apostolical Missioners*. Their first arrivall was in *Engisland* at *Utrecht*, where they immediately began to sow the precious seed of the *Gospel*. Now among them, as hath been said, there were two *Brethren* called by the same name of *Ewald*, who seeing the industry of their companions in the conversion of the *Frisians*, were desirous to employ the like charity among the *Saxons*: which they happily performed, for they confirmed the *Faith* which they preached with the sacrifice of their lives. The manner of their *Martyrdom* is thus described by *S. Beda*.

[2. Two certain *Princes* of the *English Nations*, who, after attaining to their heavenly country had lived as it were banished persons a long time in *Ireland*, went into the *Province* of the *Old Saxons*, hoping by their preaching there to gain soules unto *Christ*. They were both of them, as of the same devotion, so likewise of the same name, each of them being called *Ewald*: yet with this distinction, that according to the colour of their hair the one was called *Black*, and the other *White Ewald*. There was little difference between them as to their piety and zeal: but he who was called *Black Ewald* was more skillfull in the learning and knowledge of *Scriptures*.

3. These two *Brethren*, as soon as they were entered into the *Province* took their lodging with a certain *Farmer*, whom they entreated to direct them to the *Temple* of the country, because they had a *Message* to deliver to him which would bring much profit to the publick. Now those *Saxons* had no *Kings*, but severall petty *Princes*, who upon occasion of any war approaching meet together: and by lots chuse a common *Ruler* and *General*, whom, at the time they all obey: but the war being ended, they return to their former state of equality among themselves.

4. The country-tanner entertained them therefore, promising them that he would send them to their *Princes*: and in this expectation he desired them into his house for several days. Now the barbarous *Neighbours* adjoining, perceiving that they were strangers and of a quite different Religion from that of the country; for they spent the greatest part of their time in *Prayers*, *Fastings* and *Prayers*, and daily offered to God the fasting Sacrifice, for which purpose they were

furnished with *Sacred Vestments*, & a small *Altar* in head of an *Altar*: Thereupon having a suspicion that if those *Holy men* should have access to their *Lord*, and converse with him, they would sweep him from their *Gods*, and induce him to embrace a *New Religion*, by which means the whole *Province* might by little and little be in danger to forsake the old Religion: They therefore suddenly sett upon them, and forcing them out of the house, slew them. Him who was called the *White Ewald* they killed with the sword: but the other they put to death with great and tedious tortures, tearing his members asunder, and having flain them, they call their *Bodies* into the *Rhene*.

5. When the *Prince* of the country, whom these *Holy men* desired to see, heard of this, he conceived great fury against those his barbarous *Subjects*, for not permitting strangers desirous to speak with him to come to him. Whereupon he sent soldiers, and slew all the inhabitants of that Village, and burnt their houses with fire. The fore-said *Preests* and *Holy Martyrs* suffered on the fifth day before the *Feast* of *St. Oswald*.

6. Now how precious their death was in the eyes of God appeared by many celestiall signs. For whereas their dead *Bodies*, as hath been said, were by the *Pagans* cast into the *River*, it so fell out that they were carried upward to the place where their companions abode. Moreover every night a very great light reaching to heaven shone over the place where the *Laid Bodies* remained. And this was observed by some of the *Pagans* who had murdered them. Likewise one of these *Brethren Martyrs* in a Vision by night appeared to one of their companions, named *Timon*, a man who while he lived in the world had been in great esteem for his *Noble birth*, but from a soldiers profession became a *Monk*. To this man the *Holy Martyr* discovered that he might find their *Bodies* in the place where he should see a glorious Light shining from heaven. And so it came to passe: for their *Sacred Bodies* being thus discovered, were with great honour entered as became such glorious *Martyrs*, and the days both of their suffering and *Invention* is celebrated in those places with due *Veneration*.

7. In the *Gallican Martyrlogy* we read the foregoing relation abbreviated, & the place of their *Martyrdom* to have been in *Wesphalia*. And there is this addition, *That when Pipin the glorious Duke and General of the French Nations was informed of these things, he caused the Martyrs Sacred Bodies to be brought to him, which he loved with great fondness at Colen in the Collegiate Church of St. Cusbert. Their Memory is celebrated on the third of October, which was the day either of their suffering, or invention.*

8. These were the *First fruits* which con-

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VI. CHAP.

VI. CHAP.

1. 2. *Of a Synod in Kent: The Acts of it.*

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fecrated this *English Apostolical Mission*. How plentifull the succeeding *Harvest* was reaped by the incredible labours, the unwearied industry, and neglect of dangers, yea readiness in these *Zealous labourers* to expose themselves to death it self for the salvation of barbarous and pitifull Nations, shall shortly be more largely declared.

1. **WH**ilst those *Holy men* were labouring abroad, the *Ordinate Archbishop of Canterbury Berthwald*, assisted by the pious *King of Kent Withered*, employed his industry and zeale in composing that *Church and Kingdom*, much deformed by the late tumults and disorders. For which purpose by the joynt consent of them both a *Synod* was assembled at a place called *Beanceldre*, at which were present besides the *King and Archbishop*, the greatest part of the *Nobility* and *Clergy* of that Kingdom.

2. The *Acts* of this *Synod*, or rather *wise Assembly*, to which were admitted certain *Abbots* also, have been rescued from oblivion and darknes by the learned *Antiquary Sir Henry Spelman*, who out of five *Manuscripts*, of which three were more contactted than the other, hath lately exposed them to publick view. Neither *saint Beda* nor *Willielm of Malmesbury* have spoken particularly of this *Synod*, though both of them have recorded in a generall expression the magnanimity and piety of this *King Withered*. Thus writes the former, *Withered* in of *Essex* the legitimate *King of Kent*, as soon as he was firmly established in his Kingdom, by his Religion piety and industry freed his Nation from external Injustices. And the latter thus, *King Withered* was a true civil and court one, and abroad invincible. His much great devotion advanced Christian Religion and piety, and withall did largely extend his Regall power.

3. As touching the forementioned *synod*, in as much as the *Acts* thereof doe well represent to us the piety and justice of that *King*, and how he was a wrong to be deprived of the particular knowledge of them: I will therefore adjoin them in this place according to the largest copy extant in *Sir H. Spelman*. They are computed in the person and as the *Laws* of *King Withered*, according to the form following:

[4. In the year of our Lord and Saviour *Iesu Christ*, a great Council was assembled in a place named *Beanceldre* in the year of our Lords Incarnation six hundred ninety four: In which Council the most Clement *King of Kent Withered* presided, likewise *Berthwald* of

most Reverend Archbishop of *Canterbury*, together with *Tobias Bishop of the Church of Rochester*, and other *Abbots, Abbots, Preests, Deacons, Deacons, and Lords*, all which met to discuss and in common with great diligence and solicitude, we advised and consulted what ordinances were to be made and established for perpetuity touching the *Race of Gods Churches and Monasteries* within the Kingdom of *Kent*, and the *Recovery* of them given by devout *Kings* my *Predecessors* and *Kinmen* for a perpetual good.

5. Therefore I *Withered* an earthly *King*, being touched with compassion, and inflamed with a love of justice by the *King of Kent*, have learnt from the *Ancient Traditions* and *Precepts* of the *Holy Fathers*, that it is not lawful for any lay-person to draw and usurp to himself as his own proper possession any lands or *Revenues* formerly given to our *Lords* and consecrated or *Abbed* with the *Cross* of *Christ*: thus we know and by experience find, that whatsoever thing any man hath thus taken into his own power from the *Church*, our *Lords* will not suffer such a crime to passe without *Divine vengeance*. It is a horrible crime therefore to rob the living *God*, or to mangle his coat and inheritance. When therefore any part of our earthly substance has been offered to God, to the end that thereby we may expect an eternal retribution in Heaven, it is manifestly declared, that the *Lords* cautiously a secular person shall invade the inheritance of the *Berthwald King*, the more severely shall he be punished by him.

6. These things being seriously considered we doe ordain, decree and in the Name of the Omnipotent God and all his *Saints*: we doe command and all our *Successors*, *Kings, Princes* and all persons whatsoever of secular Rite, that no any of them presume to usurp the *Demans* or rights of any *Church* or *Monastery* which either by my self or any of my *Predecessors* in ancient times have been offered for a perpetual inheritance to our *Lords Iesu Christ*, to his *Holy Apostles*, as likewise to the *Holy Virgin Mary Mother* of our *Lord*.

7. Great care moreover is to be observed, according as is commanded in the *Episcopall Canons*, that whenever any *Prelate, Bishop, Abbot* or *Abbe* shall dye, intimation thereof be given to the *Arch-bishop* of that *Province*, and with his counsell and consent let another be chosen whose life hath by examination been found to be pure and blameable: And without the advice and consent of the said *Arch-bishop*, let none be promoted. For things of this nature doe not at all pertain to the command or disposition of the *King*.

8. Now if any one either through ignorance or malice shall doe otherwise, let his *Stetion* be void and himself depose without delay. Neither let secular *King*

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A.D. 695. interpose their authority in the spiritual matters, for it belongs not to them to ordain *Bishops*, *Presbyters*, *Deacons*, but secular *Princes*, *Præfets* and *Officers*: Whereas to govern the *Churches of God*, to constitute *Abbotts*, *Abbesses*, *Presbyters* and *Deacons*, to consecrate, establish or depose such persons, and to have a care that none of our *Lords* (sheep should wander) act from his flock, all this belongs to the *Office of the Metropolitan Bishop*. This our *Precept* we ordain shall be observed with regard of these *Manasteries* here named, the *Manastery of Saint Peter Prince of the Apostles* called *Spemmer*, *Ketouff*, *Sudmynler*, *Deffan*, *Feuicellan*, *Symonnes*, *Seppry* and *Nor*. We doe utterly forbid any *lay person* whatsoever to usurp or take into his own possession any thing belonging to any of these *Manasteries*. And let this *Law* in behalf of all the *Churches of God* in our Kingdom remain and be in force for ever, for the eternal health of my own soule and the soules of my *Predecessors*, and the hope of an everlasting Kingdom.

9. We further add in this place the concession of a greater liberty to the *Church*. In the first place let the whole *Church* (of *Canterbury*) with possessions thereto belonging and in like manner the *Church of Eshchester*, with her possessions and all the other fore- said *Churches* be subject to *God*. For the salvation thereto or mine own soule and my *Predecessors*, and for the hope of an heavenly kingdom, from this day hence forth we give and grant unto them that they be free from all duties of secular service, from all provision to be given to the *Kings Princes* or *Counts*, likewise from all labours, all grievances greater or lesser, from all claims, violence and censures of *Kings*: Which liberty is to continue for ever, except of their own free will and abundance they shall think good to contribute any thing. Which if they doe, such free contributions shall not oblige them for the future to the like, nor advantage be made from them to bring in an ill custom: But on the contrary let them remain in all security, to the end they may offer to *Almsbury* God worthy sacrifices for us, and by their immaculate oblations wash away our sins, that by their intercessions we may become worthy to hear that happy sentence, *Come ye blessed of my Father, receive the Kingdom prepared for you from the beginning of the world*.

10. Now if any *King* hereafter to be raised to this *Throne*, or any *Bishop*, *Abbot* or *Count* or any other in authority shall attempt to contradict or infringe this *Charter*, Let him know that he is secluded from the *Body and blood* of our *Lord Iesus Christ*, and that he is to excommunicated that he is incapable of remission of his sins in this world and the world to come, except he first make full satisfaction according to the judgment of the *Church*.

11. Let this our *Writing* irrefragably constituted be kept and preserved forever in the *Church of our Saviour* seated in the *City of Canterbury*, where the *Primate* resides, for an Example and Defence of all *Churches* in the Kingdom. Let this *Law* remain unviolable to the end of the world: For these *Privileges* are not given to any earthly man, for they are all granted and given into the hands of the *Omnipotent God* and all *Saints*.

12. This is the tenour of the *Charter* made in this *Assembly of the Clergy and Nobility of Kent*: To which are adjoined in order these subscriptions following: *† Withred* by the aid of *Christ* have subscribed to these *Laws* constituted by mee for my self, for the *Queen Werburgh*, and our *Son Alric* *† Berwald* by the Grace of *God Archbishop* have subscribed to these *Laws* constituted by us. *† The sign of the hand of Ethelbert* for himself and his *Brother Eadler*. *† The sign of the hand of Taba Bishop*. *† The sign of the hand of Ethelred* *Abbesse*. *† The sign of the hand of Wilinda* *Abbesse*. *† The sign of the hand of Redemptus Presby*. *† The sign of the hand of Eadred Bishop*. *† The sign of the hand of Walch Presby*. *† The sign of the hand of Eadred* *Abbesse*. *† The sign of the hand of Eadward* *Abbesse*. *† The sign of the hand of Eadward Presby*. *† The sign of the hand of Eadward Presby*. *† The sign of the hand of Alwin Presby*. *† The sign of the hand of Eadward Presby*.

13. The same *King Withred* the year following granted another *Charter* to a certain *Abbesse* in the *Isle of Thanet* called *Eabba*, by which he gave unto her four plough-lands in the same *Island* belonging to the said *King*, and seated in a small Territory called *Humman*. Which *Charter* he made in his own name, and in the Name of his *Queen Kenegytha*. So that it seems the *Queen* in the former *Charter* named *Werburgh* either was dead at the making of this, or had two names.

14. Thus by the piety of *King Withred*, and the zealous diligence of the *Arch-bishop Brihtwald* the Kingdom of *Kent* recovered its former tranquillity, and the ruins which through factions and disorders in the last had happened to the *Church*, were repaired. But far greater and more happy changes on the other side of the sea, caused by the industry and zeale of our fore said *Apostolick Missioners*, invite us awhile to leave *Brittany* and attend to them. Where we shall see how prosperously the seeds of heavenly Truths sowed by them, doe grow and multiply, and this the more plentifully, because these *apostolick Labourers* joyfully warrted them with their own blood.

A.D. 695. VII. CHAP. 2. *Of the Gifts of the Missioners among the English: Cruelty of King Radbod.*

THE Narration of these happy successes in the country of the *English* we will here sett down in the words of the faithful Relation of *Marcellinus* one of the said *Missioners*, who wrote what he saw with his eyes, and in which himself had a part.

1. In the six hundred ninety fifth year of our Lord, and in the eighth *Indiction* (which he) the *Church of the English* was happily propagated, being bedew'd with the blood of *Martyrs*. For besides the *Martyrdom* of the two *brothers* called *Ewald*, before related, the *Holy Presby Wigbert*, one of the twelve *Apostolick Missioners* was this year made partaker of the same *Glory*. These things are particularly declared by *Marcellinus* in the *Acts of S. Wigbert*, who wrote to the *Gists* formerly related he adjoyns the following Narration:

2. As at that time *Radbod* the infidel *King of the English*, having been expelled out of *Frise* by the illustrious and most *Christian Prince Pipin* *Seneſchall of the Court of France*, made his abode in the *Isle of Syltland*, called so from the name of a certain *Idol* deity called *Sylt*, where that *Isle of Idlatry* was most solemnly celebrated. In that *Island* the *Holy Presby and Apostolick Missioner* by the suggestion of *S. Wigbert* being assembled together, destroyed the profane *Temples of Jupiter and Vesta*: and yet with all their diligence in preaching could persuade only three persons to renounce the *Pomps of Satan*, and loyn themselves to the *Orindex Faith*.

3. But *King Radbod*, an obdurate *Idolater*, having heard that his *Idols* had been destroyed by *Christians*, conceived a most furious rage against them, and resolving to revenge the injury done to his *Gods*, commanded *Thiet Wigbert*, whom he knew before to be a *Christian* and companion of the *Holy Missioners*, to be put to death with horrible torments.

4. Which manner of death was most acceptable to him, for in his daily prayers his custom had been to begg of almighty *God* the favour of suffering *Martyrdom* for him. And as for the rest of the *Holy Preacher*, he drove them violently out of the said *Island*.

5. These devout *Presby* perceiving that *King Radbod* could by no means be withdrawn from the profane worship of *Idols*, and that by reason of his *Tyranny* they could by preaching make small progresse in gaining of soules, they retired out of that country to the fore said illustrious *Prince Pipin*, by whom they were gratefully entertained. And whereas a little before he had by conquest obtained the possession of the southern *Frise*land, from whence he had expelled the said *King Radbod*, he sent them back to preach the *Gospel* there, with a command from the *King* directed to his *Ragan Subjects* that not any of them should dare to disturb or in the least tort molest them in their preaching. Hence it came to passe, by *Gods Grace* alighting them, that by their sedulous teaching they daily converted many soules from *Idlatry* to the *Faith of Christ*.

6. The place where these *Holy Presby* upon any occasion met together, was the *Castle of Werch*, anciently called *Witlandburg*, which at this time was under the power of the *English Prince*: and where a little before in the reign of the *Emperour Heraclius* the illustrious and *Holy King of France Dagobert* had caused a *Church* to be built to the honour of the *Apostle S. Thomas*: which *Church* presently after, the pervertic and obdurate *English* had utterly ruin'd to the ground. In the same place these *Holy Presby* this year built another *Church* to the honour of the *Holy Cross*, adjoining to the ruins of the former, where they consecrated likewise a *Sacred Font* to which the new converted *Christians* might have a secure access to receive the holy Sacraments of *Baptism*, by reason of the strength and defence of the said *Castle* and garrison. Thus writes *S. Marcellinus*, cited by *Baronius*.

VIII. CHAP. 1. *Of the Gifts of S. Wigbert. He and S. Willibrod ordained Bishops.*

THE foregoing Narration the same *Author* *Wigbert* adjoyns another more particularly of the *Gifts of S. Wigbert*, according to the tenour following: [After this the fore said *Presby* perceiving that the harvest was indeed great, but the labourers few, they themselves divided themselves, and after the manner of the *Apostles and Disciples* of our Lord went two and two, or three and three through diverse *Provinces of Germany*, talking with them certain new converts, and so preached the *Gospel* to the *Mans*.

2. Among these, that glorious *Presby* of our Lord *S. Wigbert* inflamed with the fire of *Divine Love*, at the same time attended by *Wenefrid* and my self went to a great Village filled with a world of *Pagan Rites*, and adorned with diverse *Idol-Temples*: And it was distant from *Werch* about two miles *Eastward*. There whilst he preached that *Christ* was the true *God*, who would give eternal life to all who believed in him, and adjo-

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nished them to reliquish the vain worship of *Idols*, which were full of *Devils*, which could not afford any help to such as served them, presently he was seized upon by the *Pagani* and *Idol* *Presbys*, and grievously scourged by them, crying out and saying, *Thou blasphemous blasphemer our Law, affirms that our Omnipotent God is true God, and would seduce the people, boldly telling them, that the man who is crucified is the true God, of that unself he is killed in down one of our country, the Worship of our Gods will cease, and the Rites taught us by our Fathers shall be exterminated.*

3 Having said thus they took him and cast him into prison, intending the day following to put him secretly to death: for being under the dominion of the *French* who were *Christians*, they durst not kill him openly.

4 As for *Wenefrid* and my self (*Marcellin*) we followed him to the prison weeping: Which the *Holy Presbys* observing, with a cheerful countenance he comforted us, and exhorted us to stand constantly for his cause.

5 Now the following night towards morning as *Saint Swibert* was praying and weeping, an *Angel* of our Lord appeared to him in the prison with great splendour, and said to him, *Servant of the true God, fear not, for our Lord is with thee.* Having said this in the presence of the *Keepers*, who stood amazed, he set him at liberty, commanding him to preach *Christ* constantly every where to the *Pagani*. After this the *Angel* ascended to heaven, and the *Holy man* came, and kneeling down devoutly related to us what had happened, whereupon we with great fervour gave thanks to God for this *Angelicall Visitation* and consolation.

6 The *Pagani*, and specially the *Idol* *Presbys* the next day hearing that he had been thus delivered, began to perceive the impotency of their *Idols*, and extolled the power of *Christ*. As for the *Holy man* he with great courage preached the *Gospel* to them to their great astonishment, and converted many of them to *Christ*: and no man had the boldness to lay hands on him.

7 Alloon as he had performed his Ministry there, he returned with us to *Precher*, where he declared to our *Brethren* all things which had happened to him at *Duerflar*, after hearing whereof they wept for joy, and unanimously blessed God for his goodness. After which he departed into several villages and towns in *Frisland*, *Holland* and *Tesseland*, publicly and constantly preaching the *Gospel* of *Christ* to all: and though thereby he suffered in many places great persecutions from the *Pagani*, which he endured with patience and joy, yet being always sustained by Divine assistance he brought great mul-

titudes to the knowledge and obedience of *Christ*.

8 Toward the end of the same year, being attended by *Wenefrid* and my self, he went into the Eastern coast of the *Principality* of *Holland*, where there was a town a mile distant from *Precher* toward the South called *Hagenstein*. At which time there happened a famous solemnity of the *Pagani*, wherein were assembled great multitudes of them to perform detestable sacrifices, in incense and Rites to their false Gods. The *Holy man* then went boldly into the midst among them, crying aloud, *O ye men, if you have any reason left in you, draw near and hearken to me: I am a Messenger sent to you from the most high God, &c.* (And with a long Oration, recorded by *Marcellinus* an ear-witness, he declared to them the Truth of *Christ* *Deltirer*, and vanity of their *Idol* worship.) Moreover his preaching was confirmed by a following miracle, for he restored sight to a man well known to them all, whose name was *Gisbert*, and who had been born blind. After which succeeded a notable convention of many *Pagani* of the blind man's acquaintance, who were witnesses of the Miracle.

9 Now the *Brethren* seeing so manifest an assistance of God, thought fit to chuse amongst them all two persons, to be ordained *Bishops*, to wit, *Swibert* and *Willebrand*. The former they sent into *England* to *S. Wilfrid Bishop of the Mercians* by whom he was consecrated *Bishop* this same year. As for *Saint Willebrand* he was sent to *Rome*, where he was by *Pope Sergius* ordained *Archbishop of Precher* and the whole *Province of Frisland*, as shall be declared. What special *Dignities* was allotted to *Saint Swibert*, does not appear: yet in a particular manner he is named the *Apople of Tesseland*, *Westphalia* and the *Burthmarians*, as the companion of his labours *Marcellin* hath informed us. And the reason why he was directed into *Britany* to *Saint Wilfrid* for his ordination, and not to the *Arch-bishop* *Brithwald*, seems to be because, as hath been declared, a *Legation Tower* had been consecrated by the *Pope* on the *Arch-bishop* of the *Nor-thumbers*, which *Tower* was not taken from him by his unjust exile: Or else because these *Holy Missioners* being come out of that *Kingdom* acknowledged a particular relation to and dependance on *S. Wilfrid*.



IX. CHAP.

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IX. CHAP.

1. The Gifts of Saint Swibert being a Bishop.

2. Of his miraculous raising to Life a person who had been drowned: and the Success of that Miracle.

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IN the year of *Grace* six hundred ninety six *S. Willebrand* was consecrated *Arch-bishop of Precher* by *Pope Sergius*, but returned not to his *Province* and companions till the year following: In the mean time *Saint Swibert* having dispatched a shorter voyage into *Britany* came back this year, and gloriously praised his *Episcopall* function, God assisting his labours with the Gift of most stupendous Miracles, faithfully related by the companion of his Travels *S. Marcellinus*, as followeth:

[1. The most holy *Prelat Swibert* having been exalted to the *Pontifical Dignity* and consecrated by *S. Wilfrid*, after he had saluted his kindred & friends, he together with his attendants and companions returned to the *Work of the Gospel*, and arrived at *Willebrand* or *Precher* some what more than a year before *S. Willebrand* was come back from *Rome*. He was received by the *Brethren* and *New Converts* with great honour and joy. He adorned his *Episcopall* Degree with all the virtues becoming it, living afterward in yet greater perfection of *Humility*, *Moderation*, *simplicity* and *piety*. The *Work of preaching the Gospel* he constantly fulfilled, travelling through the *Villages* and towns not on horseback, but as the *Apople* were wont to do, on foot. Thus he passed through all the quarters of *Frisland*, *Holland* and especially the *County of Tesseland*, converting great multitudes to the Faith of *Christ*, and diligently extirpating *Idolatry*. Thus by his assiduous preaching and exhortations he reduced in a manner the whole *County of Tesseland* to the belief of the *Gospel*: and there in many places he built new Churches, and elsewhere consecrated *Idol* *Temples* to *Christian Churches*. Thus in *Zandout* near *Tiel* Church was erected to the honour of the *Holy Mary* *S. Vincent*, another in *Arkel* to the honour of the *Blessed Virgin Mary Mother of God* and a third in *Hormar* to the honour of *S. Denys* *Areopagite*, with many others.

3. Now how in the *Dedication* of one of those Churches he raised to life a young man who had been drowned, is at large described by the same devout and most faithful writer, whose relation though diffused, will very well deserve a place in this our History.

[4. The Divine Providence did so order (saith he) that whilst on the eighth day be-

fore the *Calends of October* this same year *Saint Swibert* was dedicating a Church in *Maljen* a Village seated near the *River Lighen* in the *County of Tesseland*, a certain young man, named *Splinter* of *Adingen*, son of a person chieft in authority at *Duerflar*, being out of curiosity desirous to see the manner of *Christian Worship*, and particularly the *Altars* of *S. Swibert*, of whom he had heard wonderful things, though as yet he remained in his ignorance and infidelity, he attended by three servants took boat about eleven a clock in the morning, willing to see the Ceremony of the *Dedication* of the Church at *Maljen*, which was but a small mile distant from *Duerflar*. Now as the boat was sailing in the midst of the *River Rhene* or *Leck*, the young man late on the side of it leaning on his sword, and sportfully passing the time: but on a sudden by reason of the moilnes and flipperies of the boat, his feet sliding he fell backwards into the *River*, and notwithstanding all the endeavours of his servants to save him, was swallowed by the deep gulf and drowned. Whereupon the servants filled the flumes on both sides of the river with their clamours: and not daring to return to his parents, they ran away. This misfortune caused an incredible sorrow not only to his parents and kindred, but all the inhabitants near adjoining.

5. At last about noon the same day his body was taken up in a Net by fishermen, and with great lamentation carried to the house of his parents, and though his joys were become stiff and inflexible, yet by the advice of the *Pagan Presbys* he was put into a warm bed, and so carried into their *Idol Temple* of *Mar*. For they had heard that the *Christians* having carried several persons who had been drowned into their Churches, they were by the sacrifices and prayers of the *Bishops* restored to life. The Father, therefore of this young man, called *Guntier*, a Noble Soldier and Lord of *Adingen*, made halt with his family and friends to the *Temple of Mar*, where he offered an abominable sacrifice, killing many beasts of several sorts to their great *God Mar*, hoping thereby to have his only son restored to life. But after they had with mournful hearts continued in their sacrifices and prayers two hours, and found no help, the afflicted Father despaired of his son's recovery, neither indeed had they ever heard that their false *God* had had the power to do such things.

6. Now the same day there were present several *Christians*, who being desirous to see the success of these sacrifices and *Prayers*, followed the *Funeral* to the *Parish of the Temples*. Their seeing the inexplicable grief of *Guntier* and his friends, and pitying at first a proof of the impotency of *Idolatry*, *Guntier* called *Guntier* aside, and to the end that *Christ* might be magnified, they advised him with all speed to lend for *S. Swibert* the

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Christian Bishop from Malsen, to whom his
 intention had been to goe, assuring
 him that upon condition himself would re-
 nounce his *Idols* and believe in *Christ*, the
 Bishop by our *Lords Power* would raise his son
 to life.

7. *Gunter* having heard this, and calling
 to mind how the same *Saint Swibert* in that
 very City had been freed by an *Angel* out
 of *Prison*, and how in *Hagenstein* he had in
 the Name of *Iesus* restored sight to one born
 blind, was encouraged by these *Christians*
 speeches, and without delay, taking with
 him some friends of the better sort, he
 went privately to Malsen. Where being
 come to the presence of *Saint Swibert*, he
 immediately leaped from his horse, and ca-
 sting himself at the *Holy Bishops* feet, and
 kissing his hands, he with many tears and
 sighs declared to him the manner of his
 unfortunate death, beseeching him
 that he would vouchsafe to goe with him
 to *Duerflus*, and by the power of the glo-
 rious Name of *Iesus* the omnipotent *God*, re-
 store his son to life, promising that himself
 with his whole family and kindred would
 believe and be baptized.

8. *Saint Swibert* with great courtesy and
 respect raised him up, speaking comforta-
 ble words to him: but notwithstanding he
 had great compassion of his grief and la-
 mentations, yet he piously excused himself,
 fearing to tempt *God* in a matter of so great
 importance. *Gunter* therefore again em-
 bracing his feet, with great importunity be-
 seeched him for the love of *Iesus Christ* the
 living *God* to goe along with him. Thus at
 last being overcome with his pittifull cries,
 and principall with the prayers of *Wenefrid*,
 and my self, together with other *New-Con-
 verts*, he attended by us entered a *Charrer* pre-
 pared for him, and with great speed came to
Duerflus after *Complin*, about six of the
 clock. Now there was a great multitude of
 people assembled on the banks of the
 River of *Leck* expecting the arrival of *Saint*
Swibert, at which *Presence* *Idoll-Preests* were
 much grieved.

9. Alloon then as we had passed over
 the River *Leck*, as he was in the way
 toward the place where the dead body
 lay, being attended by his *Disciples* and
 also a great troop of *Pagans*, the Lady
Metcaldis the Mother of *Splinter* who had
 been drowned, met him alonn distracted
 with grief, and calling her self at his feet in
 the open street, the with a loud voyce
 cried, O servant of the living *God* help me, and
 restore my son in the Name of thy *God*, and I will
 believe in him with my whole family, for our
Gods are unable to raise him up. *S. Swibert* took
 up the Lady, and comforting her, sighed
 within himself a little.

10. Now the Body of *Splinter* who had
 been drowned, was again carried from the
 Temple of *Mars* into his fathers house. When

the *Holy Bishop* then was come before it, he
 desired that the *Pagan Preests* would please to
 be present with him, that they might see the
 power of our *Lord Iesus Christ* the omnipotent
God. In the mean time he commanded us to
 attend devoutly to our prayers, and to im-
 plore the Divine Mercy for restoring life to
 the dead man, and himself likewise prayed.
 Whilst the whole multitude thereto wept,
 and when some of the *Idoll-Preests* at the re-
 quest of the *Lords* entered the Church by trem-
 bling, *S. Swibert* kneeling down, and weeping
 abundantly, with a loud voyce cried unto
 our *Lord*, saying, O *Lord Iesus Christ* who art our
 Refuge, incline thine care unto our prayers, that
 thy glory may be revealed in these men, and thy
 holy Name be glorified by these *Pharisees*. That
 they may know that our Faith is not vain, and
 that besides thee there is neither *God*, who is
 in *Idolls*, or in *Idolls*, and whose gifts are
 far the glory of thy Name restore life to this
 servant, who has been deluded by the fraud of
 the Devil, that they may know that all *Idolls* which
 they worship for *Gods*, are images filled with *De-
 vils*, and that seeing the Power of thy Mercy, they
 may believe in thee, and believing may be saved.
 Having thus said, he rose from Prayer,
 having a great confidence in *Christ* and laid,
 O *Lord Iesus Christ*, the comforter of the *forrowful*,
 who hast said, Whosoever believes in me, then
 the works that I doe his shall doe, and greater then
 these he shall doe: O most mercifull *Lord God*, who
 art the tears of the two holy Sisters, *Mary Magda-
 len* and *Martha*, didst restore to life *Lazarus* ha-
 ving been four dayes dead, vouchsafe for the
 power of thy Divinity, to raise in life this dead
 person.

11. Then taking the hand of him who had
 been drowned, he laid, in the Name of our *Lord*
Iesus Christ who was crucified, *God* omnipotent, I
 command thee to arise, live and confesse thy Cre-
 ator. Immediately after this he who was dead
 opened his eyes, and sighing arose as from a
 deep sleep, and embracing the feet of the
Holy Bishop, he cried out with many moan-
 ings, There is no *God* in heaven and earth but
 the *Lord Iesus Christ* who was crucified, and whom
 this his *holy servant Swibert* preaches, who by his
 mercifull goodness at his prayers has raised
 me from death and hell. O how glorious is the man
 life, who by his Prayers has driven away death
 from another body, and by the strength he has in
Christ, has rubbed hell off my pray. Surely death
 can have no power where the *holy man Swibert*
 intercedes for his prayer.

12. Immediately upon this all that were pre-
 sent, and had heard these words, and seen the
 wonderful and strange Miracles, called with
 consigne praises the goodness of *God* through
Iesus Christ our *Lord*, who had vouchsafed to
 make his *holy servant Swibert* illustrious by
 so glorious a Miracle: Whereupon calling them
 selves at the feet of the *Holy Bishop*, they profes-
 sed their readines to believe in *Christ*, and desire
 to be baptized in his name. And among these,
 some were *Pagan Preests*, who depicted and

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renounced the vain worship of their *Idols*.

13. Lifting the parents & kindred of the *Tun-*
 man with infinite joy gave thanks to *God*,
 and his *Saint*, embracing him with great
 devotion, and affectionately killing him and
 his *Disciples*. *Saint Swibert* also himself, with
 the other *Christians*, prostrated themselves
 on the ground, blessing *God* who had done
 great things among his people. There was
 moreover in the street forgo a clamour or
Pagan who had a desire to see the young
 man who had been restored to life, that
S. Swibert was compelled, after he was clo-
 shed, to lead him forth by the hand with
 great devotion to the glory of *God*, that he
 might be seen by all: Whom alloon as they
 saw alive and walking, they cried out, O
 a truth the *God* of the *Christians* is a great
God, who by his firmest has wrought such
 admirable things. There was therefore an
 universal joy among them all who saw
 these wonders, and the name of our *Lord*
Iesus Christ was glorified.

14. At the same time *Splinter* who had
 been restored to life was baptized together
 with his parents, Kindred and others, to the
 number of one hundred twenty six, besides
 many children of both sexes.

15. The day following, when an infinite
 multitude of *Pagans* were assembled toge-
 ther, *Saint Swibert*, after he had premised a
 Prayer to the *Holy Ghost*, that he would open
 their hearts to despise *Idols* and embrace the
 Faith (in which Prayer his *Disciple* boynd
 with him) he preached to them at large, de-
 claring to them the Transgression of our *First*
Parent Adam, the Incarnation of the Son of
God, and how all those shall be eternally
 damned who contemning the true *God* wor-
 ship *Idols*, and boast in graven Images: And
 the efficacy of his Preaching was such, that
 a great part of the City was converted to
 the Faith of *Christ*.

16. Now that City, though by *Precession*
Pagans, was subject to the Dominion of the
Christian Prince the King of France and his
General Duke Pipin and the Region con-
 taining, *Brabant*, *Flanders* and Part of *Holland*
 had already embraced the Faith: So that the
Pagans of *Duerflus* freely conversing with
Christians, had frequently heard mention
 made of *Christ*.

17. *S. Swibert* remained many dayes in the
 same City, with great vigilance and affec-
 tion preaching *Christ* to the *Pagans*, and
 confirming the *Neophytes*: Inasmuch as not
 only the ordinary Sore of *Pagans*, but like-
 wise many *Idoll-Preests* seeing the wonder-
 full Miracles, and heavenly Grace shining in
 the *Holy Bishop*, call off their Infidelity and
 Idolatrous Precession, and with great devotion
 received Baptism of him. Thus does *Mar-*
cillus relate the gifts of his Master *S. Swibert*,
 till the return of *Saint Willibrord*: Of which
 Gifts himself had been an eye-witness.

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1. 2. Of the Wonderful Story in S. Bede's
of a man revived, and recounting his
Visions.

IT will be pertinent, and I conceive,
 not unprofitable to the devout *Catholic*
 Reader that here should be adjoined ano-
 ther Story related at length by *S. Bede*, in which
 we shall read how about the same time in
 Britain another dead person, for the in-
 struction of the living, was restored to life.
 Which Story though by some *Presumptuous Pri-*
sters it be denied, because the *Chronicles* Do
 not touching *Wulfstan* is confirmed by it:
 Yet none so arguments can be produced
 by them to disprove it as belies their vo-
 luntary ungrounded allegation that they
 will not believe it, I will not be sparing of
 the labour to sett it down, as it is found in
S. Bede's History.

12. In these times, faith he, a Miracle ve-
 ry memorable which might be comprised to
 the Wonders of old, hapned in Britain: For
 to the end that negligent *Christians* their
 alive might be raised up from the death of
 their souls, a certain man who had been a
 good while dead, was restored to the life of
 his Day, and related many *Acute* things
 which he had seen. This man was an honest
 House-keeper, who with his family lived a
 religious life in a Region of the North-
 mbers, called *Monks-cum*: Who having been struck
 with a discase, the same growing more and
 more violent upon him, it brought him to
 extremity, so that on a certain day towards
 evening he dyed. But the day following early
 he came to life again, and suddenly raising
 himself up in his bed, all those who most
 fully watched the Body, were terribly affright-
 ed, and ran away: Only his Wife, who loved
 him was excessive, though she trembled at
 the sight, stayd till by him.

13. The man seeing his Wife, bid her be of
 comfort: Fear not, said he, for I am truly
 restored to life from death which had seized
 on mee, and perswasion I give mee to live
 awhile longer among men. But my conver-
 sation hereafter must be quite alter'd; then
 firmly it has been. Having said this, he
 presently rose, and went to an Oratory at
 that Village, where he remained a good
 while in Prayer. Afterward having divided
 his whole substance into three portions, por-
 tion he gave to his Wife, a second to his
 children, and the third he distributed to the
 poor.

14. Not long after, having thus freed him-
 self from all worldly cares, he went to the
 Monastery of *Maris*, which for the greatest
 part is encompassed with the River *Trent*.

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There having received *Tenure*, he entered into a secret manison assigned him by the *Abbe*, where he continued to the day of his death in such contrition and mortification both of mind and body, that though his tongue were silent, the manner of his life did sufficiently tell the world that he had seen many things, some extremely horrible, and others wonderfully pleasant and rare; things, which are concealed from the rest of mankind.

9. Now the account which he gave of his *Visions*, was on this manner: A certain person brightly shining in his face and vestments conducted mee; and wee walked together silent, as it seemed to mee towards the place where the Sun rises in high Summer. Thus walking together, wee came to a place where there was on our left hand a valley of a vast depth and breadth, and the length of it seemed infinite. One side of this valley was terrible with its burning flames: and the other no less intolerable for the bitterness of the cold blasts, layle and snow driving through it. And both these places were full of men's souls, which seemed to be torcibly tolled from one side to the other: For those which were in the fire, not being able to endure its scorching, leaped into the horrible cold: and not finding ease there, they leaped back into the unquenchable flames. Having observed an infinite number of deformed soules thus tormented with an interchangeable violence of tortures without any respite or ease, I began to think that this place surely was *hell*, of whose intolerable torments I had oft heard *Preachers* speak. But my *undivided* who went before mee, answered these my thoughts, saying, *Do not entertain such an imagination: for thou art well, and thou thinkst right.*

6 But when he saw mee afflicted with so horrible a spectacle, he conducted mee leisurely some what further, where I saw all places round about mee become obscure, and at length filled with utter darknes. Into which when wee were entered, the darknes was so thick, that I could see nothing but the flupe and vestment of my *Conduktor*. And as wee went on further in this shady darknes, on a sudden there appeared before us frequent globes of hideous flames ascending out of a deep pitt, and again falling down into it.

7. When I was come thither, presently my *Guide* vanished out of sight, leaving mee alone in the midst of this darknes and horrid spectacle. But when the globes of fire without any intermission mounted up, and again fell down, I perceived that they were full of human soules, which like sparks of fire carried up by the smoke, were sometimes cast upward, and then drawn back by the vapours of fire. Moreover an unspeakably noyous Rink belched out

by those vapours filled all the dark spaces round about. As I was thus standing still in a terrible fright, being uncertain what to doe, whether to goe, and what would be the end of all this, I heard behind my back a most horrible noyale, as of persons walling in unutterable misery, and also at the same time I heard others loudly and scornfully laughing, as the rude vulgar people are wont to doe when they insult over their captive enemies. When this Noise came nearer to mee, I perceived a troop of wicked Spirits haling into the midst of that darknes the soules of men which wofully cryed out, whilst the others burst forth into laughter. And among these soules I could distinctly see that one was shav'd like an *Ecclisastical* person, another was a lay-man, and a third was a woman. These unhappy soules thus haled along by those spitefully malicious Spirits, at length were plunged into the midst of that burning pitt. Into which after they were descended a good way, I could no longer distinctly hear the wailing of men and laughing of *Devils*, but only had in mine eares remaining a confused promiscuous sound.

8. In the mean time certain obscure Spirits ascended out of that fire-vomiting pitt, which approached mee on all sides, and with flaming eyes and blinking fire issued out of their mouths and nostrills vent me greivously. Moreover with fierce pinners which they held in their hands they threatened to catch mee: but for all that, though they frighted mee, they had not the boldnes to touch mee. Being thus on all sides encompassed with darknes and enemies, I turned mine eyes every way to see if there were any one to deliver mee. At last there appeared by the way which I had passed some thing that shone like a star, which encircling and approaching nearer and nearer, as soon as it came to mee, all those hateful Spirits which had endeavour'd with their fiery pinners to lay hold on mee, were dispersed and fled.

9. Now he whose coming drove away these Spirits was the same who at first had been my *Conduktor*. Who presently after turning his steps more loudly toward the *Exalted* mee out of that darknes into a clear and lightesome aire: In which after he had walked awhile, I saw before us a mighty wall of the length and height whereof every way I could see no end, I began then to marvel to what purpose we should goe to that wall, in which I could discover neither dore, window nor any other passage. But being come to it, presently, I know not by what means, we found our selves on the top of it. And there appeared to mee a most large pleasant field, so replenished with all sorts of odoriferous flowers, that the sweet fragrance of them immediately took away all the former stench of the dark

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fiery furnace. And so great was the light there on all sides, that it far exceeded the brightness of midday. Moreover there were in that field innumerable flocks of men in pure white garments, all rejoicing and singing. Now as he led me among these happy *Quire*, I began to think, that this might be the *Kingdom of Heaven*, which I had oft heard preached of. But he again answered so my thought, *No thou art mistaken, as thou supposest.*

10. And as wee passed on in our progresse: I saw before mine eyes a far greater and more pleasant *Light*, then wee had seen before: and in that *Light* I heard a most sweet Melody of persons joyfully singing: and so wonderfull a fragrance of a most sweet odour issued from thence, that the former sweets, which before seemed excessive to mee, now I very meely esteemed. As I like to write the former light compared with this, appeared almost obscure. Now when I was in a hopefull expectation that wee should enter into this *Blissed* place, my *Guide* made a stop: and presently turning his steps, he led mee back again the way that wee had come.

11. And when in our return wee were come to the joyfull mansions of those inhabitants clothed in white garments, he said to mee, *Doest thou know what all these things are which thou hast seen?* I answered, No. He replied, That valley which thou sawest so terrible by the scorching flames and horrible frosts, is the place in which those soules are to be tryed and afflicted, which having delayed to confesse and amend their sins, at the very point of death retine for safety to *Repentance*, and so depart out of the body. These because even in the last moment of their lives they contended and were contrite for their sins, they shall all at least in the day of *Judgement* come to the *Kingdom of Heaven*. And many of them believe that day are eased and delivered by the *Prayers*, *fasting*, and *Alms* of the living, and especially by the celebrating the most *Holy Sacrifice*. Moreover that flame-vomiting and blinking pitt which thou sawest, is the very *Mouth of Hell*, into which whosoever once falls, he shall never come out of it for all eternity.

12. As for this pleasant flowery field here before thine eyes, in which thou seest such multitudes of youth making merry and clothed with white raiments, this is the place which is the *Receptacle* of such soules which have continued to their death in the exercise of vertue, but yet their *Works* have not been of such Perfection as to deliver their restless souls in the *Kingdom of Heaven*. Yet all these in the day of *Judgement* shall arrive unto the *Visions* of our Lord, and the *Joy* of his heavenly *Kingdom*. But as for those who in their *Words*, *Works* and *Thoughts* have attained to *Perfection*, such as soon as

they have left the *Body*, I shall enter into that *Blissed Kingdom*. To the confines of which *Kingdom* that Place pertains where thou sawest so glorious a *Light*, and headfull of sweet *Starres*, and wast refresh'd with so admirably sweet-smelling *Odours*.

13. Thou therefore having seen all these things, shouldst presently return to thy *Body*, and again as formerly live among men. If then hereafter thou wilt be diligent to examine all thine actions, and to observe uprightness and simplicity in thy conversation and speeches, thou also after death shalt receive a mansion among these joyfull troops of happy *Spirits*. For I, having departed for a time from thee, did it so this end that I might see what would in the end become of thee. When he had spoken thus to mee, I had a horrible aversion from returning to my *Body*, being extremely delighted with the sweetness and beauty of that place which I saw, and the happy society of the persons living in it. Notwithstanding I had not the boldnes to make any such request to my *Guide*. And whilst I was busy in these thoughts, I know not how, I presently perceived that I was again alive among men.

14. These and other particulars did the *Man of God* usually recount concerning his *Visions*: and these he related not to negligent flourishfull *Christians*, but such only as being either afflicted with the meditation on future *Torments*, or delighted with the *Hopes* of eternal *Joy*, were in a disposition to receive profit by his words.

15. At a small distance from his *Cell* there lived a certain *Monk*, whose name was *Gregory*, who was also excited to the *Degree of Priesthood*, which he adorned with many virtues: He is alive this day, leading a solitary life in *Ireland*, and sustaining his decrepit age with bread and cold water only. This *Monk* often visited that devout man, and asking him many particulars touching his *Visions*, received perfect information from him.

16. The same *Holy Man* related likewise his *Visions* to King *Alfred*, a Prince adorned with all sorts of learning, who with great willingness and attention hearkened to his *Narrative* and at this Prince's entreaty he was entertained in the *foretold Monastery*, there receiving the *Monasticall Tenure*. And when the King had occasion to make his progresse into those parts, he very oft visited him out of a desire to hear the same things again. At that time the *Abbe* of the *Monastery* was *Adilwald* then a *Priest* of a conversation very exercise of vertue, who now worthily possesses the *Cathedral Church* of *Lundenes*. Now the *Holy Man* had assigned unto him in the said *Monastery*, a very retired place, where he might with all freedom attend to the service of his *Creator* and *Prayer*.

17. And his privat *Manion* being seated on the bank of the *River*, his custom was fre-

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quently for mortifying his body to plunge himself into the same, sometimes to the loynes, and sometimes to the neck, where he continued singing *Psalms* and praying, as long as he could possibly endure. And when he came out he never put off his wet and cold garments for change, but suffered them to drye and receive warmth from his body. And when in the winter time cruffs of ice, which himself oft broke to have place wherein to plunge himself, came about him, and some who saw it said to him, *It is a wonder, Brother Drithelm (for that was his name) how you are able to endure such bitter cold*, He would answer simply, for he was of a simple mild nature, *I have seen far colder places then this*. And when they said, *How is it possible you can sustain such strange weather?* His answer was, *I have seen much greater sufferings then these*. Thus to the day of his death he lived, and out of a fervent desire of celestial Happines timed his weak aged body with fasting and other mortifications, and by his exhortations and pious conversation became an instrument of the salvation of many.

18. This *Saint Bede* a *Northumbrian*, which, as appereth, he received from witnesses of unquestioned credit notwithstanding weighing the circumstances or the *Psalm*, we may probably conclude that the *Holy man* was mistaken in thinking that he had been really dead. For this seems to have been a *Psalm* inspired by *God's* direction to his soul while he was in a deep and death-like Trance, both for his own good and the good of others. So that we are not to conceive that there are extant any where such *Fables, pious Tales*, as are mentioned in this story, but that *God* thought fit by representing to his imagination such objects, to signify thereby the great variety of States, in which soules, according to their severall dispositions shall after death be placed. Some *Happy* which *Happines* notwithstanding is greater or lesser, according to the degrees of perfection to which they had ascended in their life-time: and some *painfull*, but with far greater variety, the Torment of impatient soules being insupportable and endless: whereas such soules as have lived sinfull lives, but yet have had the Grace of Repentance be ore their deaths, shall suffer much bitter angore, yet such as by the devotion of their friends and mercy of *God* may be asswaged, and shall certainly have an end: The intolerance of which *Angore* driving the inmost Spirits of men, is represented here by *torching flamer* and bitter Frost, the greatest tortures our bodies are capable of, yet far short of the interminall Angore of imperfectly purified soules, which are altogether pure separation.

1. 2. *Gr. Queen Kyneburge, becomes a Nunne.*
4. *The Monastery of Dordmund.*
6. 7. *S. Kinsvitha Sister to Q. Kyneburge.*
8. *Of S. Tibba a Virgin.*
9. 10. *Of another S. Kyneburge: and her Son S. Rammold.*

1. About this time *Kyneburge* wife to *Alfred King of the Northumbrians*, by permission of her Husband took the world, and entered into a *Monastery*. That which hastned the execution of this good design might probably be the famed report of this *Psalm* of *Drithelm*. Certain it is that some *Writers* doe from *Saint Bede's* Narration collect that *King Alfred* himself felt such compunction therefrom, that he took the *Monastical* habit in the same *Monastery of Malmsbury* in the one and twentieth year of his Reigne, as the *Author* of our *History* affirms: Whereas indeed his Reigne lasted not so long. Whether therefore the said *Psalm* or any other *Motive* wrought that effect in *King Alfred's* mind, is uncertain. But by agreement of all our *Ancient Records* his pious *Queen Kyneburge* about this time consecrated her self for the remainder of her life to *God*.

2. She was the pious daughter of *Penda* the most impious, cruel and blasphemous King of the *Mercians*. And though she had been bred by him in *Pagan Superstition*, yet she was even then, *Saint William of Malmsbury*, eminent for her civineness and chastity. Which naturall good disposition rendered her more capable and inclined to embrace the holy *Doctrines of Christian Faith*, when after her Father's death, it was preached among the *Mercians*. For her virtue she was by *Osfric King of the Northumbrians*, who had conquered her Father and possessed his Kingdom, chosen to be wife to this Son *Alfred*: And in exchange the same *Osfric* gave to her Brother *Penda's* daughter *Aelfreda*, restoring him his kingdom to be held at his pleasure and courtesy.

3. Thus *Kyneburge* now a *Christian* was obliged to quit her country, and follow her Husband into the Kingdom of the *Northumbrians* to whom she bore a Son named *Osfric*, who to whom she bore a Son named *Osfric*, who succeeded him in the Kingdom, as shall be declared. But the seeds of *Christian Piety* sown in her mind produced no aident attention to *God*, that, as wretched the *Author* or her live in *Capgrave*, she had an impatient desire to renounce a *Temporal Kingdom*, that she might freely submit her neck to the Yoke of *Christ*.

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Christ. Her Husband *King Alfred* was much delighted with the devout chaste mind of his *Queen*, and now at last suffered himself to be persuaded to comply with her desires. Yea moreover his Wives zealous affection to Chastity wrought so far upon him, that he undertook a perpetual *Vow* if not of a Religion, yet a common life, for so that in the expectation of *Heavenly bliss*, in a short time the *King's Court* was converted, it was, into a *Monastery* and *Schools of Christian Perfection and Discipline*.

4. The place chosen by the devout *Queen Kyneburge* for her future voluntary Prison was *Dordmund*, anciently by *Antoninus* called *Durendra*, seated in the *Aggion* of the *Gortiv*, or *Eastern Mercians*, now in the confines of *Northampton* and *Northampton shires*: a place moist and fenny, and though not propitious to bodily health, yet pleasing to her for its retirement. There she built her self a *Monastery*, to which she gathered a chaste congregation of devout *Virgins*. Though some *Writers* affirm that she did at *Monastery* had been formerly built by her Brother *Walter* and *Bedelred*. The place is thus described by *C Camden*: *Our ancient History affirms*, *saith he*, that near the River *Avon* there was a place called *Dordmund-caster*, in which after that *Kyneburge* had built for her self a small *Monastery*, it first began to be called *Kyneburge-caster*, and afterwards *continually Caster*. The said *Kyneburge* was the most *Christian* daughter of the *Pagan King Penda*, and Wife of *Alfred King of the Northumbrians*, who changed *Royal authority* into the humble service of *Christ*, and governed this *Monastery* in the quality of a Mother of *Holy Virgins*.

5. Thither flowed together (saith the *Author* of her Life), to receive instruction in a Religious life from her, *Virgins of all Sorts*. Daughters of *Dukes* and *Princes* revered her as a *Disciple*, the *King* embraced her as a companion, and all her Daughters venerated her as a Mother, who neglecting to multiply a carnal offspring, became for more happily fruitful in Spiritual children. And as for the *Queen* her self, she was a Mistress of all Sanctity, and no expression of words can declare the benefits of Charity with which she shrouded the *Soules* committed to her care, and which she had brought forth to *Christ*, how matchless she was over their conversation, how diligent to instruct them in the Divine Law and Religious Discipline, and with what rears she inspired the heavenly pretensions over them. She was a compassionate provider for the Poor, a generous liberator of the afflicted, and a zealous extirpator of Vice. *King's* and *Princes* her Brethren to *Alms-giving* and works of *Charity*.

6. The odour of her sanctity invited a few years after a younger Sister of hers to embrace a retired Religious life in the same *Monastery*. Her name was *Kinsvitha* a *Virgin*: who though by her Brethren she had been promised a Wife to *Osfric King of the East-Saxons*, yet out of a desire to consecrate her

Virginitie to *God*, she not being able to resist their earnest persecutions, had recourse to *Prayer*, imploring withall the alliance of the *Queen of Virgins*, who in a *Vision* by night comforted her with an assurance that she should obtain her desire. Whereupon she sent *Messengers* to *King Osfric* employing her most earnest *Prayers* and adjurations that he would not by violence deprive our Lord of a *Spouse* in heart consecrated to him. Upon which the pious *King* not only disengaged her from a *Promise* and content with her Brethren had extorted to her, but within a few years after followed her example, and forsaking all worldly pomp and vanities, he changed his *Regal* authority into an humble Service of *God* in *Prayer* and *Devotion*, as in due place shall be shewed.

7. How long these two *Holy Sisters* lived does not appear: But their *Feastivity* was celebrated together on the day before the *Nones of March* in the *Monastery of Peterburgh*, not above two miles distant from *Dordmund-caster*, the place of their Religious abode, to which place their sacred Bodies were translated. There they remained till the year one thousand and ten, in which the *Danes* cruelly waiving the whole *Island*, and especially *Monasteries*, they were from thence translated to *Thorney*.

8. Together with them on the same day was celebrated the memory of *Saint Tibba* a *Virgin* and kinswoman of theirs: *Whom* *Stephen* calls her *Tibba*, and *Harpsfeld*, *Cibba*. She having spent many years in a devout solitary life, in the end rendered her Spirit to *God*. And after her death appearing to a certain *Holy man*, among other things told him, *I am come down from the celestiall Feastivity to declare to thee the day of my happy transmigration*. This was the day of the blessed *Virgin Lucina* in the Night of whose *Feast* I gave up my *Soule* to our Lord *Jesus Christ*. She was anciently in great veneration among the *Coraths*, in the County of *Kentland*: For, *saith Camden*, near the River *Wald* there was a Town called *Rubla*, where a *Saint named Tibba* was honoured: and particularly was by *Salconer*, as a *Diana* and *Patroness* of their *prossion*, had in veneration. Thus perversely he confounds the *Honour* due to *Saints* with the *Idolatrous* *Worship* of *Heathen Gods*.

9. *Harpsfeld* writing of S. *Kyneburge*, affirms from *Marianus* and *Mathew of Westminster*, that she founded another *Monastery* at *Wimburn*. But he seems to be mistaken. For there were at this time two *Holy women* called *Kyneburge*. This, who was Wife to *King Alfred*, and Mother to his Successor *Osfric*, and another *Kyneburge* Sister to *King Osfric* of the *West-Saxons*, a *Virgin* of whom we shall treat in the next *Century*.

10. The precent S. *Kyneburge* is said to have been Mother to another child called *Rammold*, who immediately after he was born is reported to have made Cession of his *Life*, and

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ding these, for their nourishment. This the
 Pagan beholding verily punished that such
 a faciletye would be punished either with
 madness or some sudden death. But percei-
 ving no harm to come to them, in a great
 rage they went and told the King, who being
 had been done by the Christians. Who being
 enflamed with excessive fury against the
 Holy Bishop, seized upon him, and intend-
 ing to revenge the injury done to his
 false Gods, he according to the ancient cus-
 tom of that Nation, every day cast lots
 three times upon him and his companions,
 and yet never did that lot which con-
 demned to death, fall upon the Bishop or
 his Disciples: only one Christian of the
 company was deliqued to death by the
 lot, and to ended his life by Martyrdom.
 Now this custom of casting lots in such
 cases is verified to have been very ancient
 among the Germans by the testimony of Ce-
 sar in his commentaries.

6. The same Author moreover testifies,
 how after the return of Clement, or Willibrord,
 a Synod was assembled at Clemens, by appointment
 whereof other Missioners and Preachers were sent
 into the Circumjacent Provinces. And by oc-
 casion of the mentioning this ordinance of
 the Synod, he makes a collection of the
 names and most memorable Gifts of those
 devout Missioners which either formerly, or
 in this present Synod, or afterward were
 sent to labour in our Lords Vineyard, saying,
 Then the foresaid Holy Prelate, together with
 the excellent Preests and Preachers which
 came out of Britanny with them to Fretche,
 observing that through Gods blessing much
 people was converted from Infidelity to the
 Faith of Christ, they in the Synod assembled
 in this lately sprung Church of Preeste, de-
 creed that other zealous Preachers should
 after the manner of the Apostles and Dis-
 ciples of our Lord be sent through the con-
 fining barbarous Nations to preach unto them
 the Faith of Christ. Now there were in the
 said Primitive Church of Preeste at that time
 the foresaid Apostolical Prelate, Cancellor
 Preests and worthy Preachers, which toge-
 ther with the two Holy Brethren whose
 names were Ewald, following S. Swibert, con-
 stantly preached Christ to the Gentiles. After-
 ward likewise were joynted to them S. Win-
 frid a Preest, who after he had lived thirteen
 years a Canon in the Church of Preeste, was
 consecrated Arch-bishop of Mentz, and cal-
 led by a new name, Boniface: from whence
 returning after the death of S. Willibrord, he
 was ordained the second Arch-bishop of
 Preeste. And having spent sixteen years in
 preaching the Gospel through Frisland, he,
 together with his associates, was crowned
 with Martyrdom. In like manner S. Wina
 Bishop of the Deirs (or rather of Iren, that is,
 Ireland) and S. Plectelm Bishop of the Church
 by S. Beda called Candida celsa: Saint orge a
 Deacon, with other glorious Preests and

Preachers. But of these later Missioners we
 shall speak more largely in due place: for
 they are mentioned in this place by Marcellinus
 only occasionally.

7. Hereto he adds a Summary Narration
 of the various successes and ends of the
 Prime Missioners, thus proceeding: S. Acta
 returning in England with S. Swibert, was by
 S. Wulfst consecrated Bishop of Hagulfund, and
 after many years spent in great purity and
 Holiness, there rested in our Lord. S. Wigbert,
 as hath been declared, was crowned with
 Martyrdom in Frisland. Saint Willibald going
 into the Eastern part of France was made
 Bishop of Eysat: S. Winnibald his Brother was
 ordained Abbot of Heyndelam: the Sister of
 these two Holy men was the devout Virgin
 Walburga. Levin after he was consecrated
 Bishop, was crowned with Martyrdom near
 Gant. The two Brethren of the Name Ewald
 having preached Christ in Saxony, and thence
 going up into Saxony, ended their lives with
 a glorious Martyrdom. Saint Wenefrid a Preest
 and worthy Preacher was sent towards Burgundy,
 and piously governed the new-converted
 flock of Christ in Elfa and afterwards, & being
 both in his life & death illustrious through
 many Miracles, at Wesserswert happily ended
 his spirit to God on the Ides of September, and
 was miraculously buried at Elfa. S. Adalbert
 a Deacon, son of Edilwald King of the Deirs,
 who was son of S. Offwald King and Martyr,
 having built a Church at Egmund in Island,
 after the Conversion of many Pagans, and glorious
 consummation of a most holy life,
 happily rested in Christ on the seventh day
 before the Calends of July, and was buried
 in Egmund, where by his intercession many
 Miracles are wrought to this day. He was an
 illustrious Confessor, and first Arch-deacon
 of the Church of Preeste. Thus writes Mar-
 cellinus touching his Brethren and devout
 companions: and concerning himself adds
 these words:

8. And I Marcellinus an unprofitable
 Preest, was sent by the foresaid Holy Bishop
 to the Region beyond the River Isel, and at
 the present have the care over Adelfrid,
 Trent, Twent, Ceverdy and Devonry, in
 which places through Gods Providence and
 blessing I have by preaching gained to our
 Lord in a manner all the people, having pur-
 ged them from their superstitious Idolatry.
 As for saint Willibrord he remained in his
 Diocese of Preeste, and with great fervour
 preached the Gospel of Christ to all the peo-
 ple there about. But the rest were dispersed
 here and there to preach the Word of God, and
 after the Conversion of a world of Pagans
 happily rested in our Lord.



XIV. CHAP.

1. 2. 3. Laves of King winfred.
4. Offrida Queen of the Mercians married.

THE same year in Britanny there was af-
 flembled a Synod also by Priests King
 of Kent and Brethwald, Arch-bishop of Canter-
 bury at Berghamsted, where many wholesome
 Laws and Constitutions, called The judgments
 of King Winfred, were enacted for the regu-
 lating both the Church and Civil state of
 that Kingdom.

1. Of which Laws the first was, That pub-
 lick Prayers should be made for the King. And
 the following regard severall Heads, as the
 preserving the Peace of the State and Church:
 The punishment of Adultery in severall condi-
 tions of men: Against irregular Jurisprudence: For-
 bidding working or travelling on our Lords day
 and the even before it: Against offering any
 thing to the Devil: and giving flesh to ones fer-
 rant on a Fast-day: Concerning the severall ways
 by which severall conditions of men were to purge
 themselves, the King and Bishops by a simple of-
 fession without Oath: Preests and Abbots
 in this Form, I speak the truth in Christ, I be-
 lieve not, so likewise Deacons, Inferiour Clerks with
 four compurgators, laying one hand on the Altar,
 and the other extended to the Oath; a stranger
 without compurgators, laying his hand on the
 Altar: so likewise a Thane (or Noble man)
 of the King; a simple country-man with four
 compurgators, and bowing down his head towards
 the Altar. That if any one depending on the Bi-
 shop be accused, the bearing of the cause belongs
 to Ecclesiastick Jurisdiction, &c. That no com-
 pensation shall be made by one who kills a Theife,
 &c. And that if a stranger shall privily wander
 through the country, and neither cry aloud, nor
 found with his horn, he is to be taken for a Theife,
 and either to be killed or banished.

3. These judgments of King Winfred are
 extant among the Collection of British
 Councils compiled by Sir Henry Spelman,
 and translated by him into Latin out of
 Ancient Saxon Manuscript, called The Text of
 Richester (Textum Richesteri): to whom the
 Reader is referred.

4. About this time a barbarous Act was
 committed by the Mercians against their
 Queen Offrida (or Offida.) Sixteen years be-
 fore this she had been given by her Brother
 Egfrid King of the Northumbers: a wife to
 Ethelred King of the Mercians, as it were in
 compensation for the death of his Brother
 Elwin, and to establish a peace between the
 two Kingdoms. And this year faith Hunting-
 don, the Mercians, called South-umbrians, com-
 mitted a base Villany: for they inhumanly mur-

dred Offrida their Queen, wife to King Ethelred
 and sister to King Egfrid. S. Beda particularly
 charges the Nobility of those Mercians with
 that foul crime, namely the inhabitants of
 Lincoln, or of Nottinghamshire. What was the
 Motive or provocation to this inhuman act,
 does not appear in History.

XV. CHAP.

1. 2. Edfrid succeeds to Eadbert in the See of Lindesfarne.
3. 4. The Death of Adamannus the Holy Abbot of Hy: he could not persuade his Monks to the Catholic Observance of Easter.
6. The Northumbrians defeated by the Picts.

THE year of Grace six hundred ninety
 eight was the eleventh after the
 death of S. Cuthbert: in which the Monks, in
 whose Church his sacred Body reposed, having
 hitherto privately performed veneration to
 his memory, seeing the frequent Miracles
 wrought at his Sepulchre, thought fit to
 translate his Relicks to some more honour-
 able place, and expecting to have found
 nothing but dry bones, they saw his Body as
 entire, yea and his garments as fresh, as
 when they were first laid in the ground.
 Which being certified to his Successour
 saint Eadbert, he caused New Vestments to
 be put upon him, and the Body to be
 raised above the pavement: pronouncing
 withall happines to any to whom God
 would grant the privilege to be laid by
 him. Which Privilege himself obtained
 this same year: for rendering his devout
 soule to our Lord on the day before the Nones
 of May, his Body was entered under the Body
 of S. Cuthbert, faith Bishop Godwin: And his
 memory is celebrated not only in the En-
 glish, but Roman Martyrology also on the
 twelfth day with this Elogy, in England the Com-
 memoration of S. Eadbert Bishop of Lindesfarne,
 eminent for his learning and piety.

1. His Successour in the same See of Lin-
 desfarne was Edfrid, a man, faith the same Bi-
 shop Godwin, who from his childhood had been
 brought up in good letters, and in that age was
 highly esteemed for his eminent learning. This
 is Edfrid at whose request S. Beda collected the
 vertues and minde of his Predecessors
 S. Cuthbert both in prose and verse, as ap-
 pears by his Epistle prefixed to his Book.

2. About the same time dyed S. Adamannus
 the devout Abbot of Hy, commemorated
 in our Martyrology on the second of Septem-
 ber. To him is attributed the convention: most
 of the Irish and many Britains: to the
 true observation of the Solemnity of Easter
 according to the Catholic manner, though

Martyrdom
 6. May.

Martyr Aug.
 1. Septemb.

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Bul. L. 1. 1. 1.

he could not reduce the obstinate minds of his own Monks. His zealous endeavours herein are thus expressed by S. Bede.

4. At that time the great part of the Scots in Ireland, and not a few Britanni in Britanny by our Lords blessing conferred themselves to the right Ecclesiastical time of celebrating the Paschall Solemnity. For Adamannus a Priest and Abbot over the Monks lived in the Isle of Hy, having been sent in Embassy from his Natus, to speaking of the Northumbrians, and saying a good space of time in his Province, chiefly observed the Canonical Year of the English Church, and moreover was justly admonished by certain learned men that he with a few Monks hid in the most corner of the world should not presume to live in a practice directly contrary to the custom of the whole Church in the Paschall Observance and other Ecclesiastical Decree: By which admonition his judgment became quite changed, inasmuch as he willingly received the Observances which he had seen and heard in the Churches of the English, before the customs of his own country. For he was a good man and wife, and moreover eminently skillful in the Scriptures.

5. When he was returned home, he employed his utmost care to induce his Monks in Hy and all the rest depending on them, to return into the path of Truth, which he had lately found, and with his whole heart approved. But all his endeavours through their obstinacy proved vain, whereupon leaving them, he sailed into Ireland: where by preaching and modest exhortations he persuaded in a manner all the Monks who were not subject to the Dominion of the Monastery of Hy to quit their Error, and return to Catholick Unity in observing the legitimat time of Easter, which he taught them. Thus having celebrated in Ireland the Canonical Solemnity of Easter, he returned to his Island: And again earnestly preached the true Observance to his own Monks, yet could by no means persuade them to conformity. Now it hapned that before the year Circle was finished, he was taken out of this world: Divine Providence mercifully disposing that this Holy man who was a earnest lover of Unity and Peace should be taken from hence to eternal Happiness before the next Paschall time was come, lest he should be compelled to enter into a more sharp debate and dissent with these who would not be persuaded to follow him in the way of Truth.

Math. W. B.
Bede in Epist.
tome.

6. The same year the Northumbrians received a great defeat from the Picts: for as Matthew of Westminster relates, Brithric a Count of the Northumbrians being desired to avenge the death of his Master King Egfrid, invaded in a hostile manner the Land of the Picts, but as his Lord before had done, he likewise felt the curse of the Irish, for he also was slain by the Pictish people. Notwithstanding as shall be shewed, ten years after this the Northumbrians had a sufficient revenge upon them.

XVI. CHAP.

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XVI. Ch.

1. 2. *Of the Picts reduced to the Catholick observance of Easter, upon occasion of an Epistle written to their King Natan by the Holy Abbot Ceolfrid.*

1. **W**HEN S. Adamannus could not effect among his Scots obdurate Monks and flanders of Hy, to take away their Error about the Paschall solemnity, was the next year brought to passe among the Picts by their King Natan, exhorted thereto and instructed by the holy English-man Abbot Ceolfrid. The order and manner of this memorable change S. Bede thus describes:

At that time, saith he Natan King of the Picts inhabiting the Northern coasts of Britanny, by frequent mediation of Ecclesiastical Princes, became reformed in his judgment, and renounced the error which formerly himself and his Nation had embraced and persisted in, respecting his Subjection to the Catholick observance of the solemnity of our Lords Resurrection. Now to give the more easily and with greater authority, he sought for help and advice from the English Nation, whose Religion he knew was instructed according to the pattern of the Holy Roman and Apostolick Church.

3. He sent therefore Messengers to the Venerable man Ceolfrid Abbot of the Monastery of the Blessed Apostles S. Peter and S. Paul seated in a place called Glaston at the mouth of the River Exe and near the River Tame, in the Government of which Monastery he succeeded the Holy Abbot S. Benedict Bishop: And by these Messengers the said King Natan requested him to send in Writing instructions to him by which he might be enabled more effectually to confute such as presumed to observe the Paschall Solemnity in an undue time: He desired likewise to be informed of the true and canonical manner of Ecclesiastick Temporale. Moreover he requested him to send him Masters and Architects to build a Church in his country of Stone, after the Roman manner: promising that he would dedicate it to the honour of S. Peter Prince of the Apostles, and likewise that both himself and all his Subjects should in all things imitate the manners and Discipline of the Holy Roman and Apostolick See, as far as they, who lived at so great a distance from thence, and whose Language was so different, could be informed.

4. The most Reverend Abbot Ceolfrid very willingly complying with desire and request full of Religion and Piety, sent him such Architects as he demanded, and withall wrote an Epistle, containing an exact information in all the points proposed to him by the King. Which Epistle by reason of the proximity of it, it will not be expedient to transcribe: the curious Reader

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may have recourse to *Saint Bede's History* for it, who no doubt, as may appear by the title, was either the inditer of it, or at least had a great influence in the framing it: For at this time he was a Monk living under the government of *Ceolfrid*, and the assent of his learning was so far spread, that the year next following *Pope Gregory* by letters to the said Abbot invited *Saint Bede* to Rome, whither he had gone, but that news of the said *Pope's* death prevented his voyage.

3. The sense of the said Epistle is summarily this: In the first place as touching the Paschall Solemnity, common both to *Jews* and *Christians*, we are to observe how the *Jews* next following celebrated it in *Shalaw* and *Beure*, and next how the *Christian Church*, in truth and reality.

4. God commanded the *Jews* to begin their Ecclesiastical year in the Spring, and that the third week of the first Month beginning with the second Passover or the fourteenth day of the one and twentieth day at evening, should be entirely dedicated to him as a most solemn feast to be spent only in his Service, in commemoration of a twofold deliverance, one from the destroying *Angel* which killed all the first born in every family of the *Egyptians*, and the other from their slavery under the *Egyptians*. The former deliverance they celebrated by the Sacrifice of a Lamb, whose blood having been sprinkled on the upper posts of their doors was a mark for the destroying *Angel* to pass over them. And the second deliverance, by putting away out of their houses all leaven, and for the space of seven days together using unleavened bread only: Of which seven days the first and the seventh were to be esteemed most holy and solemn. This deliverance was effected on the fifteenth day of the Month, and was thus celebrated because they were used to goe out of *Egypt* in such haste, that they were forced to take their dough before it was leavened. Thus did the *Jews* observe their Paschall Solemnity.

7. But when *Christ* our true Passover was immolated, and by his Resurrection had consecrated for ever the first day of the week, therefore called our Lords day, *Apostolick Tradition* ordained that our Paschall Solemnity should always begin on our Lords day, yet so that the said day should be inferred within the space of the *Jews* solemnity, that is, on some day in the third week beginning at the fifteenth and ending on the one and twentieth day. The first Month therefore being come, and the even of the fourteenth day likewise being come, then mult more over be expected the Lords day, which of necessity must fall within the third week, that is, on one of the seven solemn days celebrated by the *Jews*, beginning at the fifteenth and ending at the one and twentieth. This is the order of the Catholick observance, prescribed anciently by the Church of Alexandria.

8. From which order several sorts of *Christians* have swerved after several manners. For 1. Some had no regard at all to Sunday or the Lords day, but celebrated the Paschall Solemnity exactly on the very day that the *Jews* did, whether it were Sunday or not: These were the *Quartodecimani*. 2. Again others anticipated the due time, for in case that Sunday fell on the fourteenth day, they then celebrated our Lords Resurrection, beginning the feast on the even of the thirteenth day, which is no part of the third week, nor at all prescribed by the *Jewish Law*. This was the Error of the *Scots* and ancient Britanni, who thought that the seven days of the Month were to be reckoned from the fourteenth to the twentieth. 3. Lastly some there were who did transcend the due time, accounting from the sixteenth to the two and twentieth, and in case the Lords day fell on the two and twentieth, they then kept, the *Christian Paschall Feast*, not in the third week of the Month, but in the beginning of the fourth, contrary to the precriptions of the *Laws*. This was anciently a mistake of the *Latins*, who afterward corrected themselves, and conformed to the *Alexandrian*.

9. Now it was by the *Pernall Equinox* that *Catholicks* found out what Month according to the computation of the Month was to be esteemed the first Month of the year: Which *Pernall Equinox* according to the calculation of the holy Bishops in the Council of *Nicaea* was to be fixed on the twelfth day before the Calends of April, that is, the one and twentieth of March. So that whatsoever Month was full before the *Equinox*, it belonged to the last Month of the precedent year, and pertained not to the Paschall Solemnity. But if it was full, that is, if the fourteenth or fifteenth day of it fell either in the *Pernall Equinox* or after it, the first Month was to be reckoned from the first day of its New-moon, and on the first Sunday then following, the Feast of our Lords Resurrection is to be celebrated:

10. The *Christian Paschall Solemnity* depending on the right placing of the first full moon there were several Cycles instituted, as the most ancient Cycle of *Minister years*, which was enlarged by *Saint Cyril* into a Cycle of ninety-five years, containing five of the former Cycles, and in these days in Britanny many had extended it to five hundred thirty-two years: The use of which Cycles were to shew, that when they were expired, the full Moon returned again to the same order as formerly. This is the substance of what the Holy Abbot Ceolfrid wrote concerning the Paschall Solemnity.

11. In the next place touching Ecclesiastick Temporale, of which there were several manners and fashions, though he acknowledged that a difference in Temporale could not harm such as have true Faith in God and cha-

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city to their Neighbour yet that among all the sorts, that was most to be approved which *Saint Peter* used, and which represented the *Crown of Thorns* which our Lord bore at his *Passion*. As on the other side that was most to be detested, which, they say, *Simon Magus* wore, which was so made that if a man looked him that wore it in the face, it would have some appearance of a *Crown*, but behind was so curtaild, that it had no such shew at all. How ever he did not deny, but shew at all. How ever he did not deny, but that those who out of custom use even this kind of *Crown* and *Tunfure* might be good men, such was the *Holy Abbot* and *Preist* of the Columbin *Monk* of *St. Adamannus*, who was lately sent on a message to *King Alfrid*, and for this reproved by *Ensfid* himself and whole only excuse was, that though he wore the *Tunfure* of *Simon Magus*, yet he detested his *Simoniack* perfidy, and desired to follow the example of *St. Peter* whom in the secret of his heart he sincerely venerated. To which *Ensfid* replied: That it was very fitting, as he in his heart revered *S. Peter* and abhorred *Simon Magus*, so outwardly to imitate the habit of *S. Peter*, and reject that of *Simon Magus*. Which *Discourse* so wrought upon the good *Abbot Adamannus*, that no doubt he would have endeavoured to correct this custom, as well as he did the *terribil Error* about the observance of *Easter*, if it had been in his power.

12. To this effect was the said *Epistle*, which concluded with a serious exhortation to *King Natan* to cause his whole Kingdom to observe such things as were accordant to *Catholick Unity* and practised by the *Apstolick Church* of *Christ*, that is *S. Peter Prince* of the *Apstles* after the end of his *Temporal Kingdom*, might open him an entrance into a *heavenly*.

13. This *Epistle* being sent, and publicly read in the *King's* presence attended by an *Assembly* of prudent and learned men, and also translated into the *Pishish* language for the instruction of the ignorant, it is reported that the *King* rising from the midst of this Nobles, kneeled down, and gave humble thanks to *Almighty God* for the present received from the *English Nation*, adding these words: Truly I was a *god* while age justified that this was the right way of *Patshall* observance, but this *Epistle* has so fully cleared the matter, that what I formerly understood in these matters, is not considerable. Therefore I openly here profess, and I desire you to be witnesses hereof, that hence forward my resolutions is that this *ritual* of the *Patshall* solemnity shall perpetually be observed in my kingdom. And moreover I command all Ecclesiastical persons my Subjects to receive this manner of *Tunfure*, which, as you have heard, is so rationally grounded.

14. This the *King* professed and decreed: and without delay by his *Kingly* authority put it in execution. For publick order was given that the *Patshall* Cycles of nineteen

years should be transcribed, learnt and observed through all the *Provinces* of the *Isle*, and that the formerly used erroneous *Cycles* of eighty four years should be obliterated: and the whole *Nation* greatly rejoiced, seeing themselves by this *New Reformation* reduced under the *Discipline* and protection of *S. Peter Prince* of the *Apstles*.

XVII. C H A P.

XVII. Ch.

1. &c. Of *S. Edilwald* successour to *Saint Cuthbert* in his Hermitage of *Earn Island*.
2. &c. The Gifts of *Saint Sexburga Queen*, and *Abbesse*: and of her holy Daughters *Saint Earlongaba* and *Saint Emmelida*.

1. THE same year dyed *S. Edilwald*, and is commemorated in our *Martyrology* on the three and twentieth of *March*. He was brought up a *Monk* in the *Monastery* of *Rippon*, and afterward faith *S. Bede*, he succeeded the *Holy man* of *God*, *Cuthbert* in the exercise of a solitary life in the *Isle* of *Earn*, having many years before by worthy and pious actions adorned the degree of *Preist*, which which he received in the *Monastery* called *Warpum* (*Rippon*). For a proof of his *Mercy* and *Helmet* *Fortitude*, one *Miracle*, which was told me by a *Religious Monk*, who was one of the persons for whose sake it was wrought. His name was *Godfrid*, a venerable servant of *Christ* and a *Preist*, and was afterward *Abbot* of the *Monastery* and *Church* of *Lindisfarn*, in which he had had his education.

Martyrology Aug. 21. ib.

Bede, l. vi.

2. On a certain time, said he, I came with two of my Brethren to the *Isle* of *Earn*, out of a desire to enjoy the conversation of the Reverend Father *Edilwald*. Afterward having been much refreshed with his pious discourse, and having asked him benediction, as we were saying home wards, a sudden in the mid way our former calm was interrupted, and a furious storm came upon us, that neither sails nor sails could help us at all, but we expected every moment to be swallowed up by the waves. Having a good while thus in vain strove against the wind and sea, we at last looked back upon the *Isle* from whence we were come, to see if by any means we might return thither. But we found that the tempest equally threatened us on all sides, so that we were in utter despair of escaping.

3. As we were earnestly looking toward the *Isle* of *Earn*, we perceived the most pious Father *Edilwald*, who was come out of his solitary retirement to see what became of us. For having heard the noise of the winds and roaring of the sea he was for that purpose come abroad: And having perceived the great paines we took, and the

extremity

extremity of our danger he fell on his knees, earnestly praying to *God* the Father of our Lord *Jesus Christ* for our safety and escape. He had no sooner ended his Prayer, but immediately the fiercest waves grew smooth, the raging tempest ceased, and the winds favouring our voyage carried us prosperously and evenly to Land. Where being arrived we had no sooner drawn up the boat to dry ground, but presently the same Tempest, which for awhile had for our sakes been interrupted, returned with its former violence, and the whole day after never ceased to rage, by which we evidently saw that the short pause intervening had been procured by the *Holy man* of *God*, prayer made for our escape.

4. The same *Holy man* remained in the *Isle* of *Earn* the space of twelve years, and there ended his Life: But he was buried in the *Isle* of *Lindisfarn*, near the Bodies of the glorious *ishops* *Saint Cuthbert* and *Saint Radbert*, in the *Church* of the *Apstle* *Saint Peter*. These things happened in the days of *King Alfrid*, who after his Brother *Edilwald* governed the *Nation* of the *Northerners* eighteen years.

5. In our *Martyrology* likewise we read a commemoration of the *Deposition* of *Saint Sexburga* assigned to this year. She was daughter of *Anna* the pious *King* of the *East-Saxons*. From her infancy she, after the example of her other sisters, was disposed to virtue and piety. And being come to a more ripe age, though her earnest desire was to consecrate her virginity to *God*, yet by the importunate request of *Egbert* *King* of *Kent*, she was by her Parents given him to wife. And *Almighty God*, who shewed himself admirable in the purity of her virgin sister *Saint Edilwald*, was no less glorified another way in the piety of *Saint Sexburga*. The *Province* of *Kent*, of which she became *Queen*, stood in need of one who might be a shining light and pattern to that *Sex*. For *King Egbert*, though he of his predecessors faith and piety, yet wanted the zeale and courage to extirpate idolatry out of his Kingdom, in which as yet no Law had interdicted the publick worship of *Idols*. This defect was supplied by his virtuous *Queen*, whose adiduous exhortations had that power upon him, that in a short time the whole nation by their united industry conspired in the worship of the one true *God*.

6. The Kingdom being purged from this deadly pollution, became disposed for the reception of greater degrees of piety. Hence a Law was promulgated for the due observance of *Lent*, which, though from the beginning commanded by Ecclesiastical Constitutions, yet as a due observance of it stood in need of the civil authority, and temporal penalties. This Act of zeale our *Annals* ascribe principally to this virtuous *Queen Sexburga*. By whose suggestion likewise Ornaments were provided for *Altars* and Churches, and several Monasteries erected

by the *King's* munificence.

7. One special place the *Queen* her self made choice of, which she endowed, enriched and dedicated to be a habitation of *Religious Virgins*. It was seated in that part of *Kent* where the *River Medway* discharging itself into the *Sea*, makes an *Island* fruitful in pastures, and which therefore from the abundance of sheep feeding there is called the *Isle* of *Sheeps*. To this place her desire was to confine herself: but *God* thought fit to delay the execution of her desire, that she might with no less merit and far more labour in her high condition afford examples of virtue and piety to all her Subjects. Which she performed in a most admirable manner, being as the *Anchor* of her Life describes her, a most revered Mistress to the *Great ones*, and a kind Parent to the poor: The former observed her as a Princess, and the latter as a Mother: Those venerated her Majesty, these admired her humility. To the Nobles she was awful, and to meaner persons she seemed equal: To all she was amiable, and to all venerable, rarely seen in brog, but frequent in Churches.

Ep. Gregor. in S. Sexburga.

8. Four and twenty years she reigned with her husband *King Egbert*: but he dying in the year of *Grace* six hundred sixty four, and thereby the being left free to her self, would be a *Queen* no longer: but after this had been the *Commonwealth* settled, faith *Marsfield*, like a bird which had been a long time enclosed in a Cage, she gladly escaped out of it, and devoting her self to all her *Royal* Ornaments and marks of worldly pomp and pride, she broke her self to the society of *Sacred Virgins* in the *City* of *Ely*, governed then by her Sister the most glorious *Virgin Edilwald*, or *Ethelreda*. Fifteen years she lived under her discipline, being therefore more assiduous in devotion, and more rigorous in mortifications, because she came later than the rest to that School of Piety.

Harv. fac. 74. 14.

9. In the end she buried her blessed sisters, and by the Vnanimous votes of her companions the *Religious Virgins*, was chosen *Abbesse* in her place, as hath been already declared in the *Acts* of the year of *Grace* six hundred seventy nine. In which charge, being to afford documents and examples of all virtues to others, she was more vigilant over herself, more circumspect in her actions and more fervent in her prayers to *God*, as being to give an account to him for so many souls besides her own.

10. Having spent sixteen years more with all *Possession* in this office, at last being mindful of her dear sister, the constant opinion of whose sanctity had been deep root in all minds, she thought fit to take up her affairs, and translate them to a more honourable place. But how instead of empty afflies she found her sisters body as entire, as fresh and sweet as if she had rested in sleep, we have already declared. To conclude after this: had

with

A.D. 699.

with admirable constancy and fervour performed the course appointed her by God. She was this year called to receive a heavenly crown: so that the day before the *Feast of July* she followed her sister to heaven leaving a command that her Body should be entered together with her sister.

11. From so holy a roote there sprung two most fragrant and beautiful flowers, her daughters, *s. Eustorgius*, and *S. Eremilda*. Of the former we have treated already. As for *S. Eremilda* she was, as hath been said, married to *Walfer* King of the *Mercians*, whose mind she inclined to all piety. After her husband's death, she with her daughter *S. Werburga*, as her Mother formerly had done, consecrated her self to our Lord in the same *Monastery of Ely*, where entering into the *Regall* path of *Humility*, she behaved her self more humbly than the rest, as her desire was more earnest to approach nearer to our Lord. This was so grateful to all, that her Mother *Seaxburga* being dead, she by the unanimous suffrages of her *Religious Sisters* was elected to succeed in her office of *Abbesse* of that famous *Monastery*.

Martyr. Aug. 13. Feb.

12. The year of *S. Eremilda's* death is not recorded. But her *Deposition* is commemorated in our *Martyrology* on the Ides of February.

13. The summe of what concerns these three *Holy Princesses* and *Religious Abbesses* is thus briefly set down by *William of Malmsbury*, the most happy *Lady Editha*, says he, first founded the *Monastery of Religious Virgins* at *Ely*. After her her sister *Seaxburga*, who had been wife of *Brombert* King of *Kent*, and Mother of the most *Holy Virgin Brancgetta*, lived to her old age in the same place under the *Religious profession* and Title of *Abbesse*. And there succeeded her in the government of the same *Abbey* her other Daughter *Eremilda*, who had been wife of *Walfer* King of the *Mercians*, and Mother of the *Holy Virgin Werburga*. These three in continued successions were *Abbesses* there.

Malmsb. de Pm. l. 4.

14. This only is to be added in this place, That this *holy Queen* and *Abbesse Seaxburga* is different from another *Queen* of the same name, wife to *Kennelc* King of the *West-Saxons*, who after his death in the year of Grace six hundred seventy four governed the same Kingdom. But either willingly, or forced thereto by a faction of the Nobility which refused to be ruled by a woman, retired to a quiet *Religious life*, as hath before been declared.



XVIII. CHAP.

1. The death of *Saint Trumwin Bishop of the Eels*.

2. *Allo of S. Barne a Hermite*.

3. *Er. And of S. Hildelide Abbess*.

1. IN the year of Grace seven hundred it is recorded the death of *S. Trumwin B. of the Eels*: who in the revolt of that Nation from the *Northumbers* was driven from thence & retired to the *Monastery of Religious Virgins* at *Strenshald*, where he lived fifteen years with some few companions in *Monastic* rigour, both to the good of his own soule, and the benefit of many other, and was with due honour buried there in the Church of *S. Peter*. Many centuries of years after, his *Sacred Body* was found and translated to a more honourable place, together with the Bodies of several other *Saints* reposing there.

A. D. 730.

Concerning which *William of Malmsbury* thus writes: *At Strenshald*, now called *Whitby*, in the Quire of the Church belonging to *Religious Virgins*, which is famous for the *Monuments* of *Holy Bishops* and *glorious Kings*, the industry of certain devout men hath, as it were, reserved to life the *flaming aches* of several *piety*: For not long since there were found and translated to a more eminent place the Bodies of many *Saints*, particularly of *S. Trumwin Bishop of the Eels*, &c. His name is commemorated among *Saints* in our *Martyrology* on the tenth of February.

Malmsb. de Pm. l. 5.

Martyr. Aug. 10. Feb.

2. The same year likewise is assigned to the death of *S. Barne a Hermite*, whose memory is celebrated in the Province of the *Silures* and region of *Glamorgan*. He lies buried in the Isle of *Bary*, which took its name from him: Concerning which we read this testimony in *Camden*, *The most natural Isle there is called Bary*, from *Barne a Holy man* there buried: Who as he gave his Name to the Island, so did the Island give a surname to the Lords of it: For the Noble family of the *Pyssmones* of *Bary* in Ireland received their original from thence. In our *Martyrology* this *Holy Hermite Barne* is said to have sprung from the Noble Blood of the *Britons*, and that entering into a solitary *trick* course of life, he at this time attained to a life immortal.

Cam. in idem.

3. We will conclude this year, which concludes the seventh Century of our History, with celebrating the Memory of *S. Hildelide*, who in the *Monastery of Berking* built by *S. Eremilda* for his Sister *Editha*, as *Saint Bede* testifies, succeeded her in the Office of *Abbesse*, and for the space of twenty four years governed the same in a constant observance of *Regall* Discipline, with all carefully providing all things necessary for the subsistence of the *Religious Vir-*

Bede l. 4. 20.

gini.

A. D. 701.

gins: she by reason of the firmness of the place in which the *H. women* were built, thought fit to take up the Bodies of several *Holy persons* of both sexes there buried, and to translate them all to one place in the Church dedicated to our *Blissful Lady*: At which time *Almighty God* gave testimony to their Sanctity by a *glorious light* from heaven shining on them, by a *wonderfully delightful odour*, and many other *miraculous signs*, as may be read in the Book relating the same, out of which we have extracted the particulars.

Ap. Capree in Hildelide.

4. The Author of her Life in *Capree* affirms that this *Holy Abbess S. Hildelide* was replenished with *Divine Charity*, inasmuch as both by instructions and actions she became a pattern and Teacher of all virtues, in *teachings*, *abstinence*, *humility*, *clemency*, and every other virtue becoming her profession: she was careful that her *Religious Subjects* should want nothing necessary for their *soles* or bodies, & showing herself *unfathomable* both before *God* and men.

Mm. Angl. 11. Decemb.

5. And as in her life she was a singular Example of *Piety* to others, so after her Death, which is assigned to the two and twentieth of December in this year, she deserved veneration and praise from all posterity: For thus testifies the same Author, The *Blissful Virgin Hildelide* glorified by many *glorious Saints*: For her *Monastery* is celebrated not only by *S. Dunstan*, *S. Ethelwold* and *S. Elphegus*, but her Sanctity is also renowned by many *Ancient Saints* before them. To her did *Saint Aidelm* as yet an *Abbot* dedicate his Book inscribed of *Virginity*, in the preface of which he highly exalts her virtues and piety.

Ibid.

Martyr. Aug. 10. Feb.

XIX. CH.

XIX. CHAP.

1. 2. *Er. Of Offa the pious King of the East-Saxons*.

1. IN the year following *Offa* the pious King of the *East-Saxons* began his *Reign*, eight years before this *King* either had relinquished the Crown for a solitary retirement, and exchanged his *Regall Purple* into an humble court *Religious Habit*. To whom succeeded in that Kingdom his Sons *Sighard* and *Æthelf* jointly reigning as they were associated in receiving the Crown; so were they likewise in quiting it in the beginning of this Century: Whether it was by death, or by a voluntary *secession* after their Father's example is uncertain. But certain it is that in this year *Offa* by full right succeeded in the Kingdom: and within a few years by an hereditary piety grew weary of worldly pomp, as shall be shewd. He was the Son of *Sigber*, who a good while before this administered the Kingdom together with *King Sebbe*.

Malmsb. de Pm. l. 4.

2. *King Offa* at his coming to the Crown was a youth of a beautiful aspect, and cheerful disposition: he was of a florid age, and tenderly beloved by his Subjects, with *William of Malms-*

bury. Yet in this scarce ripe age he had a soile mature for piety: inasmuch as he entered into an inward debate whether he should expose himself to the anxiety of worldly cares and tempers where with being exalted to high, he was in danger to be deliquetted, if not overthrown, and to the enticing inates of sensual pleasures from which a *Kingly* state without almost a miraculous Grace can seldom be secure; or after his *Predecessors* example at once break through all temporal impediments, and give himself wholly to *God* in expectation of a far more glorious and eternal Kingdom.

3. Such a debate and irresolution argued in to tender an age a solide piety: and though his inward strength was not sufficient then to conquer the world so far as to forsake it, yet it was not the love of sensual contentments, ambition or secular Pride which induced him not to reject a Crown, but a Hope that virtue and piety even with a Crown would be acceptable to *God* and rewarded by him. He might likewise esteem it an argument of a more courageous mind in the midst of pleasures to preserve himself from the infection of them, then entirely to exclude them.

4. Being thus resolved, his next care was to find an *officiary* in his Throne: for which purpose he demanded for his Wife *Kinestrada* the daughter of *Penda* formerly King of the *Mercians*, and sister to the present *King Ethelred* and the *Holy Abbess Kinestrada*. King *Ethelred* without demanding his Sisters consent readily promised her: but how life, having in resolution consecrated her *Virginity* to *God*, testified, and by the power of her Prayers obtained the execution of her pious and chaste resolution, hath been already declared. And how her Example induced *King Offa* courageously to imitate her shall in due place be shewd.

A. D. 702.

XX. CHAP.

XX. CHA.

1. 2. *Er. S. wilfrid called before an English Synod and injuriously treated*.

1. IN the year of Grace seven hundred and two *Pope Sergius* dying, there succeeded him in the *Apollinick Chair* *John* the sixth of that name, elected the year before. He was by Nation a *Grecian*: to which was a proof of the consent of the *Eastern* and *Western Churches* in the same Faith, since without any distinction of *Nations* or partiality the *Supreme Bishop of Gods Church* was thus chosen.

A. D. 702.

2. Under this *Pope John* the cause of *Saint Wilfrid* was again ventilated, and at last determined. He had lived a banished man from his native *York* now eleven years: and though *Pope Sergius* had decreed his rehibition, yet *Ælfred* King of the *Northumbers* & *Brithwald*

A.D. 702. *Arch-bishop of Canterbury* by delays and excuses suspended the execution of the *Paper* commands. But now pretending a shew of piety, they assembled a *Synod*, to which they summoned *S. Wilfrid*, and endeavoured with a fraudulent shew of kindness to entangle him, whom they had expelled by violence. *S. Wilfrid* being secure in his own innocence, and not suspecting any deceit, presented himself to the *Council*. The proceedings of which *Council*, and constant behaviour of *S. Wilfrid* therein are thus described by *William of Malmsbury*:

1. When *Scarlaf Bishop of Lichfield* in the Kingdom of the *Mercians* was dead, faith he, *S. Wilfrid* governed that *Bishoprick* being both tenderly loved and cordially revered by all the inhabitants of that *Province*. In the mean time *Alfred King of the Northumbers* and *Brithwald Successor to S. Theodore Arch-bishop of Canterbury* plotted many designs to his prejudice. At last it was resolved by them both that a *Synod* should be assembled, and that under a pretended desire of Peace *S. Wilfrid* should be called to it, and there either by fair words induced to a compliance with their wills, or in case of his reluctance, oppressed by violence. The *Holy Bishop* unskillful in guiles, and who measured other mens minds by the sincerity and uprightness of his own, went to the *Synod*. But there he found far other usage then he expected. For at first they let upon him with reproachfull speeches, and false accusations and when they had wearied him with choler, at last they propoed to him this Question: Whether he would obey the *Decrees of the late Arch-bishop Theodore*? He perceiving their malignity, defeated their design with a subtil answer, saying, that he would willingly obey all such *Definitions of Theodore*, as were agreeable to the *Holy Canons*. Having answered thus, he in a long discourse confidently and truly inveighed against them, for that they who for the space of two and twenty years had defiled the precepts of three *Popes, Agathen, Benedict and Sergius*, did now make choice of such *Decrees of the Arch-bishop Theodore* as had been made in a time of trouble and dissension: and when he had said this, he was silent.

4. When the *King* had heard *S. Wilfrid* thus justifying the equity of his cause, he was not able to endure it longer, but broke forth into a speech misbecoming his dignity, inasmuch as he said to the *Arch-bishop*, If such be your will, most Reverend Father, I will oppress him by violence. But the *Bishops* there present would not consent to such intinuity. Yea even his enemies did not approve, that a *Bishop* of so high esteem and renown, and one who out of a confidence in their justice was come to the *Synod*, should suffer a manifest oppression. Besides, though they could have been content that he should have been obliged to quit his *Bishoprick*, yet they would not suffer the *Authority of the Apostolic see* to be directly violated by the *King*.

5. Hereupon, faith the same *Author*, these things thought fit to proceed another way. Therefore they began to set upon him with persuasions, that since for his cause such frequent dissensions had hapned in *Gods Church*, he would willingly and of his own accord give up his *Bishoprick* and possessions, and confirm such a renunciation by Writing. They added that this would highly recommend his fame, and be a great accumulation to his glory, if he would rather chuse to end his days in peace as a privat man, then for a *Bishoprick* to move terms of sedition either by himself or others in his behalf.

6. The *Holy Bishop* easily perceived how their design was to entangle him, and therefore answered them, That nothing could be more dishonourable and infamous, then that a man should condemn himself with his own tongue. He then putt them in mind, That he was the first man who having call out the *Scots* had taught the *Churches of the Northumbers* the true *Canonical way* of observing *Fasters*: That he had brought among them the *Ecclesiastical Song* by way of *Antiphons*: That he had commanded the *Rule of life* by all the *Monks of that Province* and for all these merits and benefits his only reward must be, that he an old man, and a *Bishop* of seventy years of age should be compelled to condemn himself by his own Writing. But he would have them know, he would never be induced to do that which would bring to himself shame, to those who were under him a calamity, and to all damage. Therefore he once more appeal to the *see Apostolic*, to which he challenged any of his accusers to repair.

7. When *S. Wilfrid* had thus appealed, the *Synod* was presently dissolved: for the matter being referred to the *Supreme Tribunal of the Church*, the *Bishops* could make no decrees about it. Neither would *King Alfred* any longer interpose his *Regal and Civil* authority in a cause depending between *Ecclesiastical* persons. Every one therefore went to his own place. And *Saint Wilfrid* returned to the *Mercians*, to prepare for his voyage once more in his old age to *Rome*.



A.D. 703. XXI. CH. *The death of S. Benedict Bishop: and summe of his Gifts.*

ONE whole year was passed before *S. Wilfrid* arrived at *Rome*, at least before he debated his cause with his adversaries sent thither by *Arch-bishop Brithwald*: In which year *S. Benedict Bishop* Abbot and founder of two famous *Monasteries of Wearmouth and Gervy* dedicated to the honour of the two *Chief Apostles S. Peter and S. Paul*, dyed. Whole *Gifts* have been already from *S. Bede* related, containing his wonderful zeal for the regulating *Monastick Discipline* according to the *Institute* of our *Holy Father S. Benedict*, his frequent and unweariad travels to *Rome* for procuring *Books, Vestments, Sacred Pictures* and other Ornaments of his *Monasteries*, his prudence in uniting and governing the said *Monasteries*, and in chugging other *Superiores* to assist him being present, and to govern in his absence, with all other virtues becoming one who professed *Perfection*, and through his whole life made good that *Profession*.

2. Neither ought it to be accounted among the least benefits conferred by him upon his *Order*, that he obtained from the *Apostolic see* a *Brief of Priviledge* by which, faith *Saint Bede*, the *Monks of the said Monasteries* and *Religious men living there* were secured from all *incursions and invasions of ex-terms*, their *Temporall possessions* defended, and all disturbance of peace prevented.

3. In consideration of these great obligations received from him, the *Congregation of English Benedictines* lately restored, or rather continued by the *see Apostolic* in their ancient *Liberties and Rights*, have deservedly intitled him their *Patron*: and particularly inasmuch as he so strictly united the two forementioned *Monasteries*, that they not only professed the substance of the same *Benedictine Rule*, but all the same circumstantial observances, giving thereby such a form of *Peace* as was imitated through all other *Provinces* in *Europe*, to the notable advancement of *Unity and Uniformity* in their *Discipline*.

4. It is wonderfull to consider how great and universall a benefit accrewed to all the *Churches of Britanny* by the zeal of this *Holy Abbot*: for as long as those *Regular Observances* instituted, or renewed by him, continued, *Hereby* could have no access into his *Island*: But those being dissolved, this our *land* formerly married with *showers of Divine Grace* from heaven, and made a *Paradise of God* (as *Baronius* observes) was precisely turned (in talligment) into a *barrenish sale barrenesse*, by the malice of its inhabitants.

5. Not our *English Martyrologie* only, but the *Roman* also celebrates his *Memory* on the day before the *Ides of January*, as an allusion of

that *Church*, where he first embraced a *Monastick Profession*, and had his former name of *Bayce* changed into *Benedict*.

XXII. CHAP. *S. Wilfrid's cause againe judged at Rome: his advancement. S. C. His misadventure recovery from a sickness in France.*

1. *Saint Wilfrid* arriving at *Rome* the year following, expected awhile his accusers who being also come, they presented their state of the present Controversy in *Epistles* sent by *Arch-bishop Brithwald* & other *Bishops of Britanny* to *Pope John*: and *S. Wilfrid* declared his cause in a *Petition* or *Memorial* which he humbly offered to the same *Pope*.

2. The summe of which *Petition*, extant in *William of Malmsbury*, is this: He first shewd how he had been obliged to appeal to the *see Apostolic* for justice against the *Violations* of his *Bishoprick*, *Monasteries* and other *Possessions* contrary to the *Decrees of the late Holy Papes Agathen and Sergius*: Which *Decrees* he humbly desired the present *Pope* to confirm: yet withall professing that he was ready to suffer the severity of *Ecclesiastical Canons*, in case he could not prove any accusations laid against him. Moreover he humbly requested that letters in his behalf might be written from the *see Apostolic* to *Ethelred King of the Mercians* desiring him to protect in peace all the *Monasteries* in his Kingdom: and moreover to *Alfred King of the Northumbers*, requiring a restitution of all that belonged to him: Or in case that he might not be sufficed to enjoy his *Bishoprick of York*, he besought the *Pope* to take care that a fitting person might be ordained there. But as for the two *Monasteries* founded by him at *Rippon* (Ripis Hagulitane) in that *Province*, he would by no means quit his right to them. These things being granted, he concluding protested all due obedience to such *Decrees of Arch-bishop Brithwald*, as were not contrary to those of the *Pope* *Predecessors*.

3. This *Petition* being read, his *Accusers* were commanded to shew what they could allege against it. The principal thing that they insisted on was this, That he was guilty of a capital crime, having publicly and contumaciouly laid in a *Synod* assembled in *Britanny*, that he would not obey the *Decrees of Arch-bishop Brithwald*. As touching this accusation, the *Holy Bishop* standing in the midst of the assembled cleared himself saying, That it was no true that he had answered so insolently, but only that he would worship such *Decrees* as were contrary to the *Ecclesiastical Canons*. Now nothing is more contrary to them, then that a *Bishop* should be compelled to depose himself, no crime being laid to his charge.

4. This *Answer* so simple, easy and al-

K. INA.	520 The Church-History of Britanny	K. INA.
A. D. 705	<p>shortly after, faith Camden, was by Princes and Noble men enriched with large revenues. It grew in succeeding times into an Episcopall See, and Athelinus was by Bishop Godeswin reckoned the first Bishop of Wales in the year of Grace nine hundred and five. So that <i>Polyden</i> <i>Pregel</i> was mistaken in saying, that <i>King Ina</i> erected it into a <i>Bishoprick</i>.</p>	A. D. 705
XXVI. C.	<p>XXIV. CHAP.</p> <p>1. <i>St. C. Saint Wilfrid returns with the Paper Letters: which are neglected by King Alfrid.</i></p> <p>2. <i>St. C. who shortly after dyes.</i></p>	
A. D. 705	<p>1. <i>In</i> the year of <i>Grace</i> seven hundred and five <i>St. C. Saint Wilfrid</i> arrived in <i>Britanny</i>, bringing with him <i>Letters</i> and <i>Messengers</i> from the Pope to the two <i>Kings</i> <i>Edhelred</i> and <i>Alfrid</i>, giving them account of what had lately passed at <i>Rome</i> in debating the <i>Controversy</i>. What the success was <i>William of Malmshury</i> thus relates:</p>	
Malmsh. de Pont. l. p.	<p>2. <i>Saint Wilfrid</i>, says he, presently after his return presented the <i>Letters</i> from the <i>See Apostolick</i> to <i>Edhelred</i> late <i>King</i> of the <i>See</i>. <i>Messengers</i>, now a <i>Monk</i>: Which he received in an humble posture, kneeling. And having read them, he with little difficulty obtained from <i>Edhelred</i> son of <i>Wulfere</i> whom he had made his <i>Successor</i> in the <i>Kingdom</i>, an order that they should be obeyed. For <i>Edhelred</i> was a <i>Prince</i> replenished with the fear of <i>God</i>, a good proof whereof he gave to the world by a voluntary renouncing his <i>Kingly</i> authority four years after, and embracing a <i>Monastick</i> Profession. In like manner <i>Brithwald</i> <i>Arch-bishop</i> of <i>Canterbury</i> shewed himself as earnest to enter into brotherly concord with <i>Saint Wilfrid</i>. Some say he was affrighted thereto by the <i>Pope</i> <i>Messengers</i> who denounced to him his condemnation from the <i>See Apostolick</i>, although <i>S. Wilfrid</i> interposing hindered the pronouncing Sentence.</p>	
	<p>3. Only <i>Alfrid</i> <i>King</i> of the <i>Northumbers</i> still persisted in his obduracy and resistance. For when <i>Messengers</i> directed from <i>Saint Wilfrid</i> came to him, at first he gave them a mild answer: But afterward being, as is believed, depraved by the suggestions of certain malignant persons about him, favoured by him much to his dishonour when the <i>Messengers</i> again presented themselves to him on the day appointed, he sent them away with sad hearts by pronouncing this his determinate Sentence, That for the persons of the <i>Messengers</i>, for the gravity of their lives and venerableness for their age, he honoured them as parents: But as touching the subject of their message, he utterly refused compliance with it, since it was against all reason that upon any <i>Letters</i>, perhaps surreptitiously obtained, from the</p>	<p>see <i>Apostolick</i>, a man who had been twice condemned by a <i>National Synod</i> of the <i>English</i>, should be rebuked to his dignity and Communion.</p> <p>4. Having made frequent mention of these <i>Letters</i> of <i>Pope John</i>, inasmuch as they afforded great light to <i>Saint Wilfrid's</i> cause, we will here set down the tenour of them from <i>William of Malmshury</i>, by whom they are recorded. They are inscribed, To the most eminent Lords, <i>Edhelred</i> <i>King</i> of the <i>Mercians</i>, and <i>Alfrid</i> <i>King</i> of the <i>Deiri</i> and <i>Bernicians</i>.</p> <p>5. Wee doe much reioyce hearing the report of the encrease of your <i>Religious</i> devotion through <i>Gods</i> <i>Grace</i> cooperating, and feeling the fervour of your <i>Faith</i>, which <i>God</i> illuminating your minds, yet at first received by the preaching of the <i>Prince</i> <i>Asaph</i>, and doe still constantly retain. And I would to <i>God</i> that this our joy might be enlarged by the good behaviour of many among you. But the incurable diffidence of some <i>Spirits</i> there does much disquiet our minds: Which diffidence wee are obliged to censure and correct, least instead of being observers, we be found transgressors of <i>Asaph's</i> Precept.</p> <p>6. For it is now a good while since that <i>Bishop Wilfrid</i> in the time of <i>Pope Agathin</i> of blessed Memory appealed in a certain cause of his to this <i>See</i>: His accusers also sent from <i>Theodore</i> <i>Arch-bishop</i> of <i>Canterbury</i> and from <i>Hilda</i> an <i>Abbot</i> of <i>Religious</i> memory, came hither. Whereupon <i>Bishops</i> from several places were assembled in this City, who examined the matter diligently and canonically, and after Examination pronounced Sentence: Which sentence the <i>Pope</i> his <i>Successors</i> and my <i>Predecessors</i> have confirmed. And the <i>Arch-bishop Theodore</i> never contradicted the said Sentence, nor sent afterward any more accusations against him. Moreover now of late more accusations having been sent against the same <i>Wilfrid</i>, we were told by order that they should be examined in a Synod of <i>Reverend Bishops</i>, together with his respective <i>Adversers</i> and defence, which Examination continued many days together, both from <i>Bishops</i> ancient and modern touching that cause, and verbal allegations made by such persons as were present. So that all hath been done in the cause that can be performed in the absence of the principal accusers: who in case they approve not the sentence here given, must repaire in presence hither.</p> <p>7. Wherefore wee doe hereby admonish our Brother <i>Arch-bishop Brithwald</i>, that together with <i>Wilfrid</i> he convooke a <i>Synod</i> commanding <i>Bishops</i> and <i>Monks</i> to repaire to the same: There let him hear and consider what the parties can say, and what proofs can be made on either side: Which being done, if he can determine the cause, he will doe nothing very acceptable to us. But in case he cannot, let him then admonish both parties to have</p>

recourse

K. INA.	under the Saxon Hepharchy. XX. Book. 521	K. INA.
A. D. 705	<p>recourse in person hither, where the cause hitherto depending may be finally decided by a greater Council. And let those who shall neglect to come hither, know that they shall be <i>ipso facto</i> suspended, and neither here nor there esteemed legall <i>Bishops</i>. As for your <i>Royal Highness</i>, be pleased to afford your assistance that the orders which with <i>Gods</i> help we have herein given, may come to effect. And whosoever, of what condition soever, shall presumptuously condemn our authority, he shall not remain without <i>Gods</i> punishment, nor escape without his harm and danger from the spiritual bonds in which he is tyed.</p> <p>8. This was the tenour of the <i>Pope's</i> <i>Letters</i>: which were contemned by <i>King Alfrid</i> alone: who notwithstanding presently after found that the denunciation of <i>Divine</i> judgment in the end of them was not in vain: For he lived but a little while after the same. <i>Asaph</i> relates, saying, <i>Asaph</i> as the <i>Messengers</i> were departed he was assaulted by a very sharp disease which shortly brought him to his end. But then the bitterness of his torments awaked reason, which had slumbered a long time in the <i>King's</i> mind, and according to the <i>Prophets</i> saying, <i>Penitence</i> gave him understanding. For perceiving that his punishment had deservedly come upon him for his disobedience, he promised to make a reparation of his fault to <i>Wilfrid</i>, if he could be brought to his presence before his death. And the same he continued to promise as long as he had use of his tongue: until at last his <i>Successor</i> to perform the same, in case himself could not doe so. Thus he repared to his late contempt of the <i>Letters</i> sent from the <i>See Apostolick</i>, the communications of which he could not avoid.</p> <p>9. Thus dyed this worthy <i>King Alfrid</i>, who for the space of nineteen years had governed his <i>Kingdom</i> in great justice and peace, and against whom we read not any accusation or charge of any other crime, but this his pertinacious persecution of this <i>Holy Bishop</i>. Whosoever he was that interested him in our <i>Martyrologie</i> on the twelfth of <i>March</i> by the Title of a <i>Monk</i> in the <i>Monastery</i> of <i>Maulvray</i>, was surely mistaken, since neither <i>S. Bede</i>, who lived at the same time near the place, nor any of our <i>Ancient Historians</i> mention any such thing. And <i>Florilege</i> expressly says that he dyed at <i>Driffild</i> seated on the <i>River Hull</i> in <i>Yorkshire</i> which <i>Camden</i> calls the village of <i>Alfrid</i> the most learned <i>King</i> of the <i>Northumbers</i>, wherein his <i>Monument</i> is extant.</p>	A. D. 705
	<p>XXV. CHAP.</p> <p>1. <i>St. C. Wilfrid is in a Synod in Britanny referred to his Rights: The testimony of the Holy Royal Virgin Elfrida. &c. in his behalf.</i></p>	XXV. CH.
	<p>1. <i>WEE</i> are now approaching towards an end of the long continued troubles of this illustrious <i>Bishop Saint Wilfrid</i>. Whose restitution though it found some delay and opposition after the death of <i>King Alfrid</i>, yet by a <i>Synod</i> shortly after assembled in the <i>Province</i> of the <i>Northumbers</i>, it was fully effected. The manner and progresse whereof is thus declared by the same <i>Author</i>:</p>	
L. III.	<p>2. When <i>King Alfrid</i> was dead, a certain Noble man named <i>Edulf</i>, who had a design to usurp the <i>Kingdom</i>, vomited likewise forth his malicious fury against <i>Saint Wilfrid</i>, as if he had been by each engaged in the front of <i>King Alfrid</i>. For when the <i>Holy Bishop</i>, taking to mind that the same <i>Edulf</i> had professed friendship formerly to him, thought it expedient to goe to him, the fencerless man fell into such a passion, that he commanded him presently to depart his <i>Kingdom</i>, and gave order that all his goods should be confiscated, and himself cast into prison. But two months after, the Tyrant lost both his <i>Kingdom</i> and life: and the Nobility referred to the Throne <i>Ofred</i> the son of <i>Alfrid</i>.</p>	Malmsh. de Reg. l. 3.
	<p>3. Now among the Nobles of that <i>Kingdom</i> the highest birth in authority and fidelity was one named <i>Berthelfrid</i>. Him did <i>Brithwald</i> <i>Arch-bishop</i> of <i>Canterbury</i> admonish to cause a <i>Synod</i> to be assembled in that <i>Kingdom</i> for determining the cause of <i>Saint Wilfrid</i>: whereto he consented. And in the said <i>Synod</i>, to the end that controversy might have a peaceable end, it was ordered, according to the precepts contained in the <i>Pope's</i> <i>Letters</i>, that a choice should be offered to the <i>Bishops</i> who were parties against <i>Saint Wilfrid</i>, that either they should resign to him his <i>Episcopall See</i>, or repair presently to <i>Rome</i>, there to justify the cause of their refusal. And whosoever would not accept of this choice, should be excommunicated.</p>	
	<p>4. <i>S. Bede</i> notes the particular place where this <i>Synod</i> met, saying it was near the <i>River Nidd</i>, which gives a name to the <i>Province</i> of <i>Niddale</i>: now a place belonging to the <i>Kingdom</i> of <i>Scotland</i>, but anciently within the <i>Dominion</i> of the <i>Northumbers</i>. At this <i>Synod</i> were present <i>Arch-bishop Brithwald</i> with <i>S. Wilfrid</i>, likewise <i>Bishop</i> <i>Edulf</i> of <i>York</i>, and <i>John</i> of <i>Hagulfad</i>. There came thither also the <i>Royal Virgin</i> and <i>Abbesse</i> of <i>Streenehalke</i> <i>Elfrida</i> Sister to <i>King Alfrid</i>, whose testimony was of great moment for ending the controversy. For thus writes <i>William</i> of <i>Malmshury</i>:</p> <p>5. <i>Wilfrid</i> the cause of <i>S. Wilfrid</i> was agitating in the <i>Synod</i>, and the <i>Bishops</i>, according to their former manner contradicted his pretensions, the</p>	B. l. s. c. 10. Malmsh. l. 3.

Holy

A. D. 705.

Holy Virgin Hilda sister to the late King Alfrid, and Abbess of Strenebulch after S. Hilda put an end to the bylaws, saying, Let these laws disfigure little to the purpose cease: Here doe I produce the last Will of my brother, at the making whereof my self was present, by which he declares that if God restored him his health he would receive delay offere and receive the commands of the See Apostolick: if death hindered him, he would oblige his heire and successor thereto.

6. After the Holy Virgin had bade thus Werthfid immediately added these words, My sentence is that we ought to obey the Popes commands, especially considering that our obligation thereto is strengthened by our late Kings will, and the solemn promise also which we our selves made in our assembly: for when after his death we were besieged in the City of Hedda-burgh, and that the enemies enclosing us held their worst endeavours to break into the Town, in this extremity and danger we made a Vow to God, that if we might escape, we would fulfill the commands of the See Apostolick. We had scarce ended this Vow, but presently the whole Province submitted itself to us, and every one swore who should protect the other in running to our assistance. The Royal youth Ofsed was acknowledged King, the Enemy was defeated and the usurping Tyrant slain. To conclude it is in our young Kings will also that the Reverend Bishop Werthfid be restored. Now Werthfid had no sooner bade thus, but immediately all clouds of dissension were dispersed, and a light time

calmness of peace succeeded. All the Bishops hastened to embrace one another, and passed the remainder of their lives in amity and concord.

7 The result of the Synod was, That Saint Werthfid should be re-instituted in all the dignities and possessions formerly belonging to him. Notwithstanding Werthfid, who had been Bishop of York, dying presently after this Synod, S. Werthfid permitted him to remove to York, and himself being now very old, contented himself with the See of Hagulfad (or Hexham) and his own Monastery.

8. Thus at last ended all the troubles of this Holy Bishop Werthfid: Which were the more heavy to him, in that all his persecutors were persons of virtuous holy lives. The consideration whereof gave occasion to the Bishop to make this complaint: *It is here manifest how great the misery is wherein human Nature is involved, that much as these men and women whose sanctity is much celebrated by Antiquity, such were Theodore, Brithwald, John, Bede and likewise the Holy Abbess Hilda, they all with unequal violence persecuted S. Werthfid. A Bishop most highly favoured by Almighty God. Particularly as touching Bede he is tiled by S. Bede, a most holy Prelat and beloved by God and his name is commemorated among Gods Saints in our Martyrologe on the ninth of March: though his death, hapning this year, is assigned to the year of Grace seven hundred.*

A. D. 705.

L. A.

Bede. lxxv. Mart. lxxv. p. 120.



T. H. E.




THE
ONE AND TWENTIETH
BOOK.
OF THE
CHVRCH HISTORY
OF
BRITTANY.

L. C. B. A.

I. CHAPTER.

1. 2. *Ecce. S. Hedda Bishop of the West-Saxons dying, his See is divided into two: Winchester, of which Saint Daniel is made Bishop and Shirborn: of which S. Aldelm.*

1.  HE same year in which dates were so happily ended in the Western part of Britany, Hedda Bishop of Winchester dyed, concerning whom thus writes S. Bede, In the beginning of the Reign of Ofsed King of the Northumbers, Hedda Bishop of the West-Saxons departed this world to eternal felicity. For he was a good and just man, and was enabled to discharge his Episcopall function in governing and teaching rather by the light proceeding from Charity and the love of virtue deeply impressed in his heart, then by reading of Books. In a word, the most Reverend Prelat Pechelm, who then was a Deacon and Monk in the Monastery of S. Aldelm his successor, was wont to relate how in the place where the holy Bishop Hedda was buried, many miracles were wrought by his merits and intercession: and that the inhabitants of that Province were accustomed to take dust from thence, which they put into water,

and either therewith sprinkled or gave it to drink to such as were sick, either men or beasts, and thereby conferred health on them. By means of which frequent taking away the dust, a trench of no small depth and largeness was made in the place. His name therefore is deservedly commemorated in our Martyrologe and the Roman likewise among the Saints on the Nines of July.

2. S. Hedda being dead, the Bishoprick of that Province, faith the same Author, was divided into two Dioceses: one whereof was given to Daniel, who governs the same to this day (that is, to the year of Grace seven hundred thirty one, in which S. Bede concluded his History) and the other to S. Aldelm, who presently administered the same the space of four years. Both these men were eminently skilful in Ecclesiastical affairs and in the doctrine of Holy Scriptures.

3. S. Bede does not mention the name of the Episcopall See assigned to Daniel: but other Authors doe generally agree that it was Winchester, which he governed forty years. As for S. Aldelm, the seat of his Bishoprick was Shirborn in the Province of the Domesnes, or Dorsetshire: in which a few of his successors continued till the Episcopall See was afterward translated to Sarum or Salisbury.

Mart. Aug. 7. Jul.

L. B.

to him and to beg his intercession.

3. This same year likewise another affliction fell in the same *Maison S. Werfrid* a Priest received an eternal reward for his labours. His memory is also celebrated in the same *Martyrology* on the fourteenth of August with this *Epithet*: *At Elji in Gelderland in the day commemorated the Deposition of S. Werfrid an illustrious fellow-worker with Divine Grace.*

4. The year following was the year of Grace in the eighth hundred and seven *Matthew* of *Weyminster* relates the sad accident of a Soldier of the family of *Kenred King of the Mercians*, which delivers a place in this History to forewarn the Reader of the danger of delaying Confession and Penance for sins. The Narration he receives from *S. Bede*, in whose words we will deliver it, though he names not the precise year as the other does.

1. In the days of *Kenred* (or *Kenred*) who succeeded *Edred* in the kingdom of the *Mercians*, there was a certain military Officer, who as he was for his industry and courage acceptable to the King, so for the contrary for the neglecting his soul he was no less displeased him. And therefore he admonished him to confess and amend his wicked life, for fear a sudden death might prevent his repentance. But the unhappy man though thus frequently admonished by the King, little regarded his wholesome advice, only he promised that he would take time afterwards to do penance for his crimes. Not long after it happened that sickness surpris'd him, he was tormented with his bed, where he lay in great torments. His bed, where he lay in great torments. His bed, where he lay in great torments. His bed, where he lay in great torments.

2. The place so described by the *Author* of his life in *Capgrave* is seated in the County of *Somerset*, where a Castle in after times called *Durigenum* (now *Dunlifer*) was built by the family of the *Meltons*. To this Castle, *laith Camden*, are adjacent two Villages, consecrated to two Saints. The one is called *Canston* from a Brittain *Saint Canaston*, and the other *Decuman* from *S. Decumanus*, who out of some fondness arrived here, renouncing all worldly vanity, and by a murderer was perished through with a sword. For which, *laith* he, he obtained in the esteem of the ignorant common people divine honour. Thus writes this *Author*, skillful indeed in places, but ignorant in the Faith of his *Angles*, *laith* he, who never attributed Divine honour, but a Penetration infinitely inferior thereto, to *God*.

3. This veneration he probably obtained from a Miracle related by the *Author* of his life in this manner: *We must not, laith he, leave unrecorded in silence this prodigious wonder, how when his head was cut from his body, the trunk raising it self up took the head, which it carried from the place where he was slain to a spring not far off, which flowed with a most Christlike water, in which wash the hands it washed the blood away. Which thing in a reverent memory of the Saint is to this day called S. Decumanus his Spring. Near to which place the body together with the head was honourably buried by the neighbouring inhabitants.*

IV. CHAP.

1. 2. &c. A fearful judgment on a Soldier who delayed Confession and Penance to the last.

1. Among the Gifts of the year of Grace seven hundred and seven *Matthew* of *Weyminster* relates the sad accident of a Soldier of the family of *Kenred King of the Mercians*, which delivers a place in this History to forewarn the Reader of the danger of delaying Confession and Penance for sins. The Narration he receives from *S. Bede*, in whose words we will deliver it, though he names not the precise year as the other does.

2. In the days of *Kenred* (or *Kenred*) who succeeded *Edred* in the kingdom of the *Mercians*, there was a certain military Officer, who as he was for his industry and courage acceptable to the King, so for the contrary for the neglecting his soul he was no less displeased him. And therefore he admonished him to confess and amend his wicked life, for fear a sudden death might prevent his repentance. But the unhappy man though thus frequently admonished by the King, little regarded his wholesome advice, only he promised that he would take time afterwards to do penance for his crimes. Not long after it happened that sickness surpris'd him, he was tormented with his bed, where he lay in great torments. His bed, where he lay in great torments. His bed, where he lay in great torments. His bed, where he lay in great torments.

3. His sickness then growing more violent and dangerous, the King once more came to visit and advise him: but as soon as he was entered the chamber, the sick man cried out with a lamentable voice, *What would you have, Sir? Why come you hither? It is not now in your power to give me any comfort or assistance.* The King replied, *Do not say so; fear your sickness distresses you.* No Sir, (answered he) I am not mad: but I have before mine eyes a fearful and terrible confession. What means this, said the King. His reply was, *As while since there entered into this chamber two beautiful young men, the one of which fell down at my head, and the other at my feet. And one of them brought forth a Book at my feet. And one of them brought forth a Book at my feet. And one of them brought forth a Book at my feet.*

gave me to read; and there I found written every good action which I had done in my life but alas, the number was very small, and the worth of them not at all considerable. When I had read it, they took it from me without saying a word.

4. Then there presently came round this house a vast army of wicked spirits, horrible to be looked on, which both surrounded it without, and filled all the rooms within. As soon as they were laid down, one of them, who by the more horrid darkness of his face and preference in sitting seemed to be the principal among them, brought forth like unto a Book of a dreadful shape, an enormous creature and of unsupportable weight. This Book he gave to one of the attendants, bidding him to bring it to me that I might read it. As soon as I had looked on it, I found there all the crimes which ever I had committed in deed, word and even the slightest thoughts, all this plainly described in hideous letters. Then he said to the two young men in white garments who were there, *Why do you stay here, since you manifestly see that this man is evil. They answered, let us time take him, and make him partaker of your damnation.*

5. As soon as they had said this, they presently disappeared: and one of the most wicked among those spirits of darkness arising, with forks in their hands, smote me on the head, and the other on the feet. And now they are to my most terrible torment creeping through my inward parts, and as soon as they shall meet together I shall live, and be tormented by them into Hell. Thus I take this unhappy despairing man, and presently after dyed and now being for all eternity tormented, he prides repentance without any fruit, which he neglected to do in his life time, when a short Penance might have procured him pardon.

6. Now, as I say, every writing of the like case, observes, we are to judge that this man had these apparitions, not for himself, to whom they profited nothing, but for our good: that we, knowing his unhappy end, may fear, to delay the time of Penance now allowed us, lest being prevented by unlooked for death, we may dye impenitent. And of health he had refused to do. Now he thought this *Angell* argued a great courage in him, but as afterward appeared, he found that he had been miserably seduced by the Devil.

7. His sickness then growing more violent and dangerous, the King once more came to visit and advise him: but as soon as he was entered the chamber, the sick man cried out with a lamentable voice, *What would you have, Sir? Why come you hither? It is not now in your power to give me any comfort or assistance.* The King replied, *Do not say so; fear your sickness distresses you.* No Sir, (answered he) I am not mad: but I have before mine eyes a fearful and terrible confession. What means this, said the King. His reply was, *As while since there entered into this chamber two beautiful young men, the one of which fell down at my head, and the other at my feet. And one of them brought forth a Book at my feet. And one of them brought forth a Book at my feet.*

whom the *Palms* laith, *Blessed are they who iniquities are forgiven, for who's sins are covered.* This Story, *laith S. Bede*, as I received it from the *Reverend Prelate* *Peckham*, I thought fit simply to commit to writing for the spiritual benefit of those who shall read or hear it.

V. CHAP.

1. 2. &c. S. Egin Bishop of Worcester: is by calumny expelled: goes in Penance to Rome: and is miraculously absolved.

3. 4. &c. At his return upon an apparition of our Blessed Lady he builds the Monastery of Evesham.

1. In the occurrences of the year of Grace six hundred ninety three, we have declared how upon the death of *Offa Bishop of Worcester*, there succeeded him in that See *Egin*, a man in high esteem for his sanctity, born in the same Province of a *Princely* extraction: who in his tender age, being prevented by Divine Grace, conceived an aversion from secular pomp and pleasures, and consecrated himself to the service of God in an Ecclesiastical State in the which having regularly passed the inferior degrees, he was exalted to *Presbiter* and afterwards that See being vacant, he was by the earnest petition both of the *Lay* and *Clergy* demanded for their *Pastor* and *Bishop*: Which charge notwithstanding he very unwillingly, and not without the forcible persuasions of King *Coenred* at last accepted.

2. But in the execution of this sublime Office he incurred the general disavow of that Province, inasmuch as he was forced to forsake his country: God to disposing it for the travail of his piety, and to render him more illustrious in his Church. That which made him obnoxious to the displeasure of worldly men was his zeal and constancy in reproving vice, and particularly in oppoling himself to many unlawful customs which that people, lately converted to Christianity, would not be persuaded to forsake, certain heathenish Superstitions, incestuous marriages, and other notorious errors to which they had been accustomed.

3. Persons who are sick of such incurable diseases ordinarily become more enraged by *Physick*, whereupon their men not only refused all correction and reformation, but combined sedulously to raise a furious persecution against the *Holy Bishop*, and to drive violently out of the Province. To effect which they spread abroad many calumnious accusations against him, by which they induced not only the virtuous King *Coenred* but the *Holy Archbishop* *Brithwald* also to declare an enemy against him.

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were conferred on his Monastery one hundred and twenty Manſer. All which poffiſions, ſaith he, were by Regall Edicts exempted and privileged, and by Regall Edicts exempted from all coſtines and by Regall Edicts to the end that the Manſer ſerving God there according to the Rule of S. BENEDICT may paſſe their lives in quietneſſe without any diſturbance.

Id. 15.

6. Pope Conſtantine being a Witneſs of theſe Kings munificence, and having been informed of the wonderfully gracious Viſitation by which our Bleſſed Lady had vouchſafed to dignify the Province of the Mercians, admoniſhed the Holy Arch-biſhop Werthwald to publiſh the great wonders of our Lord, and for that purpoſe to aſſemble a ſynod of the whole Kingdom, in which he ſhould in the name of the ſayd Pope denunciate to all Princes, Nobles, Biſhops and other Eccleſiaſticks the Confirmation which he had given to the endowments of the ſayd Monastery made by the ſayd Kings, together with many Priviledges and Exemptions by himſelf beſtowed upon it, to the end, ſaith he, that there ſhould be reſpected a Congregation of Monks, who ſhould inceſſantly ſerve our Lord according to the Rule of the glorious S. Benedict, which Inſtitute as yet rarely obſerved in theſe parts. Moreover he enjoyed him and his Succeſſors with the aſſent of Egwin Biſhop of that Dioceſe to take into their care and protection the ſayd Monastery, and in caſe any Tyrants or oppreſſors of it, to ſmite them with the rodd of Excommunication.

10. S. Egwin being returned with theſe Charters and Letters, the Arch-biſhop accordingly aſſembled a ſynod at a place named Alnoſter, ſo called by reaſon of its ſituation on the banks of the River Alne it being a place commodious for the preſent purpoſe, by reaſon of its vicinity to Eweſham, from which it was diſtant about ſeven miles: it was alſo a remarkable place, becauſe there was a Palace of the Kings of the Mercians. And it is obſerved in the Life of ſaint Egwin, that this was the place where he ordinarily preached and exhorted the people.

11. The only buſines in this ſynod of Alnoſter, was the reading and confirming the ſayd Charters and Priviledges: Which being done, the ſayd Arch-biſhop ſent ſaint Wilfrid Arch-biſhop of York, who was there preſent, to Eweſham, to conſecrate the place.



VII. CHAP.

1. 2. *Of the death of S. Wilfrid: with his preparation thereto.*
 1. 3. *Of S. Acca ſucceeds him in the See of Hagſtad.*

THIS was the laſt publick action that we read performed by S. Wilfrid. For now were finiſhed the four years, according to a promiſe of the Holy Archangel S. Michael, added to his life, after his great ſickneſſe in France. The which ſickneſſe returning preſently after this ſynod, he prepared himſelf for his laſt hour: The manner of which preparation is thus deſcribed by William of Malmsbury:

[S. S. Wilfrid, ſaith he, having for the ſpace of four years enjoyed an undiſturbed tranquillity, according to the promiſe of the Archangel Michael, was again aſſaulted with the ſame infirmity which formerly had ſiſed on him at Meaux (Melis) in France: and now it was ſo violent, that it ſuddenly deprived him both of his ſenſes and ſpeech. Whereupon his Diſciples who aſſiſted him, made their prayers unto God that he might at leaſt recover his ſpeech, to the end he might diſpoſe his affairs, then not well ſettled. After which Prayer his ſpeech was immediately reſtored to him, and a few days after he recovered likewiſe ſo much ſtrength that he was enabled to viſit all the Monasteries and other places depending on him. Thus being, by his frequent ſickneſſes, admoniſhed that death approached, he took care to accompliſh thoſe good deſigns in the adminiſtration of which he formerly had not been ſufficiently diligent.]

3. He ordained Abbots and Superiours over all his Monasteries: and as touching his Treſurers, he divided them into four parts: Of which one portion, and that was the greater, he bequeſted to the Roman Church, by whole authority he had been exempted from all injuries, and reſtored to his honours: And this part he intended himſelf to preſent, notwithstanding his great age, if he had not been prevented by death. A ſecond part he gave to the poor. A third he delegated to the Superiours of his Monasteries, to the end that thereby they might be enabled to purchaſe the friendſhip and favour of Great men, & conſequently ſecure themſelves from the violence of their adverſaries. The fourth part he beſtowed on thoſe who had been his attendants and companions in his travels, and who as yet had not received poſſeſſions for their Sufſenance.

4. Having performed theſe things, he took leave of his Diſciples at Rippon, whom

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VII. CHA.

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he eſpecially loved, and in other parts of the Northumbria, and took a journey to a conference with Colred King of the Mercians, to which he was invited (namely to the fore-mentioned ſynod, and confeſſation of the Monastery of Eweſham :) And being there he provided carefully for the ſecurity & peace of his Monasteries in that Region, which through the indulgence of Princes, he had founded in great number.

After he had made a progreſſe through them all, and procured great advantages to them, in which care he ſpent a year and a half, immediately after he was by a renewing of his infirmity again admoniſhed of his approaching death. This happened to him when he was in the ſſe lowdale (or ſaint Beda calls it, the Province of Pictavia, a region in Northumbria) on this day called Onndale, corruptly (ſaith Camden) for Avendale, or the Vale of Acon. Perceiving then that his laſt hour was come, he made a ſhort exhortation to his Diſciples and children, for his weakneſſe would not permit him to ſpeak much, and having beſtowed on them his Benediction, he ſought appeaſe without any pain at all his ſuſtained his life, whiſt the Monks to thoſe words of the Pſalm, ſend forth thy Spirit, and they ſhall be created, &c. He dyed on the fourth day before the Ides of October, ſaith S. Beda, and in the ſeventy ſixth year of his age, having been Biſhop the ſpace of forty fix years.

6. He was a man who for juſtice ſake had been expoſed to many dangers, and who in the places to which he was baniſhed did not ſpend the time unprofitably, but was very diligent in erecting Monasteries, and founding Biſhopricks. He was naturally qualified ſo as eaſily to ingratiate himſelf with ſtranger Princes in whole countries he lived an exile: and on the other ſide by reaſon of his incredible love of juſtice he was expoſed to the hatred of his ſtateſſial Princes. No man ever left ſo many Monasteries behind him, which he diſtributed to many ſucceſſours. From the Monastery of Onndale where he dyed, and over which he had appointed a certain Abbot called Cudbald, his Body was carried to Rippon, where it was buried with great honour. Theſe wonders attended his death:

7. In the hour of his expiration there was heard a ſweet melody of birds, and clapping of their wings as if they were flying up to heaven, but no one could be ſeen. And the ſame thing happening ſeveral times during the ſolemn Prayers when his body was tranſported, certain devout and prudent perſons then preſent interpreted it to be an aſſembly of Angels, which according as had been promiſed him, were come to conſult his ſoule to heaven. For, as hath been already declared out of ſaint Beda, the Archangel Michael appearing to him in France, ſaid to him theſe words, I deſiſt ſee thee that for the preſent thou ſhalt recover

from this ſickneſſe. But be prepared, for after four years I will viſit thee again. His body was buried in the Church of the Bleſſed Apoſtle ſaint Peter in ſhoſſypam (Rippon,) near the Altar towards the ſouth, and in his Time was inſcribed an Epitaph recorded by the ſame ſaint Beda, and importing, how he had founded the ſame Church and richly adorned it: how he had erected there a rich Caſtle of ſilver: how he had left there the four Gofpells writen in Letters of gold, encloſed likewiſe in a golden caſe: How he had educated his country to the Catholick obſervation of Eaſter: How he had founded great numbers of Monasteries, inſtructing them in the ancient Rules of the Holy Fathers: And laſtly how during the ſpace of forty five years in which he exerciſed the Episcopall charge, he having been expoſed to many dangers both at home and abroad, at laſt attained to his eternal happy reſt in our Lord. His Memory is celebrated among the ſaints by the Church on the twelfth of October, the day on which he dyed. How his Sacred Relicks were tranſlated from Rippon to Canterbury two hundred and thirty years after his death, we ſhall in due place declare.

8. His Succeſſor in the See of Hagſtad (or Hexham) ſaith ſaint Beda, was Acca, formerly one of his Preſbys: a man of admirable magnificence: for having founded a Church to the honour of ſaint Andrew the Apoſtle, he richly adorned it, and having gathered many Relicks of the Apoſtles and Martyrs, he raiſed therein ſeveral Altars in which he placed the ſayd Relicks. Moreover he built in the ſame a moſt Noble Library, furniſhed with a vaſt number of volumes. He provided alſo to this Church all manner of holy veſſels, Lamp and other ornaments. And for a more ſolemn performance of the Divine Office he lent for out of Kent a famous Cantuar named Melan, who had learnt Eccleſiaſtical modulation of the ſucceſſours of ſaint Gregory there: Him he deſtined the ſpace of twelve years to inſtruct his Monks both in ſuch ſong as they either had never learnt, or by diſuſe had forgotten.

9. The devout Biſhop Acca alſo himſelf was very ſkillful in Church-ſong, and moreover learned in Holy ſcriptures, untrained in his tranſmigration of the Catholick Faith, and perfectly verted in the Eccleſiaſtical Diſcipline. For from his infancy he had been brought up among the Clergy of the Holy Biſhop Beda's, Biſhop of York: And afterward aſpiring to Religious Perfection, he adjoyning himſelf to ſaint Wilfrid, in whole attendance he continued to his death. Whiſt him alſo he went to Rome, where he learnt many things pertaining to Eccleſiaſtical inſtitution, which he could not have learnt at home.

10. Wee find in ſaint Beda, that ſaint Acca, before his exaltation to the Episcopall

A. D. 709.
 fol. 150.

Martyrol.
 Aug. 12.
 c. 6. B.

Bed. l. 5. c. 1.

degree

A.D. 709
in Prefat.
at Hexame-
ron.

degree, had been an *Abbot*: for under that title there is an *Epistle* directed to him, declaring how by his industry and order *Saint Beda* had written his *Treatise* called *Hexameron*, touching the *Creation* of the world. And how after he was made *Bishop*, he wrote oftentimes to the same *Saint Beda*, and exhorted him to write his *Commentaries* on *Saint Luke*, &c. shall be declared hereafter.

VIII. CH.

VIII. CHAP.

1. 2. *Of the Death of S. Aldelm Bishop of Shireburn.*

3. 6. *Of the Elongies given to him: even by Protestants.*

8. 9. *Of the Further succeeds him: To whom an Epistle from Arch-bishop Brihtwald.*

THE same year in which *Saint Wilfrid* dyed, our *Island* lost another *Star* like-wis of the first magnitude; the *Holy* and most learned *Bishop Saint Aldelm*, *Bishop of Shireburn*: concerning whom frequent mention hath been already made.

2. As touching his death, thus writes the *Annal* of his life in *Capgrave*: *S. Aldelm* in a good old age, full of virtues and Sanctity departed to our *Lord* on the eighth day before the *Calends* of June, in the seven hundred and ninth year after our *Lord's* Incarnation, and the fifth year after he had been promoted to the *Episcopall* charge, and the thirty fourth after his being instituted *Abbot*. He was buried in his *Monastery* of *Ateldun* (or *Malmesbury*) with great honour.

3. His death was by divine revelation fore-known to *Saint Egmund*, who in a certain *Treatise* thus writes, Two years after the foundation of the *Monastery* of *Evesham* the *Holy Bishop Aldelm* departed to our *Lord*: which being made known came by revelation, I called together the *Religious Brethren* to whom I declared the death of that *Venerable Father*: and presently after with great *Bread* I took my journey to the place where his *Sacred Body* reposed, above fifty miles distant from his *Monastery* of *Malmesbury*: *Whither* I conducted the same, and there buried it very honourably. Moreover I gave command, that in every place in which the said *Body* daily rested during the *Presumption*, there should be erected *Sacred Crosses*. All which *Crosses* do remain to this day, neither hath any one of them felt any injury by time. One of the said *Crosses* may yet be seen in the *Chapell* of this *Monastery*.

4. Two hundred and forty years after his death, to wit, in the year of *Grace* nine hundred forty nine (with the lot called *Author*) his *Sacred Body* was taken up out of his *Tomb* and placed into great honour in a *Shrine*. His *Memory* is yet highly celebrated by the *Church* on the An-

niversary day of his death, which was the twenty fifth of May.

5. This glorious *Bishop* is never mentioned by any of our ancient *Historians* without high praises: Yea even our late *Protestant Writers* are very large in his commendations. *Bede*, though ordinarily rude and uncivil towards *Catholicks*, yet of *S. Aldelm* he testifies that he was diligently studious in all learning, Divine and humane, that he far exceeded all the Ecclesiastical Writers of his time. And that both in verse and prose he was wonderfully learned, both for Latin and Greek: for his words, sharp and for his life, elegant. He happily departed to our *Lord* in the year of his Incarnation seven hundred and nine. Camden likewise thus writes of him: He is truly worthy that his *Memory* should for ever flourish, not only in regard of his sanctity, but learning also. He was the first of the English nation who wrote in the parts of the Latin tongue, and the first who taught the English to compose both verse and prose in the Greek or Latin style. This *Aldelm* after he was dead was reclaimed by the Great King *Alfred* as his Tutelar Saint. The like Elongies do *Bishop Gudwin*, *D. James* and the *Centenarius* of *Magdeburg* make of him.

6. Yet after all this, there is scarce one *Point* in which they condemn the *Roman Church*, as an *Error* subverting their Separation from it, but was held by him. And particularly touching the *Supreme Prerogative* of the *Pope*, in the heretofore mentioned *Epistle* of his to *Gerbert* King of *Cornwall*, he is in the name of the whole English Synod writes: That *S. Peter* merited by a happy and peculiar Privilege to receive from our *Lord* the *Monarchical Power* of looking first both in *Heaven* and *Earth*. Moreover, That the foundation of the *Church*, and bulwark of *Faith* was placed principally on *Christ*, & consequently on *Peter*, &c. And that *Christ* who in *Truth* is self did thus establish on *Peter* the Privilege over the *Church*. Thus are *Peter*, and on this Rock I will build my *Church*. Yea *Flacius Illyricus* writes that *S. Aldelm* maintained, That the *Confession* of the true *Faith*, whose *sole Doctrine* and *life* whereby irreprehensible would nothing profit him who lived in Separation from the *Unity* of the *Catholic Roman Church*. This is the *Faith* taught then in the English *Church* and the *Teacher* of this *Faith* the *Preacher*, now esteem *Saints*: Yet neither their sanctity nor learning could secure their *Lives* from the present *fury* of *Saxons* now in force.

7. Some *Writers* affirm that *S. Aldelm* was a stout: but his name, meely *Saxon*, does disprove them, which signifies an ancient *Helmer*. And generally our *Historians* acknowledge him to have been of the English *Saxon* progeny. *Capgrave*, *S. Gudwin* and others affirm that he was *Brother* son to King *Ina*. *Brian Twine* says he was son to King *Inchelm*, self. And *William* of *Malmesbury*, that he was from an ancient *Progenitus*: nearly allied in blood to King *Ethelstan*.

8. Then

A.D. 709
Memory
(yearly day)Bede. i.
on SaintBede.
Ep. 14.

Hild.

Fol. 161.

Aldelm Ep.
ad Gerbert
Regem.Hyr. i. 1.
from p. 10.Capgrave
i. Aldelm.
Gudwinus
Epist. ad
Gerbert.
Fol. 101.
de Aldelm.
om. l. 1.
B. 110.
Hild. 1.
reg. 14.

IX. CHAP.

IX. CHA.

1. 2. *Of the Martyrdom of S. Indractus an Irish Prince: his murder miraculously discovered.*

ABOUT this time happened the *Martyrdom* of a son of a certain *Irish King*, who returning from a *Pilgrimage* to *Rome* by *Britany*, in his way from *Glaſtynbury* towards *Ireland*, was together with seven of his companions barbarously murdered by robbers. His name was *Indractus*, and his *Martyrdom* is celebrated in our *Martyrology* on the fifth of February.

1. Concerning him thus writes the *Author* of his life in *Capgrave*: After that *Saint Patrick* had converted the *Irish Nation* to the *Faith* of *Christ* by many signs and wonders, he passed over the sea thence into *Britany*, and at *Glaſtynbury* he happily ended his days in a good old age. For this cause many devout persons of *Ireland* have accustomed in devotion to visit the *Lord's* *Manservant*. Now there was in *Ireland* the son of a certain *King*, his name was *Indractus*, a young man well imbued with learning, adorned with virtues, and favoured both by *God* and *man*. This young Prince alighting only to heavenly joys, for a more secure obtaining them resolved to deplore, yet to fly from all the insates of *Frivoly* palaces and delicacies. Taking therefore with him nine companions, together with his *Sister* named *Dumna* (our *Martyrology* calls her *Dru*), he in devotion undertook a *pilgrimage* to *Rome*. Having therefore a prosperous passage by sea, he arrived at a *Harbour* in *Britany*, named *Tamerunt*: And there this devout affably built an *Oratory*, and spent a long space of time in the service of *God* and mortification. At length leaving his *Sister* there, he with his other *Companions* pursued their *pilgrimage* to *Rome*. As for the frequent *Miracles* wrought by the *Holy* man, in *Britany* or in his journey, I omit them: the curious *Reader* may have recourse for them to the *Author*: who thus profutes his story:

3. Returning after some time from *Rome* into *Britany*, he had a resolution to see to that *Monastery* declare. And he it was who wrote the life of the *Holy Bishop Egmund*, and not, as some mistakenly affirm, *Brihtwald*, *Arch-bishop* of *Canterbury*, who fate above four and twenty years in that *See* before *S. Egmund* died.

Martyrolog.
Angl. i. 10.
Ap. Capgrave.
de Aldelm.

Hild. i. 1.

K. 14A.	The Church-History of Britanny	K. 14A.
A. D. 709	<p>imagined that their bagges and purfes were well stuffed with money. Whereupon the Minister of Saxon with his complices following them, overtook them at a Village named Shapwick, and violently breaking into the house while they were sleeping, there murdered them all. Which being done, they raked their Sacred Bodies, and cast them into a deep pit, to the end no man might find them.</p> <p>4. Now it is returned that King Ina (whose abode was near that place) on a certain night being afflicted with great pain in his bowels, to assuage the same, went abroad into the open aire, and looking towards heaven, he saw a pillar as it were of fire, issuing out of the place in which the sacred bodies were hidden, the splendour of which was always in his eyes which way sever he turned them. The same spectacle offered it self to him three nights consequently, whereupon taking time of his Countiers with him, he went to the place, and having found the bodies of the holy Martyrs, he rejoyced that they should be buried at Glasbury with great honour.</p> <p>The Body of St. Indract was placed on the left side of the Altar, opposite to the Monument of St. Patrick, and his companions under the pavement round about. As for the Murderers, they having the impudence to be pious at the burriall, were visibly tormented by devils, and so horribly tormented, that they tore their own flesh with their teeth, and shortly after with terrible wrangings miserably ended their lives.</p> <p>5. Thus writes the sayd Author: a summary of which relation may be read in William of Malmesbury, collected out of the Antiquities of the Church of Glasbury. The village where they were murdered still keeps the same name, Shapwick, and it is seated near unto Glasbury.</p>	A. D. 710
X. CHAP.	<p>X. CHAP.</p> <p>1. 2. <i>Geruntius King of Cornwall overcome by King Ina.</i></p> <p>3. <i>The Picts overcome by the Northumbrians.</i></p> <p>4. THE year of Grace seven hundred and ten was spent in Britanny in great preparations and tumults of war: For one way the Picts, and another the English invaded the Saxons; and English, endeavouring to recover some part of their former lollies.</p> <p>2. Geruntius King of the Britains in Cornwall, was the first who brought his army into the field, against Ina King of the West-Saxons. This is the same Geruntius, to whom S. Aldelm wrote the Epistle before cited, in which he endeavoured to qualify the inveterate rancour still burning in the hearts, especially of the British Clergy, against the Saxons, though now Christians and their Brethren.</p> <p>3. What was the particular ground of their quarrell, not any of our Historians do declare. It is probable that Geruntius, seeing King Ina to be employed in works of piety, building of Churches and setting on foot both of Peace and Religion, imagined that by a sudden invasion finding him unprepared, he might gain some considerable advantage against him. But he found himself deceived, for King Ina showed himself as courageous in war, as devout in peace.</p> <p>4. The combat fought between them, and the time of that combat is thus described briefly by Huntingdon: The next year after the death of S. Wilfrid, saith he, King Ina and his Kingdome won fought against Geruntius King of Cornwall. In the beginning of which combat King Ina a Saxon Duke was slain. But afterward Geruntius with his army and associates was compelled to fly, leaving their arms and other things to their pursuers.</p> <p>5. At the same time, saith the same Author, Berftid, who was Consul, or General of the Kingdom of the Northumbrians, resisted and quelled the Pride of the Picts. That which he got and nourished this pride in them was the good success which twelve years before this they had against Brethens, or Brethens Captain of the Northumbrians, who desiring to avenge the death of his Master King Egfrid slain by them, made an hostile invasion upon their country: but as his Lord, upon whom the curse of the Irish, cruelly treated by him, lay heavy, fell by the sword of the Pictish King, so, saith Matthew of Westminster, who yet places this story two years too late: which mistake in Chronology is usual with him. Since that time till this present year no mention is made of any debates between those two Nations; which it seems the Picts attributed to the weakness of the Northumbrians, and thereupon now attempted an invasion of their country.</p> <p>6. But they found not the same success as before, for Berftid, Captain of the Northumbrians coming to a battell with them between Here and Cere, put them to flight, and slew great multitudes of the Picts, so avenging the death both of King Egfrid and his Consul Brethens.</p>	A. D. 711
XI. CHAP.		XI. CHAP.

K. 14A.	under the Saxon Heptarchy. XXI. Book. 535	K. 14A.
A. D. 710.	<p>under the Saxon Heptarchy. XXI. Book. 535</p>	A. D. 711.
XI. CHA.	<p>XI. CHAP.</p>	XII. CH.
1. 2. 3.	<p>1. 2. 3. <i>An Episcopall See established among the South Saxons at Selgij.</i></p>	1. 2. 3.
1. 2. 3.	<p>1. THE same year, saith S. Beda, which was the fifth of the Reign of Pope King of the Northumbrians, the most reverend Father, Adrian (of the Monastery of S. Augustin in Canterbury) dyed, and was buried in his Monastery. He was a faithful assistant in preaching the Word of God with Theodore Arch-bishop of happy Memory. Thus was the one and fortieth year since he had been appointed by Pope Vitalian to attend Theodore, and the nine and thirtieth since he arrived in Britanny. Among other proofs of his learning and great endowments of this holy Abbot, as Gregory of S. Theodore thus writes, that Adrian his Disciple, who succeeded him in the government of the said Monastery, was by his care perfectly instructed in learning and the study of Holy Scriptures, that he had more than an ordinary skill in the Greek tongue, and for the Latin, he was as perfect in it, as in his Native language.</p> <p>2. Our Island perceives a gratefull memory of this holy Abbot Adrian, for in our Martyrolage his name is recorded among the Saints, and anniversary is kept on the ninth of January. It was not by his learning that he purchased this honour, as the Author of his life in Capgrave testifies, his Sanctity was testified by many miracles.</p> <p>3. As touching his Successour Alcuin, there is a great controversy among our Modern Historians whether he was the same with Fleam, surnamed Albinus or Alcuinus, the Instructor of the Emperor Charlemagne, and founder of the University of Paris. But the proofs demonstrating that they were different persons seem unanswerable. For the Elder Albinus was of Canterbury; the other of York. This was the Disciple of his Predecessor Adrian and the holy Arch-bishop Theodore. The other had for his Masters Hebbert Arch-bishop of York, a Disciple of S. Beda, and Egbert his Successour. This was an Abbot: the other only a Priest during his abode in Britanny: Lastly This Alcuin dyed and was buried at Canterbury in the year of Grace seven hundred thirty two, as Fleam in his Monuments testifies, as likewise our ancient Chronicles affirm. But the younger Alcuin or Alcuinus dyed and was buried at Cormrac in France in the year of Grace eight hundred and four, or rather eight hundred and nine. So that a whole age intervened between them.</p>	A. D. 711.
1. 2. 3.	<p>1. 2. 3. <i>An Episcopall See established among the South Saxons at Selgij.</i></p> <p>1. That had been declared in the occurrences of the year of Grace six hundred eighty one, how S. Wilfrid being driven from York, and retiring into the Kingdom of the South-Saxons, did in a wonderful manner convert them to the Faith of Christ. After which he received from their King the Isle of Selgij for a quiet and settled habitation. Which Isle, saith Malmesbury, he filled with Monks, & with all transmittit it to posterity dignified with an Episcopall See. Notwithstanding hitherto not any one since his departure from thence, had succeeded him in that Bishoprick, but the Churches there were governed by the Bishop of Winchester. The first therefore who late in that peculiar See after S. Wilfrid was Eadbert: concerning whom Marbon of Westminster thus writes:</p> <p>2. In the year of Grace seven hundred & eleven a Synodal Decree was made in the Province of the South-Saxons; that whereas the said Province had hitherto pertained to the Diocese of Winchester, at this time administered by Daniel Bishop thereof, it should afterward enjoy its own Bishop. Now the first Bishop ordained there was Eadbert, who had been Abbot of a Monastery built by S. Wilfrid of happy memory, and called Selgij. Where the said servant of God after his banishment from York remained the space of five years, and obtained of the King of the same Province a possession of eighty families, in which he might receive and maintain his companions in banishment. Now S. Wilfrid, often as he had received that land, he built upon it a Monastery, in which he placed and instructed in Monastick Discipline many Monks, especially such as had accompanied him in his banishment. But when he was restored to his See of York, first of all Cedwella, and afterward his Successour in the Kingdom of the West-Saxons, that invaded the said Province, subdued and voided the Kings of it, and annexed it to their own Kingdom. And hence it came to pass that at that time the South-Saxons had no peculiar Bishop of their own, but were subject, as hath been said, to the See of Winchester.</p> <p>3. As touching the forementioned Synod by the Decree whereof a New Bishoprick was erected in the Province of the South-Saxons: Whence it was ascribed that Bishopric, in it, or what other Decrees were made in it, no mention is made in any of our Ecclesiastick Writers. Neither doth Sir H. Spelman take any notice of it. Wee may therefore to interpret the foresaid Historian, as likewise S. Beda who affirms also that the South-Saxons, received a Bishop by virtue of the Decree of a Synod</p>	A. D. 711.
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XI. CHA.		XI. CHA.

A.D. 711.
sup. A.D. 673

Synd, that this *Decree* has relation to the *Synd* of *Harford* assembled thirty years before this time, in the ninth *Chapter* of which was ordained, *That the number of Bishops* should encrease proportionably to the multiplying of *New Converts*.

XIII. CH.

XIII. CHAP.

1. 2. *Ec. The Gests of Saint Cungar a Hermit.*ap. Cugur.
in Cugur.

TO this time we must refer what our *Historians* write concerning *S. Cungar* a holy *Hermit*, who (as the *Author* of his *Life* testifies) was *son* to the *Emperor* of *Constantinople*: who when his *Father* intended to engage in a *Martirial* life, he desisting worldly pomp and glory, and aspiring to an eternal heavenly Crown, withal purposing to preserve his *Virginal Chastity* inviolate, stole privately in a mean habit from the *Imperiall Court*, without discovering his intentions to any. Neither would the holy and humble young man fettle his abode in any place near his parents, for fear, in case he should come to be discovered, they might recall him home. In this regard therefore, as likewise by the encouragement of an *Angel* he passed the *Sea* into *Italy*: from when he travelled over the *Alpes* into *France*, and out of *France* layd into *Brittany*. For all his thoughts and endeavours therefore he diligently enquired after such a place.

Camden in Brit.

S. Cungar at last being arrived in *Brittany*, and still earnestly pursuing his good intention inspired by *Angels* God, directed his journey towards a *Province* thereof, named *Sumerles*: where by the admonition of an *Angel* he came to a place perfectly agreeable to his mind; a place compassed about with waters and reeds, and which from his name, was afterward called *Cungersbury*: ("Concerning which place, which to this day keeps its name, thus writes *Camden*, *Under the hills* of *Menapp* towards the North, says he, is seated a small village called *Cungersbury*, so named from a certain person of great sanctity called *Cungar*, who lived a *Hermit* there.")

ap. Cugur.

S. Cungar much delighted with the pleasant situation of the place among *Waters* and woods, layd thus to himself, *This is the place I have so long sought after, here shall be my abode, here I will spend the rest of my life in viewing the blessed Trinity*. Thereupon he presently raised up a little habitation for himself: and afterward measured out a *Church-yard*: Which having done, he built

there an *Oratory* to the honour of the most *Holy* and undivided *Trinity*. In this place therefore this devout *Servant* of *God* continued, being clothed with sack-cloth, and without any distraction leading a most innocent devout life in fasting & prayer. Early every morning he entered into the cold water, where he remained for his mortification till he had thrice repeated the *Pater noster*. This being done, he came shivering with cold into his *Oratory*, where he spent a great part of the day in devout prayers to *God*. At three of the clock after noon he did eat a small portion of barley bread, never using other sustenance, nor this to satiety. By this means his body became so very lean, that all that beheld him, judged that he was sick of an age. This *Eremitical* life was most delicious to him, who aspired to the imitation of the actions of *Saint Paul* the first *Hermit* and *Saint Anthony*.

To this relation the same *Author* annexes an account of several *Monks* wrought by this *Servant* of *God*, which I willingly omit. After which he proceeds thus: *Such miracles*, says he, being published abroad, the magnificent *King* of the *English*, liberally bestowed upon the venerable *Hermit* all the little territory lying about that village, assuring him that the same place should be to him a secure and undisturbed refuge, and that as long as himself reigned, no *Slaves* in any other should hinder him from his devotion. The same *King* after he had bestowed this land upon *Saint Cungar*, abstained ever after from visiting him, because he would not molest his *man*, nor interrupt his prayers.

Thus writes the said *Author*, to which he adds, How *Saint Cungar* in the same place instituted twelve *Canons*, who lived a *Regular* life: and how afterward passing over the *River Severn* into *North-wales*, he there created another *Oratory* where he assembled a *Congregation* of *Monks*. Lastly how he undertook a pilgrimage to *Rome*, and from thence to *Jerusalem*: where he dyed and his sacred body was brought back to *Cungersbury*. But as touching the year or day of his death, he assumes nothing.



XIV. CHAP.

A.D. 711.

XIV. CH.

XIV. CHAP.

1. 2. *Ec. S. Swibert by reason of wars, leaves the Bernicians.*
3. 7. *Ec. Prince Pipin gives him the Isle of Verda: where he builds a Monastery.*

BUT the glorious *Exploits* wrought in *Germany* by *S. Swibert* and our other *Monasteries* from *Britannia*, do require our attention to them. These we will relate in the words of an irrefragable witness *S. Marcellin* (cited by *Bertram*) who was an eye-witness and fellow worker in the *Gospel* with *S. Swibert*; beginning with the occurrences hapning three years before this time, which avoiding distraction we thought fit to join together.

[1. Two years before passed (saith *Bertram*) since a door had been opened to the *Holy Apostle* of the *Bernicians*, *S. Swibert*, for preaching the *Gospel* to that *Nation*, there fell out a bloody war between them and their neighbouring *Saxons*: Which war was contrived and raised by the malice of the *Devil*, as himself before had threatened to the *Holy men*. The *Saxons* of which matter is thus made by *S. Marcellinus*.

1. Although the *Devil* be a liar and the father of lies, faith he, notwithstanding he made good his threatening to *S. Swibert* when he was cast out of a person possessed by him, that he would take a course to drive him out of the *Province*. For two years after that, an insidious man called *Bruno* one of the principall nobility among the *Saxons* coming into the *Province* of the *Bernicians* with a great retinue, took up his lodging in a village named *Rengen*: Where being entertained by one of principall authority there, there hapned a quarrell between them, after they had been inflamed with drink: and in this contention the *Saxons* through the *Devils* instigation, killed the other with two of his *Servants*, which being known through the village, the friends and kindred of those who had been slain betook themselves to arms, and to revenge their death put to the sword the said *Noble man* of *Saxony*, and almost all his followers.

4. A true report of this being spread through *Saxony*, presently the *Saxons*, in great rage with a powerful army, entered the borders of the *Bernicians*, where they killed great numbers with the sword, besides other horrible mischiefs which they did to the rest: as for the village of *Rengen*, they with an implacable fury utterly destroyed it. On the other side the *Bernicians*, and principally such as had relation to the men who had been slain there, having likewise assembled

strong forces of armed men, with fire and sword demolished many towns and fortifications of the *Saxons*.

5. Such violences and depopulations on both sides having continued a long time, the *Bernicians* and specially such *Christians* among them as had been converted by *Saint Swibert*, considering that they were not able to resist the power and insolence of the *Saxons*, they took leave of *Saint Swibert*, and having received his benediction, they were forced to remove themselves into remoter *Provinces*, to the end they might there with more security leave out *Land*.

6. In the mean time the glorious *Prelate S. Swibert* perceiving his flock to be dispersed up and down, and that no trace could be procured between the two *Nations*, nor any fruit by his preaching, by reason of the stony hearts of the *Saxons*, he made his prayers earnestly and assiduously to *God* that he would please to shew him some convenient place, where he might dwell quietly in his old age. At last by the admonition of an *Angel* he was commanded to go to *Culen*, where the *Noble Duke Pipin* and his wife *Platrude*, would follow on him a fit place for his habitation.

7. Now, saith *Bertram*, how when the *Holy Bishop* came to *Culen*, he was there kindly and respectfully entertained by *Platrude* the *Wife* of *Pipin*: how likewise after he had done many things befitting his *Episcopal* Office, and by her recommendation obtained from her husband a village called *Verda*, seated in an *Island* of the *Rhene*, where he built a *Noble Monastery*, is at large recounted by the same *Marcellinus*. That establishment proved a strong bulwark to expunge the infidelity of the *Saxons*. And thus it hapned that wherefore this *Appostolical Bishop* went, his presence proved advantageous and healthfull to souls: and that disposition of *Christians* became a mean for the further spreading of the *Gospel*, as it hapned in the *Primitive Church*, when by occasion of a violent persecution of *Christians* at *Jerusalem*, the dispersion of the *Disciples* round about became profitable to the salvation of infinite multitudes.

8. Thus writes *Bertram* out of *Saint Marcellin*: But let us hear the relation from the *Holy mans* penne. The *Noble* and devout *Prince* *Platrude* (saith he) with great devotion received the *Holy Bishop* in the *Palace* of the *Dukes* of *Culen* and *Lorain*, a great part of which she had changed and consecrated into a *Church* of *Religious Virgins*, intitled the *Church* of the glorious *Virgin*, *Ad Caput-um*. And awhile after she directed the holy man attended by a *Noble person* of *Ardenne* named *Gerald*, who had been healed by *Saint Swibert* a little before of a peltitil disease,

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With

A.D. 711. with commendatory Letters to her husband Prince Pipin, earnestly requesting him that he would bestow on the holy Bishop the village of *Werde*, seated in an *Isle* of the *Rhone*, to the end that there he and his *Disciples* attending him might take care and do good to the souls of the *Pagan Saxons* living near *Pipin*, being at that time well stricken in years, received *S. Swibert* with great honour, detaining him a good space of time with him. In the end with great cheerfulness, as one who thirsted after the Communion of the *Infallible Saxon*, he with a great magnificence, not only bestowed on him the said village, but withal out of his own copious *Treasure* offered and added great store of gold and silver to enable him for the building a Church and Monastery to the glory of God, and the nourishing with the word of life that barbarous people utterly ignorant of the Faith.

9. Now this *Pipin* was not the younger *Pipin*, who was son to *Charles the Great*; but *Pipin* surnamed *de Herfela*, Father to *Charles Martel*, who was founder of this Monastery: So that the *Censurators* of *Magedburg* relating otherwise, do show great want of exactness in distinguishing times; and great ignorance in citing *Saint Beda* for a witness, who was dead above forty years before the younger *Pipin* reigned, who was so far from being a founder of the Monastery of *Werde*, that he changed into a Castle and fortification against the *Saxons*. But let us return to *S. Marcellin's* Narration.

10. The holy Bishop, faith he, having taken leave of the *Prince*, returned to *Colen* to *sanctify* *plebs*. By whose assistance and authority he being attended by many *Masins* and other workmen went to *Werde*, where he presently began to found a Monastery near the *Rhone* to the honour of the glorious *Virgin Mary*, and there he collected a Congregation of *Masins* devoutly serving our Lord. After which it can hardly be expiated with what humility, devotion and reverence he preached the Faith of Christ to that rude *Pagan* people, and especially with what purity of mind and body he celebrated *Masses* and performed all other Ecclesiastical duties.

XV. CHAP.

1. *S. Erc. Saint Swibert raises to life a dead man, &c.*

AFTER two years preaching there, faith *Marcellin*, the foundations of the *Saxon Church* began to be laid by the most holy *Apollinick Bishop S. Swibert*, who came to them in abundance of benedictions, with signs and Miracles, raising a dead man to life, being powerful in all things, both deeds & words. Let us attend therefore what *Marcellin* has delivered concerning these things.

1. In the seven hundred and eleventh year of our Lord's Incarnation, faith he, when *S. Swibert* not only in *Werde*, but also in the towns and villages preached the Gospel of Christ with great fervour to the profane *Saxons*, it happened on a certain day, being *Tuesday*, that he went into a certain neighbouring village attended by a venerable Priest called *Willelm*, to celebrate *Mass*; and a certain rich man (who had been a *Pagan* called *Hemgar*, but was afterward converted, and being baptized on the Feast of *S. Peter* and *S. Paul*, was named *Peter*) this man out of a great fervour of Faith, devotion and humility limited himself to conducting a Cart laden with fard, flones and other materials convenient for building the Monastery and in the way, by the malice of the *Devil* an Enemy to all good works, the said *Peter* fell from the Cart under the wheels, and was taken up dead, having his head and other members grievously wounded in several places. By occasion of which there being assembled a great concourse of people, who with great beheld for aid & succour: When preparation was making for his buriall, the holy Father, *S. Swibert*, with his devout Chaplain *Willelm* came to the place: Where being informed of the manner of the death of the said *Peter*, he having great confidence in our Lord's goodness, commanded the dead body to be carried to his Cell, which being done, he in the presence of a great multitude, expecting the issue, with many sighs & abundance of tears kneeling down, poured forth his prayers most earnestly to our Lord to restore to life the said *Peter*, who was a fervant of his Monastery. And having a good space multiplied such prayers, he rose and kissing the body, immediately the dead man revived and rose up perfectly whole. Inasmuch as there was not left on his body the least marks of any wounds, nor no feeling of blood. Which the people seeing, with great joy gave thanks to the Mercy of our Saviour.

2. The fame of this wonderful Miracle being spread in the Province, many *Monks* were confirmed in Faith, and *Infidels* converted



which were regenerated by Baptism. Now the same *Peter* lived a long time after in perfect health, till the building of the Church was quite finished, and after the Holy Bishop departed to our Lord. Notwithstanding this, he did not stop that fruit, which might easily be expected, among that hard-hearted people, for though many both of the common people and Nobles were converted, yet the greatest part remained in their Infidelity.

XVI. CHAP.

1. *S. Erc. A fictitious pretended Synod of London introducing the Veneration of Images; which was in use from the beginning.*

FOR want of matter to furnish the year of Grace seven hundred and twelve, *Hale the Apostate*, and the *Censurators* of *Magedburg* have invented a fiction of a certain Synod pretended to have been held at *London* concerning the introducing of *Sacred Images* into Churches & veneration of them: as if before this time either *Images* had not been seen in the Churches of *Brittany*, or no respect had been given to them.

2. This allegation of theirs *Harsfeld* deservedly calls a false and senseless fable. Yea *Sir H. Spelman*, though no friend to *Images*, acknowledges that the *Censurators* report this without the least refutation of any ancient Writer. And whereas the occasion of this fiction was taken from the Apparition of the most blessed *Virgin Mary* to *S. Egerin*, upon which he founded the Monastery of *Evesham* the same *Sir H. Spelman* confesses that neither in the Charter of *King Coenred* nor of *S. Egerin*, neither likewise in the Letters of *Pope Innocentius*, nor in any other Monuments recorded by him any thing is to be found concerning the introduction or adoration of *Images*.

3. He grants indeed that our *Apostle Saint Augustine* made use of the *Crosse* and *Image of Christ*, because *Saint Beda* expressly affirms the same. But he resolutely denies that before these times the *Saxons* did ever adore the *Crosse* or *Sacred Images*. Indeed if by *Adoration* he mean that worship is due only to God, we agree with him that neither then, nor before, or since the *Saxons*, or any *Catholic* allowed it to the *Crosse* or *Images*, as appears in the *seventh Decretal Synod*. But if we will by *Adoration* understand a worship or veneration Superior to a *Civil* respect, but infinitely beneath the *Worship* due to God, it is most apparent that both *S. Augustine* and the *Saxons* after their Conversion did allow and practise Veneration

to *Crosse* and *Images*.

4. For *S. Gregory* who was *S. Augustine's* Master expressly calls the *Crosse* Venerable (*Venerandum*) and commands that the *Image* of our blessed Lady and the *Crosse* should be taken out of a Synagogue of the *Idols* with that veneration that becomes them. And again I know, faith he, that you do not therefore adore the *Image* of our Saviour to the end you may adore it as a God. And we likewise prostrate our selves before it, but not as before a Divinity. Hence *Peter Martyr* treating of *Images*, says concerning him, *Gregory the Roman Bishop* was a Patron of Superstition, for among his Prayers this is one: Grant unto us, O Lord, that those who come to adore thy Holy *Crosse* may be freed from the chains of their sins. Yea *Bede* himself the inventor of the forementioned fable, acknowledges that *Gregory* admits of adoration of the *Crosse*, & *Masses* for the dead.

5. Again *Saint Beda* praises *Saint Oswald* for erecting a *Crosse* and praying before it: and moreover he adds: To this day many devout persons are wont to cast offerings from the wood of that most Holy *Crosse*, which putting into water and giving that water to be drunk, either by sick men or beasts, they are presently relieved to health. All which particulars are manifest signs of a Religious Veneration. Hence it is most apparent, not only that the *Saxons* did from the beginning use the *Crosse* and *Image of Christ* (and this *Sir H. Spelman* confesses) but likewise religiously venerate them. And that be ore the *Saxons* time the *Christian Britains* did the same, hath been upon several occasions demonstrated in the former part of this History.

6. As touching therefore this mentioned fictitious Synod of *London* we will only add that which *B. Parker* writes: What was decreed in that Synode, it is not come to light. And whereas some Writers affirm that the worship and adoration of *Images* was permitted by it, how truly they say this, I will not interpose my judgment.

XVII. CHAP.

1. *S. Erc. Another pretended Synod: censured.*

AFTER that *Sir Henry Spelman* had abolished the authority of the foretold Synod of *London*, he adjoyns another Synod, which he affirms to have been celebrated under *King Ina* about these times, and in which he calls a great Council of all Bishops and Princes, Nobles, Counts and all sage Counsellors and Senators as likewise the Commons of the whole Kingdom, which Council was assembled by the command of *King Ina*.

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Merrell a bastard by *Alpaide*, his Concubine: which injustice he could not doe without the losse and damnation of his soule, besides the stain that he would bring upon his name in the sight of the whole Church, and scandal of his *Religion* and *Subjects*.

3. This was an employment which not long before had cost the *Holy Bishop Lambert* very dear, for because he had reprehended the same Prince for his unwholesome cohabitation and marriage with the same Harlot, he lost his life and was deservedly esteemed a Martyr.

4. The foresaid Bishop, therefore being arrived at *Topella* (a Town upon the River *Maya*) where the sick Prince lay, were kindly received by him. They therefore to comfort and encourage him to suffer with patience temporal afflictions or infirmities, told him that *Amphibry God* in his wisdom and goodness made the way to heaven rough and unpleasant to his self, least being delighted in the way they should forget or disesteem the happiness which they expected in their country.

5. After such like discourse often repeated, at last having found a convenient and opportune season, among other spiritual advices which they gave him for the good of his soule, they with great affection and zeale discovered to him the speciall motive in their journey, sharply reprooving him for his unlawfull marriage. But they had no sooner touched upon this argument, but they were with great indignation repelled by the Prince. And the harlot *Alpaide* having diligently enquired into and found the occasion of these *Prelates* journey, rudely commanded them presently to be gone. And withall was so importunate with the Prince in behalf of her son *Charles Merrell*, that she obtained of him whatsoever he requested. And accordingly *Pippin* dying the same year, left *Charles Merrell* heire of all his Principallities.

6. This being seen by the foresaid *Prelates* they were forced to return to *Colen* with grief and dishonour: where they made known to *Richwilde* all things which had passed at *Topella* with *Pippin*, withall comforting and exhorting her to sustain such crosses with patience.



XX. CHAP.

2.2. *Of the Birth education and Gifts of S. Guthlac: Of his Disciple Bertelin: insensate to murder him. Of Ethelwald a banished Mercian Prince comforted by him, &c.*

BUT in Britanny a far more comfortable and happy death befall a *termus* of admirable sanctity, named *S. Guthlac*, who, as in *this* life he enjoyed a familiar conversation with *Angels*, so in the next he was made their companion in blessedness forever. His *Gifts* we have thought fit to recount till this time when he eyed, because having lived a solitary life, they were scarce at all involved with the common occurrences of the Church in his time. The *Story* of his life may require from us a more then ordinary attention & credit, because written by *Felix* a devout *Friend* of the same age, and dedicated to him by *Bertelin* a Monk of *Croyland* his companion in *solitude*. The *Author* dedicated his Writing to *Ethelred* King of the *East-Angles*, which is a sufficient warrant to testify the *Chronology* of some of our *Highnesses*, who place the death of this *Ethelred* in the year of *Grace* fix hundred and ninety. By the generall account *S. Guthlac* lived forty seven years, and being twenty four years old he undertook a soldiers *Profession*, in which he lived eight years, and sixteen years alter in the *solitude* of *Croyland*: so that his Birth must fall in the year of *Grace* fix hundred sixty seven. The wonderful circumstances of which is thus recorded by the foresaid *Author Felix*:

[1. In the dayes of *Ethelred* King of the *Mercians*. I faith he, a certain Noble person of *Angell*, bearing named *Pennwald*, had by his wife *Felice* the holy servant of *God Guthlac*. At the bowers of his birth his future sanctity was miraculously designed: For from heaven there appeared the hand as it were of a man, of a red colour and a splendour incomprehensible, which marked the outward doore of the house with the sign of the *Crosse*; thereby happily prefiguring, that the infant then ready to be born should constantly carry in his body the *Crosse* of *Christ*. A great multitude of neighbours there present being astonished with the strangeness of this Miracle, concluded that some great unknowne *Mystery* was represented by it: when presently one of the *Midwives* issuing forth, blesseed the birth of the infant. When he was baptized, he had the name *Guthlac* given him, which in the *Saxon* language signifies, A good gift: And indeed he was given to his parents by *God*, to the end he might counter-

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greatly fight against their oppressours, both carnall and spirituall, and victoriously triumph over them. He was of a countenance chearfull and mild, so that he became gratefull and beloved by all.

3. When he had attained to the four and twentieth year of his age, seeing the Enemies of his country grow strong, he began aspire to military honours, and raising soldiers he feircely invaded them, broke into their *Cities*, subverted their *Castles* and by many warlike exploits gained to himself immortall fame. Yet even in the midst of his tury he shew'd mercy to his enemies, and restored a third part of all the spoils gotten by him.

4. But at last calling to mind the sad and earst death of many *Princes* from whom he had defended: and considering how all secular pomp is but a smoke suddenly passing away; that life is flort, death terrible, a dreadfull Judge, and the pains to be suffered for sins incomprehensible & endless: Therefore calling his soldiers together, he told them, *For having hitherto fought for vanities, he would spend the remainder of his life in one Lord's service. That they should chuse themselves a Captain, but for he pers to wound follow the Crosse of his Captain, Christ*. And when by no persuasions he could be drawn from this resolution, quiting his arms, he went to *Rependa* (or rather, *Kippin*) where there was a famous Monastery, in which receiving the *Clerical Tenure* he submitted himself to a strict Monastick Discipline, wholly abstaining from any drink which could inebriate. He was very diligent in learning the *Psalms* and *Church History*, and in the space of two years he with great facility advanced himself in the knowledge of *Sacred Scriptures*. He had a pleasing aspect: was humble in his gesture and gait, religiously shewing great fear of *God* in his actions, firm in *Faith*, patient in *hope*, pious in *Charity*, kind and mild to all, provident in counsell, and circumspect in his words.

5. Having spent two years in a *Canonicall* conversation, he aspired to greater austerities in a solitary *Anachoreticall* life. Now there is in Britanny a vast fenny country which beginning from the River *Grone* extends itself *Northward* along the sea coast for a very great space, and it is variously divided by *Rivers*, woods, and serpentine rivers. Thither did he repair, having first obtained leave of his *Religious Brethren*: and was told by the inhabitants of the place that the life was named *Coyland*: where severall persons having had a desire to dwell, were forced to fly away by terrible apparitions of *Devils*. This report not discouraging him, he passed over into it in a fiftie boat, on one *Good day* of *S. Bartholomew* the *Apstle*: in whose intercession having a special confidence, he resolved to make his abode there in that place of barrenness and vast solitude, having with

him only two young men which had followed him.

6. Whereupon he built himself a small cottage his clothing was only raw skin of beasts, and his nourishment barley-bread with muddy water, and this never till Sunset, and with great patrimony. The Enemy of mankind therefore envying the Humility of this Man of *God*, did suggest to his mind so vehement a temptation, that he had fallen into the pit of despair, had not our Lord mercifully regarded him by the intercession of the blessed *Apstle S. Bartholomew*. For when he being in great disturbance of mind was upon the point to desert his *Desert*, *S. Bartholomew* visibly appearing to him, encouraged him to obtaincy, by discovering that such *Tentations* were permitted by our Lord for the tryall of his Faith, and to the end that distrusting himself he might place all his confidence in *God*, who would never forsake him. After such like exhortations, the *Apstle* vanished out of his sight, and from that how the *Devil* never had the boldness to tempt him with the spirit of *Despair*.

7. Consequently the devout *Anchorite* recounts severall other particular *Tentations*, horrible apparitions of *Devils* in severall shapes, sometimes perswading him to immoderate and indifferet fasting, thereby to destroy his health: sometimes insulting upon him, whipping, binding and carrying him through thicke fenny places, &c. all which he despised and triumphed over.

8. Now as hath been said, there were attending him two young men, the name of one of them was *Bertelin*: he had received the *Clerical Tenure*, and served our Lord in spiritual Exercises under the direction of the *Holy man*. Now the *Wicked Spirit* perceiving that he could not by any temptation subvert the Saint, called in the heart of this young man to violent a passion against him, that he took a firm resolution to murder his Master and Teacher, that he being dispatched out of the way his house and furniture in it might defend as by right upon him. But the pious servant of our Lord by revelation of the *Holy Ghost* was acquainted with all these malicious designs of *Bertelin* therefore on a certain day calling him to him, he plainly and distinctly told him all his thoughts, when, and where, and in what manner and with what intention he had designed his murder. The young man perceiving that he was deprehended, with great remorse calld himself at his feet, begged and easily obtained pardon. And from that hour he shewed all fidelity to him, and continued with him to his death: after which he had the honour to assist at his buriall. This is the same *Bertelin* who directed all these particulars to *Felix* the *Writer* of his Life.

9. Here the *Author* adds severall miscellaneous

miscellaneous

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aculous signs wrought upon several occasions by the man of God, which the Reader at leisure may have recourse to. Moreover he relates how he was visited by a certain *Abbot* named *Theda*, who, being a witness of his piety testified by his discerner, who attended the *Virgin* and promised to explore whether he was not an *hypocrite*, such as he had seen many in *Scotland*, who pretending a solitary life, gave themselves to idleness and excess. Hereupon the *Bishop* forced the *Holy* man against his will to receive the degree and honour of *Presbiter*.

10. One particular more we will add, briefly mentioned by the fore said *Author* of his life, but more fully related by *Inguifw Abbot* of *Croyland*, who writes the *History* of his *Abbey*, beginning it with this story of the conversion of a certain *Prince* of *Merica* called *Erelbald* by the good advice of *S. Guiblac*.

11. In those days (saith he, that is, in the year before the death of this *Holy* *Prince* *Erelbald* great grandchild of *Alfred* the *Brother* of *King* *Penda* was banished out of the Kingdom of the *Mericians*. He was of an elegant stature, strong of body and watlick of mind, but (which was to be bewailed) he was high-minded, and apt to any rash attempt against the *King*. For which turbulent spirit of his (as we may justly imagine) he was exposed to many dangers, and for a long space debated all meddling with State-affairs. And not only so, but *King* *Cuthred* did violently persecute him every where, inasmuch as being in great danger, and wholly destitute of friends and all means to resist, he would oft come privately to the man of God *Saint* *Guiblac*, who was his *Confessor*, to seek for spiritual counsel, when all worldly assistance failed him, and to him he humbly made his complaints.

12. The *Holy* man having heard him, kindly and mildly comforted him, and withal, as one to whom future things were by divine revelation known, he distinctly and particularly discovered to him what should succeed afterward, promising him that he should be *King* of his *Nation*, and subdue all his *Enemies*. Yea moreover he had him be confident that all these things should happen to him without any combat or effusion of blood, only by *Gods* power and *Providence* over him.

13. But to these comforting promises he added serious admonitions, that he should fear our *Lord* *God* above all things, and shew all submission and respect to his *Holy* Church. That he should often deplore his former times, and constantly make good his purpose of amendment. For he told him that if he would be careful to obey the *Divine* Law, he might with confidence expect *Gods* help and favour. By such exhortations and comfortbalm the mind of the afflicted *Prince* was

exceedingly refreshed, inasmuch as in the presence of his *holy* Father *Saint* *Guiblac*, and others then standing by, he expressly promised, that as soon as *God* should set him peacefully in the Throne of the Kingdom, he would found a *Monastery* in the same place, to the honour of *God* and memory of his *layd* Father. And this promise a short time after he effectually accomplished.

XXI. CHAP.

XXI. Ch.

1. 2. *Of the death of Saint Guiblac: and wonderful occurrences. Of his Sister Saint Pega.*

1. A Fter a life spent with such austerities, holiness and devotion, there must needs follow a death conformable to it: which is thus related from the mouth of his companion and *Disciple*, *Berthelin*.

2. When the day of his departure approached, he called to him his *Disciple* *Berthelin*, to whom he said, *My son, I am now going to reap the fruit of my labours: I desire not to die, and to be with Christ. And after other words to the same effect, he enquired him to goe and with great affection in his name, saluted his Sister *Pega*, desiring her to take care of his buriall. Withall he bid him tell her, that therefore he had avoyded the seeing and conversing with her in this present life, that they might for ever enjoy each others company in the life to come.*

3. Then his *layd* *Disciple* took the boldness to say thus to him, *I salute you, Holy Father, that you will not refuse to tell me plainly what the matter was, that every morning and evening since I dwelt with you I heard you speak to, and sometimes seem to answer some body: who was that person with whom you conversed? I see yet, that you could never converse with whom you spoke. To this question the *Holy* man answered, *My dear son, my last hours is not at hand: it is now therefore expedient for me now to say, who all my life have abhorred it. Know therefore that from my first entrance into this wilderness, every morning and evening I have enjoyed the conversation and comfort of a heavenly Angel, who by his celestiall consolations refreshed me in all my labours and tentations. He revealed to me things, discovered such as were absent, and acquainted me with hidden Mysteries, which it is not expedient nor lawful for me to make known. But now, my son, be careful to keep up silence these things: and presume not to discover them to any but my Sister *Pega*, and the devout Anchorite *Egbert*.**

4. When he had said this, such an odorous fragrant came from his mouth, that it seemed as if one had strowed roses, or pound-balm in the place. And from thence

[Text: S. Guiblac, See 11. April]

night,

A. D. 714.

night till morning a Light of inclimable brightness shone through the whole house. And also on the *sun* was risen, he said to his *Disciple* *Berthelin*, *My son, now is the moment that I must go to Christ: Having laid this with hands stretched forth toward heaven, he fell asleep in our Lord, on the third day before the Ides of April. And the same Brother *Law* as it were a tower of fire reaching from the earth to heaven, the splendour of which was so wonderfull, that in comparison the light of the *sun* at midday was pale and obscure. A while after *Blessed* *Pega* the *holy* *Man's* sister coming into the *Island*, found the whole house replenished with a sweet fragrance, infinitely exceeding all odours which either art or nature could produce. Then having decently buried her Brother *S. Guiblac* in his *Oratory*, she returned to her own dwelling.*

5. About a year after his death, his sister and other *Presbiter* came to his *Oratory* with a resolution to bury his body more honourably, and they found it entire without the least corruption, as it had been asleep. The joyns, likewise of his arms and fingers were as easily flexible, as if the humours and spirits were yet running through his veins, & his sinews had lost nothing of their former vigour. Moreover the garments in which his sacred body had been wrapped preserved still the primitive softness and glasse. With great joy and exultation therefore they again reposed the *holy* body once more in a *Tombe* expressly made for it.

6. Now *Prince* *Erelbald* in his exile having heard of the death of the *Holy* man, was overwhelmed with grief, and coming to his sepulcher, he cried out with many tears, *O Father whether shall I a poor banished man goe to whom shall I have recourse? Now indeed I perceive that I am a miserable exile. Dear Father Guiblac, do not you forsake him who is abandoned by all, and exposed to all miseries and torments. Having spoken many such words with extreme grief and bitter sighs, towards midnight he saw the *Oratory* wonderfully enlightened with an inexpressible brightness, and the *Holy* man himself appeared to him with a celestiall splendour, saying to him these words, *My dear son, now take a regard to thee, be comforted and assured, that within nine years all thy troubles shall have an end, and thou shalt recover thy throne with great glory. Besides this, the *Holy* man expressly discovered to him how many years he should live, and many other things which should befall him. And when the *Prince* desired some sign to assure him that these things should be accomplished, the *Holy* man added, *Let this be a sign, and sign to thee, that tomorrow before nine o'clock in the morning the inhabitants of this place, now in want, shall be beyond their hope supplied with abundance of provisions. Now when the *Prince* saw this really fulfilled, his mind before wavering, was confirmed with great***

hope and confidence. And indeed a short while after *Almshy* *God* took out of the way *King* *Cuthred* his persecutor, and dispersed all his enemies, so that within the time promised, the *Royal* dignity was restored to him, as shall shortly be declared: and likewise how *Erelbald* gratefully and magnificently accomplished his promise.

XXII. CHAP.

XXII. Ch.

1. 2. *The Death of the Royal Virgin Saint Eanfleda, &c.*
3. *The death of Waltheire Bishop of London: to whom Inguilf succeeded.*
4. *Beorna King of the East Angles after Erelbald.*

1. THE same year the *Royal* *Virgin* and *holy* *Abbesse* *S. Eanfleda* likewise left this *valley* of tears to goe and enjoy the eternal embraces of her heavenly *Bridegroom*, to whom she had been consecrated from her infancy. We have already declared, how she being born immediately before her Father *Ofwa* King of the *Northumbers* was ready to joyn battell with the bloody King of the *Mericians*, *Penda*, he made a vow that in case *God* would give him the Victory he would devote her to his service in *Asterium* life. And the Victory ensuing, he gave her to the care of *S. Hilda*, *Abbesse* of the *Monastery* of *Hearwig*, and afterward of *strethelth*: in which *S. Eanfleda* lived some years in obedience, and afterward became *Abbesse* thereof: where, (saith *S. Beda*) having accomplished three score years in great devotion and purity, she was translated to heaven to celebrate her marriage with our *Lord*, to whom she had been herself espoused. In the same *Monastery* both she and her Father *Ofwa*, her Mother *Eanfleda*, and her Mothers Father *Edwin*, and many other *Noble* persons were buried, in the Church of *S. Peter* the *Apople*, and her name is anniversary recited among the *Saints* in our *Martyrology* on the eighth of February.

2. Among the *Epistles* of *S. Boniface* there is one which seems to have been written by this *Holy* *Virgin* to an *Abbesse* named *Adelana*, who lived in forrain parts somewhere in the way to *Rome*: for therein she recommends to her care and charity another *Religious* woman formerly brought up in her *Monastery*, who in devotion to the *Blessed* *Apople* *S. Peter* and *S. Paul* had undertaken a pilgrimage to *Rome* to visit their *Holy* *sepulchres*.

3. The year following *Waltheire* *Bishop* of *London* dyed, who had succeeded the glorious *Bishop* *S. Eborwald* in that *See*, and who, as *S. Beda* testifies, gave the *Habit* of *Monastical* Profession to *several* the devout King of the *East-Saxons* a little before his

death.

[Text: P. 144. p. 1.]

[Text: Beda. 3. p. 14.]

[Text: Martyrolog. Angl. 8. Feb.]

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death. His Successour was *Ingalud*, who governed the same *Dioecet* about thirty years, and is reckoned the sixth among the *Bishops* of *London*.

4. About the same time also hapned the death of *Ewald* King of the *East-Angles*, in whose place his Brother *Bernia* reigned, who was the youngest son of *Ethelbert*.

XXIII. C.

XXIII. CHAP.

1. 2. *War between King Ina and Ceolfrid.*
3. *Horrible crimes of Ceolfrid.*

THE same year there arose great troubles in *Britanny* by reason of a bloody war between *Ina* King of the *West-Saxons* and *Ceolfrid* King of the *Mercians*. These were both in power and extent of the *Saxons*. An equality therefore bred a mutual emulation and desire in each of them to advance themselves by the ruine of the other. *King Ina* was the invader: Neither did he find *Ceolfrid* unprepared: so that they quickly came to a battell. And the place of their combat was a Town in *Wiltshire* called *Wendensbury*, from *Wend* the *Idol* of the *Pagan-Saxons* answering to *Mercury*. It is seated near *Wansley*, and is the same place where in the year of *Grace* five hundred ninety one *Ceolfrid* King of the *West-Saxons* fought his last battell, which having lost, he dyed presently after.

2. In this place did *Ina* and *Ceolfrid* meet to decide their controversy whether *Thouid* be *Master*: And (saith *Huntingdon*) the battell was fought on both sides with such horrible animosity, that it could scarce be determined to whether part the defolation was greater.

3. *Ceolfrid* esteemed it as a victory that he could resist to powerfull a King as *Ina*, from whom he little apprehended a second invasion, considering the great diminution of his forces by the last combat. So that he esteemed himself secure, and freely gave himself up to his lusts and abominable lascivies. By which he filled up the measure of his sins, and felt the year following in a terrible manner the avenging hand of *God* justice. His lusts he extended even to *Religious Virgins* consecrated to the immortal *God*, who therefore ought to be exempted from the touch of any mortal man. And as for his sacrilege in intruding the privileges of *Religious* houses and invading their possessions, our *Historians* do not particularly exemplify in any: So that it is probable that it was the late-built *Ministry of Evesham* which was violated by him. notwithstanding the great Privilege and exemptions conferred on it both by the *Papal* and

Huntingdon.

Recall authority, and notwithstanding the solemn maledictions denounced by the founder thereof *Saint Egrin*, yet alive, who in consecrating it is recorded to have pronounced these words, *If any King, Prince or other shall be incited by the Spirit of avarice so as to diminish the Rights of this Ministry (which God forbid): Let him be judged before the Tribunal of God, and never come into the memory of Christ: but let his name be for ever blotted out of the book of the living, and himself found with the chains of eternal torments, except he repents and satisfy for his crime in this life.*

4. But before we relate the effect of this *Curse* upon this unhappy King, it will be expedient to recount the story of a wonderful vision hapning about this time to a certain man who was restored from death to life, on purpose for by relating the wonders of the other world he might deter sinners from the obstinacy of their rebellion against *God*. By which vision it appears, that this King *Ceolfrid* was some time before his death destined to eternal torments. It is not without some scruple that I am moved to insert in this History Narrations of this Nature: But the unquestionable authority and Sanctity of the *Relator* obliges me not to omit it, though the *Conversion* of *Marcellinus* without any show of a rational disproof of it, doe voluntarily and at adventure condemne it as a fable.

XXIV. CHAP.

XXIV. C.

1. 2. *The Narration of a terrible Vision of a man, when his soule was separated from the body, and afterwards related: related by S. Boniface.*

THIS wonderfull relation is extant in an *Epistle* written by *Winfid*, afterwards called *Boniface*, the glorious *Appl* of the *German Nation*, and happy *Martyr* of *Christ*. Which *Epistle* was directed to *Edwurga*, *Abbesse* sister to *S. Editha* or *Edgitha* and daughter of *Frevald* a Prince among the *East-Angles*. And probably it is the same *Edwurga* concerning whom we read in the life of *Saint Guthlac*, that the *fiend* in *his* *holy Hermits cell* of *lead*, and in it a *lambent fire*, in which the *deaf* that after *his* death he would permit *his* body to be enclosed. Her name is commemorated among the *Saints* in our *Martyrlogie* on the eighteenth of *July*.

2. Concerning these two devout sisters we read thus in *Candens* Description of the Province of the *Catheloni* or *Buckinghamshire*: The Town of *Alisbury* in this country (saith he) was anciently inhabited by the *Me*.

Ep. Epist. in Epistola.

Martyr. Ang. Hist.

Confin in Huntingdon.

MPT.

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many of *Editha* born and brought up in it: Who having descended from her father *Frevald* this Town for her portion, by the persuasion of *Prebost* professedly quitted all pretensions to a husband or the world, and taking the sacred velle of *Religion* was, together with her sister *Badwurga*, a virgin for her virtues in that age, wonderfully abounding with *Saints*. From her name there remains to this day a village seated among the balance adjoining, called *Editha*, from the reason of *Editha* from his letter to *S. Badwurga* is as followeth: [3. *Most dear sister*, Your request to me is that I would carefully find you in writing an account of the *Vision* shewed of late to a certain man in the *Monastery* of *Abbesse* *Wendburga*, who was restored from death to life, according as I was posthumously informed by the *Venerable* *Abbesse* *Wendburga*. I thank *God* I can now more fully and clearly through his help fulfill your desire, for I myself have been informed with the recovered person himself in these transmarine parts, who perfectly informed me of all those wonderfull visions, which he in spirits and separated from his body, saw.

4. For first of all he told me that by a violent and mortal sickness he was delivered from the weight of his harmful body, and presently became in a state resembling that of one whose eyes having been clouded with a thick veyle was on a sudden freed from that impediment for all things, which formerly had been in darkness, became clearly visible to him. So himself having cast off the thick veyle of his body the whole world was at once represented to his sight, so that with one glance he saw all creatures.

5. Alas! as he was thus escaped from his body, certain *Angels* to bright & shining that they dazzled his sight, received him, and they with melodious harmony sung these words of the *Psalms*, O Lord, revive mee not in thine anger, neither correct mee in thy fury. They raised me up aloft into the air, and I saw the whole earth compassed with fire. I then perceived a throne upwards vastly spread and most terrible to behold, and it seemed as if the fire would have consumed all things, had not the *Angels* allwaged it by the impetion of the sign of the *holy Crosse*. Which alloon as they had done, the flame presently settled, and the paine which my eyes had felt by the ardour of it became much qualified, though by reason of the splendour of the *Angels* accompanying me it was not wholly taken away, till one of the principall among them with his hand covering my head, protected mee from all danger and incommodity.

6. Moreover he told me that whilst he was out of his body, he saw such an innumerable multitude of soules, that he thought there had not been so many since the *Creation*. A like troop of wicked spirits likewise there was, as also of glorified *Angels*, & these were in a continual earnest dispute together about soules alloon as they were issued out

of their bodies: the devils accusing and aggravating each ones sins, and the *Angels* qualifying and excusing them.

7. Yet all his own sins and offences which from his infancy he had committed, and not contented either through negligence, forgetfulness, or ignorance that they were inexcusable, all these he heard with his own voice earnestly crying out against him and accusing him, every vice touting in itself distinctly before him, & upbraiding him severally, one saying, *Am thy* suppliance by which thou dost desire things unlawful, and contrary to *Gods* Law. I am thy vain glory, by which thou dost loath thyself before men. I am thy lying, with which thou hast oft offended. I am thy speech, which thou dost use by thee. I am thy anger, and when I am contravened and displeased, I am thy spirit, I am thy proud heart, in holy excess, I am thy wandering and covetous cogitation, which thy mind almost every day yielded in the Church, or elsewhere. I am thy desire, which hindered thee from using a praise *God*. I am an idle journey which thou takest for thy vain pleasure: I am negligence and want of care in study about divine matters. And many other vices like these which in the days of his life he had committed, and neglected to correct: yea besides these, many sins cried out terribly against him, of which he had no suspicion that they were sins. In like manner the wicked spirits joyed with his sins in such clamours and accusations, fiercely testifying to him the times and places where he had committed all his sins.

8. Particularly he said he saw there a certain man whom whilst he was as yet in a secular state he had wooed, & who was yet alive, in his mind was brought to joy in religion, against him by those wicked spirits, and his bloody gaping wound seemed to have a rancor which loudly upbraided him with his cruelty. Thus all his sins in a great heap being counted, his terribly malicious *Enemies* cried out confidently that he belonged to *them*, and therefore they had a right to consume him.

9. On the other side those few small number of *Saints*, which I poor wretch had with great impetion procured in my life time, they likewise lifted up their voices to excuse mee: One said, I am *Obedience* which he shewed to his *Superiours*. Another, I am *Fasting*, which he me shewed the *unlawful* desire of his flesh. A third, I am *Alms*, shewed by him in *charity* for *the* *poor*. And thus every virtue cried out in my behalf to excuse mee against the clamours of the opposite *Sins*. And with these virtues did those gloriously shining *Angels* ioy themselves in my defence, to exalting and magnifying them, that they now seemed to mee far more excellent then before, and much exceeding the strength I formerly had.

10. Besides this he told mee, that in the lower part of the world he saw a great number of pits vomiting flames, and that in some parts the earth would break asunder, & there would issue terrible flames. Now among those pits

the few many wretched soules like birds of a black colour, weeping and howling in the flames, bewailing their demerits which had brought them to such torments; which of the pits in some refreshment, and anon with great wailing fall into the flames again. And one of the *Angels* told him, that such a short vicissitude of rest did signify that *God* after the last judgment would give perpetuall rest to those poor soules.

11. Now under those *Pits* there were others infinitely lower, whence said he, I heard a most dreadful and inexplicable horrible groaning and shrieking of soules, such as to which our *Lord* would never extend his mercy, but everlasting flames shall torment them.

12. He saw likewise a place of admirable deliciousses, in which there was a glorious multitude of persons wonderfully beautiful, full, and rejoicing with inexpressible joy, who invited him, it was possible, to come to them, and partake of their happiness: And from that place there was exhaled a most odorous fragrance, which was nothing but the breath issuing from those happy and joyfull soules. This place the *Angels* sayd, was that so much spoken of *Paradise of God*.

13. And not far from this delicious place he saw a terrible *Pyre*, which flowed with fire and pitch: over which, they lay a narrow plank instead of a bridge, towards which those happy soules made great haste, to the end that passing over it they might arrive on the other bank to another place infinitely more glorious and happy then the former. And some of them without any wavering or difficulty soon passed over: but others slipping aside, fell into that horrible *Pyre*, some only to the knees, others to the arms, pits, and others quite plunged over head: yet every one of them came out much more beautiful and glorious then before they fell in. And one of the *Blessed Angels* said, *These are such soules as when they ended their mortal life were bound with some very heinous sin, and thereat for want in need of Gods mercy, that they may perfectly purified before they be admitted to his presence.*

14. Beyond that *River* he saw the walls of a City of an unmeasurable length & height, shining like the sun, and he heard the *Angels* saying, *This is that Holy and glorious City, the Heavenly Jerusalem, in which those pure soules shall reside for ever, and their glory therein shall be so immense, that for the uncomprehensible splendour no eye can look upon them.*

15. The man likewise told me, that among others he saw the soule of a certain *Abbot* lately dead, which seemed of great beauty: which notwithstanding was seized on by the *Wicked Spirits*: crying out earnestly that he belonged to them. But one of the *Angels*

sayd, *O you wicked wretches, I will perfectly show you that you can have no power over him.* Then immediately there appeared a great multitude of white shining soules, which cried out saying, *This man was our Teacher and Instructor, and by his exhortation gained us to God, by the merit of which charity he is refused from you, and therefore manifestly can not belong to you.* And with these soules the *Angels* found in their contention with the other infernal spirits, by which assistance of the *Angels* that soule was delivered. Then one of the *Angels* sh. rply rebuking the *Devils*, sayd, *Take notice, that without any right or title at all you have laid hold on this soule: therefore be gone from hence, ere everlasting fire shall consume you.* Alloon as he had sayd this, immediately those *Wicked Spirits* with grievous howling cast themselves into those horrible pits. But a while after there came out others which renewed the contention about the merits or demerits of soules.

16. He sayd moreover that at that time he could discern the different merits and condition of men yet alive. And that those who kept themselves free from crimes were manifestly in *Gods* favour, and defended from all danger by *Angels* to whom they were united and in a sort allied by charity. But to those who polluted themselves by heinous sins there was continually associated a *Wicked Spirit* always inciting them to sin: And after every sin committed by them in thought, word or deed, this *Wicked Spirit* would make it known to other *Infernal Spirits*, at which they would rejoice: and immediately the former *Evil Spirit* would return to his office of tempting.

17. Particularly he told me that he then saw a man yet alive, who grining in a mill saw near her lying a new *disaffie* curiously carved, which belonged to another woman: and this *disaffie* because it pleased her, she stole. Then those wicked spirits with joy declared this theft to their companions, bidding them take notice of it.

18. He added saying, I saw the soule of a certain *Brother*, newly dead to whom I gave assistance during his sickness and assisted at his buriall: and he at his death charged me to require in his name of his brother, that for the comfort of his soule he would give freedom to a certain captive mayd. But his *Brother* through avarice refused to perform his request: for which the forsaid soule with grievous sighs complained of his brothers hard-heartedness.

19. He likewise testified concerning *Colred*, King of the *Marians*, who at the time of these visions was certainly alive. Him he saw descended from the violence of *Devils* by *Angels*, who held over his head a certain *Vmbrella* like a large book: But the *Devils* panting with earnestness besought the *Angels* to take away that defence, and give him up to their fury, for they layd to his charge a multitude of most horrible crimes, for which

which, sayd they he is designed to everlasting torments in *Hell*. Then the *Angels* with sad countenances sayd, *Alas, alas, this wretched sinner can be defended no longer, neither can we afford him any further assistance, so great and unpardonable is his guilt and impenitence.* Having sayd this they removed the defence from over his head: and immediately those infernal spirits more in number, then all creatures now alive in the world, with thoutings and joy layd hold on him & tore him incessantly with severall sorts of torments.

20. At length the *Angels* commanded the person who being rapt from his body, saw and heard all these things in a spiritual vision, that he should without delay return to his own body: and that he should confidently manifest all these things to such as with a good intention asked him, but by no means to unbelievers or detracers. They likewise charged him to discover particularly to a certain woman dwelling a great way off, all her sins committed by her, withall signifying to her that if she would, she might yet by Penance and satisfaction recover the favour of *God*. But in the first place they commanded him to reveal all these visions distinctly to a certain Priest named *Ruggan*, and according to his instructions declare them to others. That he should also confesse to the same Priest all those his own sins of which he had been accused by the *Unclean Spirits*, and according to his judgment correct and amend them. And for a proof that it was by an *Angel* command that he had recourse to him, he should tell the Priest that for the Love he bore to *God* he had worn the space of many years an iron girdle about his loyns: a thing which no man alive knew of.

21. To conclude, he told me that whilst he was separated from his body he had such a horror and hatred against it, that in all his *Visions* he saw nothing lo odious to him, or so contemptible, and that evaporated lo filthy a stink, except the *Devils* and the flame in which they were tormented, as his own body. Yea seeing the care and kindness which his brethren and fellow-servants expressed to his hateful body, he had a horror therefore to approach to them. However being commanded by the *Angels* he was forced to return to his body, and this he did at break of day, having left it a little after mid-night.

22. After he was restored to life, it was a full week before he could see any thing, for his eyes were full of *Blissers*, and blood issued out of them. And afterwards all proved to be true which had been told him by the *Angels*, touching the devout Priest, and sinful woman. Likewise the fudden death presently following of the wicked King *Colred* confirmed too well the truth of those things which were seen touching him.

23. Besides these, there were many other

like things represented to him in his vision which he could not distinctly call to mind: and indeed he testified that his memory afterward was nothing lo retentive, as formerly. Now all these particulars which at your earnest request I have here written were related by him, not to me alone, for there were three Religious and venerable Monks present with mee, who doe here testify by their subscriptions the truth of this Writing. Farewell, truly holy *Progn*, &c.

24. Such is the tenor of St. Boniface Epistle: and, accordingly as St. Gregory observeth, thus does the Divine goodness in his great mercy dispose, that some even after their death doe return presently to their body, to the end that by seeing they might be induced to fear the torments of *Hell*, which having heard from others they would scarce believe.

XXV. C H A P.

1. 2. *St. C. Deob. of King Colred: to whom Ethelbald Succed: as he according to his promise to S. Guthlac, builds the Monastery of Creyland.*

1. IN the year seven hundred and sixteen after our *Lord* Incarnation *Celred* King of the *Marians* by his incontinentuall, sacrilegious and other crimes having filled up the measure of his sins by his fearful death too well confirmed the truth of the foregoing Prophecies *Visions* concerning him. *Wulfstan of Malmsbury* only writes in general concerning it, saying, *Celred* miserable in his immature death after a reign of only eight years, was buried at *Lichfield*, leaving his wife *Queen Werburga* a widow, who became a Religious woman, and afterward an Abbess: His heir and Successor in the Kingdom being *Ethelbald* grandchild of *Alfred* Brother to *King* *Penda*.

2. But *Saint Boniface* writing to this *New King Ethelbald*, and deterring him from impiety by the sad example of his Predecessor, thus describes his miserable death: *Colred*, says he, thy Predecessor a ravisher of Consecrated Virgins, and oppressor of Ecclesiastical privileges, whilst he was splendidly feasting with his *Knights*, the infernal spirits seized on him, and forced from him his soule without Confession or any Sacrament, as he was talking with the Divine Law. By which expression that learned and famous *Saint* reckons among the most heavy and terrible punishments of a soule, to depart out of the world not purified by Confession, nor armed with its last Viaticum: the Sacrament of our *Lord* Body.

3. The Successor of *Celred* in the Kingdom of the *Marians* was, as hath been sayd, *Ethelbald*, to whom *Saint Guthlac* had promised it not long before. And he likewise delayd not the same year to perform

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Ingulph. h. b.

the promise he had made to the same by building and richly endowing the Monastery of Crowland. Concerning which, Ingulphus a Monk and Abbot of the same Monastery thus writes: King Ethelwald perceiving that his dear Father and comforter Saint Guthlac became glorious by many Miracles, with great joy and devotion went to the place of his burial, and having now got the kingdom promised by the Holy-man, he entirely accomplished whatsoever he had promised him whilst he was alive. For presently sending for a Monk of Evesham named Kenulph, a man of noted piety, he gave unto him the whole life of Crowland, that he might there build a Monastery together a Congregation of Monks to serve God for ever. Which Monastery he entirely freed from all secular charges and customs: of which Grant he made them a Charter signed and subscribed by his Bishops & Nobles. A Copy of which Charter is there by the same Author recorded.

4. In the same Charter is contained a measure of the Land by him given to the life of Crowland is there described to be four leagues in length and three in breadth. To which were added two adjacent Marishes, the one being two leagues in length and one in breadth; and the other, each way two leagues. Moreover for the building of the Monastery he gave out of his treasury the fifty year three hundred pounds; and for ten years following one hundred pounds yearly.

idem ibid.

5. But this devout King so far only was able to accomplish his vow this first year, that he assigned the place for building the Monastery, together with the lands and possessions annexed to it. But to erect so vast a building on a foyle to fenny and yielding, required strange industry and labour. Which how it was performed, the same Author thus describes: Because Crowland was a fenny foyle, as the name imports (for it signifies a stow mouldy ground) and therefore could not sustain a stone-building of any considerable bulk, the foresaid King took order that innumerable vast piles of oak should be forcibly driven deep into the earth, and that slide earth should be brought in boats from a place called Wpland, nine miles distant from thence, which New earth was mixed with the marsh foyle and layd over the said piles. And thus, whereas S. Guthlac had formerly censured himself by a vauclen Dray, the King began and commanded a magnificent Church of stone, thereto building a Monastery which he enriched with possessions and all sorts of ornaments: and during his whole life loved that place most tenderly. And since this first foundation that Monastery never wanted Religious persons to inhabit it to this day (that is, till the Norman conquest at which time the said Author lived).

6. The first Abbot of that Monastery is in the forenamed King's Charter called Kenulph, sent for out of the Abbey of Evesham. But besides the Monastery, there was a little Hermitage in which S. Guthlac lived. Who being demanded who should succeed him therein,

answered, That it was a person who when that question was asked, was a Healen Idiot. His name was Cissa: who being afterwards converted, betook himself to an Anchorical Life, and succeeded S. Guthlac in his solitude.

XXVI. CHAP.

1. 2. The unhappy death of Ofed King of the Northumbers.

IN the kingdom of the Northumbers the same year dyed King Ofed after he had reigned eleven years. And as he remembered the Mercian King Ceolred in his life, so he did in his unfortunate death likewise. Therefore S. Boniface in his Letter to King Ethelwald, who notwithstanding his good beginning fell afterward into the excesses of intell and idleness, to deterre him from pursuing such fins, makes use not only of the unhappy end of his Predecessor Ceolred, as hath been declared, but likewise of this King Ofed his neighbour: The words of his Epistle are these:

2. Since the times, saith he, that Saint Gregory first from the See Apostolick Preachers of the Catholick Faith into Britanny, the Priviledges of Churches have remained inviolated to the times of Ceolred King of the Mercians and Ofed of the Deirs and Bernicians. Therefore Kings by the Devils instill not only persuaded, but by their example taught others publicly to practise in this kingdom these two horrible fins, the violation of consecrated Nouns, and infringing the Priviledges of Monasteries: For which by the just judgment of God they have not only been cast down head-long from the height of Regal authority, but being prevented by an immitable and terrible death, they are separated from everlasting light, and plunged deeply in the bottom of hell. For first as touching your Predecessor Ceolred, &c. (as before.) And Ofed who likewise was a carnal adulterer and a waster of his Patrimony, the infernall Spirit never ceased to agitate and impell him from one excess to another, till he made him loose his kingdom, youthfull life and soule likewise by a dishonourable death. To this King of the Franks, who was an invader and consumer of the revenues of Monasteries, was at last consumed by a tedious tormenting sickness, and a fearful death following it.

3. As touching the manner of King Ofed's death all that we can find in our Ecclesiastical monuments is, that in a combat near unto the River he was unfortunately slain by the treachon of his kinsman Ketred the son of Cornbury, who succeeded him in the government of the kingdom: but enjoyed the price of his impiety only two years.

XXVII. CHAP.

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XXVII. C.

XXVII. CHAP.

1. 2. The happy death of the holy King Ethelred & of Saint Egin Bishop of Worcester.

BY T there were two illustrious persons in Britanny whose death this year was as precious and happy as those of the two forenamed Princes were miserable. These were Ethelred who had quite the throne of the Mercian Kingdom to spend the remainder of his life in the solitude and austerities of a Monastery: And Egin the famous Bishop of Worcester, founder of the Noble Monastery of Evesham.

Vigornie

1. Concerning the former, Florentius of Worcester thus briefly writes: Ethelred late King of the Mercians after he had been Abbot of the Monastery of Bardenev built by himself, thus reposed this life, and entered into the joys of eternal felicity, tranquillity and Light. He was buried in the same Monastery, called Bardenev by William of Malmsbury, who affirmeth that many ages it was famous for the sanctity of the Religious Monks living in it, and its plentiful endowments, especially after that King Ethelred there took the Crown of Monastick Toisure. In the Church of the said Monastery no Monument is seen to this day. We doe anniverariety celebrate his Memory among Saints on the fourth of May.

Hagley

Ang. cath.

2. In the next place the happy and holy death of Saint Egin Bishop of Worcester is thus described by Harpocritus: When Saint Egin came to the extremity of his mortall life, he called together his Monks and children whom he had begotten to God, and said to them, My Brethren, I have lived thus long amongst you, and I am not ashamed that I have so lived: for I have done what you I was able, though all I have done is very small. What you are to doe, and what to avoid, I have frequently and in all the manners which seemed to me expedient, informed you. Having therefore shewed you the only right way, I beseech that Nation had formerly with great charity communicated to the English people the knowledge of Divine Precepts as far as they had learnt them: they in succession of times should be instructed by the English Nation in those things which they had not so well learnt, and be brought to a perfect form of living. As on the contrary the Britains who refused to make known to the English that knowledge of Christianity which they had, when afterwards the English became by other means perfectly instructed in the Rule of Christian Faith and Discipline, they remain in their

Huntingt.

A.D. 716.

XXVIII. CHAP.

XXVIII. CHAP.

1. 2. Of the Scottish Monks of Hy reduced to the due Observation of Easter, &c. by S. Egbert.

A Great access was made to the luster of this year by the Conversion of the Monks of Hy in Scotland, and all the Monasteries and Churches subject to them to the Unity of the Catholick Church in the observation of Easter and the Ecclesiastick Toisure: Which pious work was performed by the Holy Monk Egbert, of whom we have several times treated. How this was done by him S. Bede thus relates:

h. d. s. c. x.

Not long after (saith he) these Monks of the Scottish Isles, measuring the Island Hy, together with other Manseines subject to the Observation of the Catholick rite of Easter and the Canonical Toisure. For in the year seven hundred & sixteen after our Lords Incarnation, in which Ofed King of the Northumbers being unhappily slain, & Kenne (or Kenne) succeeded, the government of the same, the most venerable Father Egbert, Bishop of whom we formerly made mention, came to them out of Ireland, and with great honour and joy received by them: He being both a learned Teacher, and a devout practitioner of the duties he taught, was willingly hearkened to by them all, and by his pious and diligent exhortations wisely changed the inordinate Traditions which they had received from their Fathers (in which might be applied that saying of the Apostle, That they had the Zeale of God, but not according to knowledge) and taught them the Celebration of the paschal Season, and the right Ecclesiastick Toisure or Crown, after the Catholick and Apostolick Manner.

3. And truly herein was visible an effect of Divine dispensation and goodness, that it seemed that Nation had formerly with great charity communicated to the English people the knowledge of Divine Precepts as far as they had learnt them: they in succession of times should be instructed by the English Nation in those things which they had not so well learnt, and be brought to a perfect form of living. As on the contrary the Britains who refused to make known to the English that knowledge of Christianity which they had, when afterwards the English became by other means perfectly instructed in the Rule of Christian Faith and Discipline, they remain in their

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their old error, and irregular practices, neither admitting the ancient Catholick Tonsure on their heads, and observing the Christian solemnities contrary to the Orders and practise of the Catholick Church.

4. Now these Monks of Hy by the instruction of Saint Egbert received the Catholick Rite when Dunchad was their Abbot about fourscore years after they had sent Aidan their Prelat to preach to the English Nation. This Dunchad was the tenth Abbot of Hy after Saint Colomba : and the Annals of Ulster observe that he admit-

ted the *Roman Rites* of *Easter* in the year of *Grace* seven hundred and sixteen, on the fourth day before the *Calends* of *September* being *Saturday*, and that he dyed the year following.

5. As tou chine J. Egbert, J. Beda addes, that he remained thirteen years in the sayd Island, which by a new Grace of Ecclesiasticall Communion and peace he had consecrated to Christ. Concerning his happy death we shall speak in due place.



A. D. 716.




THE
TWO AND TWENTIETH
BOOK.
OF THE
CHVRCH-HISTORY
OF
BRITTANY.

I. Chap.

I. CHAPTER

1. 2. &c. The Gifts of the Holy Abbot
S. Ceolfrid: He resigns his Office and
in travelling toward Rome, dyes at Lan-
ges in France.

1.  HE year of Grace seaven
hundred and seaventeen is
illustrated by the deaths of
two glorious English Saints,
the great *S. swibert* Apostle of the Germans,
and *Saint Celsrid* the worthy Succellour of
S. Benedikt *Bisop* in the government of the
Monasteries of *Saint Peter* and *S. Paul* at *Wirt-*
mouth and *Girwy* in the Kingdom of the
Northumberts.

2. Treating above of the occurrents of the year of our Lord six hundred eighty three, we then out of a *History of Saint Beda* lately published concerning the *Abbots* of those two Convents, related the memorable *Gests* and happy deaths of *Easterwin*, *Scefrid* and *S. Benedict Bisop*, who had been *Abbots* of the lame before this *S. Ceolfid*, to whom *S. Benedict* at his death recommended the

care of them both, and by whom *Saint Bede* himself received his education in learning and piety. Now therefore it will be requisite to purtise his *Narration* concerning this his devout, carefull *Master* and *Benefactor*: Which is as follows:

which is the *Catholic* (Latin) he was a man industrious in all things, sharp of wit, diligent in business, true in judgment and fervent in his zeal; promoting *Religion*. He has both been already declared, by the *Affiance* of *S. Benedict* *Bishop* in the space of fourteen years founded, perfected and governed the *Monastery* of *S. Peter* in *Italy*. He has been the benefactor of both that and the other *Monastery* also of *S. Peter*, which considering their mutual charity and proximity were to be esteemed as one *Monastery*. In which Office he continued twenty eight years, carefully and prudently accomplishing the worthy design begun by his *Predecessor S. Benedict*. For he added several new built *Oratories* and *Chapels* to the *Altars* and *Church* and also much enlarged the *Libraries* of both the *Monasteries*, formerly well furnished by his *Predecessor*. Particularly he added three *Panthees* of a Net

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Translation

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Translation, to a former one of an old, of which one he took with him in his last voyage to Rome, leaving the others to each Monastery one: he gave likewise a large Book of Cosmography of an admirable work, which S. Benedict had bought at Rome.

Moreover he purchased of the devout and learned King Alstif a piece of land of eight families near the River Trebia, for a possession to the Monastery of S. Paul, which land had been ceded by S. Benedict, but he dyed before he could accomplish the purchase.

But afterward in the reign of King Odo, Saint Gislefrid made an exchange of this land for other land of twenty families near a town called Sambur, (from which it took its name) because it lay nearer and more conveniently to the Monastery, for the effecting of which exchange he added a considerable Summ of money. And having done this, he sent certain Monks to Rome who obtained of the Pope a piece of happy memory a Privilege for the security of the Monastery, as S. Benedict before had received from Pope Agathin: and this latter likewise, as the former, was confirmed in a Synod by the subscription of the Magnificent King Alstif and the Bishops there present. In his time also a certain Vatro Coris learned in Scriptures and secular knowledge, called Wismer, undertaking a Monasticall Profession in the Monastery of S. Peter, which he afterwards governed, gave for a perpetual possession to the same Monastery a piece of land or ten families, which had been given him by King Alstif.

5. But S. Gislefrid after a long and exact practise of Regular Obedience, instructions for which he had received partly from his Father Saint Benedict, and partly himself had collected from the ancient Fathers, after an incomparably skillfull exercise of Prayer and Psalmody, never omitted by him; after a wonderful fervour shewed by him in correcting the disobedient and irregular, as likewise an equal mildness in comforting and strengthening the infirm; after a temperance in eating and drinking not usual in governours, as likewise a courteous and violent in clothing, at last feeling himself full of dayes, and by reason thereof incapable of continuing the due office of a spiritual Superior in teaching and giving good example to his Monks, having fervently and a long space meditated on these things, at last it seemed to him most expedient to give order to his Monks that, according to the Privilege given them, and according to the Rule of the Holy Abbot Saint Benedict, they should chuse to themselves an Abbot as himself had been chosen young by his Predecessor then going to visit the Sepulchres of the Apostles, that by this means himself might have the opportunity before his death to attend to his own soule in solitude and exemption from secular cares; and they under the conduct of a younger Abbot

more perfectly observe the instituts of a Regular life.

6. Now having made this proposall, though all the Monks at first opposed themselves with sighs, tears and prostrations, yet at last he obtained his desire. And so earnest he was to begin his journey, that the third day after he had discovered his purpose secretly to his Brethren, he began to towards Rome. For he was afraid lest he should be prevented by death before he could come thither, as in effect it fell out: and indeed he was desirous to avoid the importunity of his friends, men of quality in the world, who, he knew, would interpose delays and lastly he apprehended that some friends would present him with gifts, which he should not be able to requite on a sudden. For this had been always his custom, that whensoever any presents were made him, he would not saye either pretently, or in a competent time to returne some thing as valuable.

7. On the day therefore before the Feast of Iune being Thursday, May being solemnly sung very early in the Church of the most Blessed Virgin and S. Peter, at which all who were present communicated, he immediately prepared himself to his voyage. All the Monks thereto being assembled in the Church of S. Peter, he having incensed the Altar and made his Prayer before it standing upon the steps with the Cryer in his hand, gave his benediction to them all, whilst they were singing Letanus, which they interrupted with their sighs and tears. Then from thence they went into the Oratory of the Holy Martyr S. Laurence, which is in the Dormitory, there giving them his last farewell, he admonished them all to preserve mutuall Charity and peace, and not to omit, on occasion, brotherly Correction, as the Gospel enioyns: after which he imparted to all who had any offended him his pardon and love, desiring all to pray for him, and to pardon him if he had shewed too much severity in reprehending any.

8. This being done, they went to the Sea shore, where once again kneeling, he recited a Prayer, and having given them all the kisse of peace, who wept all the while, he took ship with his attendants. The Doctors of the Church likewise lighting three Tapers, and carrying their golden staffs, passed over the River, adored the Cross, mounted on horse-back and to departed, leaving in his Monasteries almost six hundred Religious Brethren.

9. When he was gone the Brethren went to the Church, where with weeping they commended themselves and all their affairs to our Lord. And awhile after having recited Tierce, they assembled again, and consulted what was to be done, and resolved that by Prayer, Fasting and fasting they should without delay demand a Superior and Father

of God.

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of God, and wth shall by sending some of their Brethren they declare to the Religious Monks of Saint Paul what they had determined to do, who willingly give their assent to the etc: So that it became of one mind, all their hearts and tongues were lifted up to God.

10. At length on the third day after, being Whitsunday, they met together again, and to them came not a few of the elder Monks of Saint Paul. Then with an unanimous consent they elected for their Abbot, Whetbert, who from his childhood had been brought up in the Monastery, and well instructed not only in Regular Obedience, but in the skill of writing, singing, reading and teaching. He likewise in the dayes of Pope Sergius of happy memory had been at Rome, where continuing a good space he learnt, wrote and brought back with him whatsoever things he judged necessary.

11. This man then being by the general consent of the Monks of both the Monasteries chosen Abbot, took with him some of his Brethren and with him went to the Holy Abbot Celsid who expected a wind proper for his voyage, and to him he signified the Election which the Monks had made, whose answer was, God be thanked: and presently confirmed the Election. Then he received of the new Abbot Letters commendatory to Pope Gregory, in which with great tenderness they besought his Holiness to extend all requisite Charity to their most beloved and most careful Father, whose corporal presence though they were deprived of, yet they were assured that whether he were alive or dead, they should ever find him an intercessor with God and Parren to them.

12. Now when Abbot Whetbert was returned home, Bahy Alia was returned come to the Monastery, who with the accustomed form of Benediction confirmed the Abbot in his office. And he among innumerable actions performed to the common advantage of the Monastery, added this which was very acceptable to all, that he took up the bones of Abbot Eusebius which had been buried in the porch entering into the Church of Saint Peter, as likewise the bones of Abbot Celsid, who had formerly been his Master, which had been reposed without the Sanctuary, and putting them into one coffin, yet so that there was a partition between them, they buried them within the Oratory of the Blessed Father Saint Benedict. This solemnity was performed on the eleventh day before the Calends of September, being the Anniversary day of Abbot Celsid: on which very day also by a strange Providence of God the Venerable servant of Christ Wismer, mentioned before, departed this world, and was

buried in the same place with the sayd Abbot, the example of whose vertues he had carefully imitated.

13. But to return to the servant of God Celsid: he pursuing his journey towards the Monastery of the Apostles at Rome, before he could approach thither, he was seized on by a sickness of which he dyed. For being come as far as Langres in France about nine of the clock before noon, at four in the afternoon he departed to our Lord: and the day following was honourably buried in the Church of the three Twin-brothers and glorious Martyrs Stephen, Eleutherius, and Melanippus, whosom they were born at the same birth by one Mother, so they were regenerated together in the same faith of their Mother the Church, and on the same day together with their Grand Mother Leonilla, they left to that place a worthy Memory of their Martyrdom.

14. At the buriall of the Holy Abbot Celsid there was vehement weeping, not only by those of the English Nation attending him in his journey, who were no fewer then fourscore, but likewise the inhabitants of that City, who much bewailed the retarding and faying of the desire of the Reverend Old man. Neither could any one without difficulty contain his tears seeing the disposition of this good Abbot Diligent and followers, for some of them, notwithstanding the loss of their Father, continued their devout journey to Rome: and others thought fit rather to return home and give notice of his death: Lastly some there were who out of an unquenchable affection to their beloved Father would continue at his Tomb, amongst a people whose language they understood not at all.

15. He was when he dyed seventy four years of age, he had been a Priest forty seven, and had executed the office of Abbot thirty five, (or rather three:) from the time that Saint Benedict began to build his Monastery to the Honour of the Prince of the Apostles, he was his inseparable companion, and assisted him not only in the labour, but also in the care of Monasticall Institution. In the practice of which he was so sedulous, that notwithstanding any occasion of age, infirmity or journey, from the day that he left his Monastery till his death, that is from the day before the Ides of June to the feast before the Calends of October, which was one hundred and fourteen days, besides the Canonical hours he recited the whole Psalter twice a day, and this when he was so sick that he could not ride on horse-back, but was forced to be carried in a litter: every day, except that on which he passed the sea, and three days before his death he sung

III. Part.

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Mass and offered the *living sacrifice* to God.

16. He dyed on the five and twentieth day of September, in the year after our Lord's Incarnation seven hundred and sixteen, upon a Friday after three of the clock in the after noon, in the fields of the *deserted City of Langoes*, and was buried the day following in the *Mansery* of the *Abbe* *Trin-Martyr* about a mile distant from the *City* toward the south, there being present no small army, partly of English who attended him, as likewise inhabitants of the *Mansery* and *City* adjoining, all which with loud voyces sung *Psalmes* at his enternment. Thus far writes *S. Bede*:

Suppl. Mart. Angl. 21. Notab.

7. It seems his body did not remain at *Langoes*: for in the *supplement* of the *Gallian Martyrloge* on the six and twentieth of November we read celebrated the Translation of *Saint Colildan* an *English Abbot*, who at his return from his pilgrimage to *Rome* dyed at *Langoes* in *France*, and was buried in the Church of the *three Martyrs* adjoining. Afforded his countrymen much demanding his *Sacred Body*, which had been glorified by many Miracles, it was with great veneration carried back to his own *Mansery*. The day of his deposition is celebrated in our *Martyrloge* on the five and twentieth of September.

Martyr. Angl. 21. Suppl.

II. CHAP.

II. CHAP.

2. &c. The death, Buriall and Miracles of *S. Swibert*.

S. Martini. 10 S. 2. sup.

THE same year, as hath been said, *Saint Swibert* the glorious *Apistle* of the *German* and *Prince* ended his mortality. This was the third year after he had visited *Prince Pipin* and was returned to *Werde* (saith *Marcellin*.) At last *Almighy God* who is himself the great reward of his faithful servants, and who by a temporal death of the flesh transpires the living Sinner of his church from earth to his heavenly building, was pleased to call the valiant champion of his Faith, *Saint Swibert*, to receive his Crown in his eternal Kingdom. Therefore in the said year *Saint Swibert* replenished with all *Divine Graces*, and inflamed with a cordial desire to see God, after he had celebrated the *Divine Mysteries* on the *Feast of Saint Peter's Chair* in his *Mansery*, a languishing sickness took him, so that he was forced to confine himself to his bed.

1. And when he saw that his disease every moment grew more violent, he called all his *Brethren* and *Disciples* together, he to the number of twenty, and in the first

place admonished them to follow our Lord foot-steps, and to be careful to preserve peace and charity with one another, and with all of the house-hold of Faith. Likewise that with all care they should observe the *institute of regular Discipline*, which he had taught them by word and example. Then he told them expressly that the day of his death was at hand: whereupon they all began to weep bitterly. But the *Holy Bishop* said to them: My *brethren*, do not weep, but rather rejoice in my behalf, for now I shall receive the recompence of all my labours. Extend your charity to me at this time of my retiring out of the world, and assist me with your prayers. After he had said this, he much rejoicing in our Lord, exhorted them to a contempt of this present world, and an earnest desire of heavenly rewards, & again put them in mind by their watchings, prayers and good works to prevent the hour of his death, which was uncertain. And having added other words to this effect, and bestowed his benediction on them, by his command they went out to the church with great faithles:

3. But he retained with him the *suppliment* of his *Mansery* *Saint Swibert*, with whom he lay in most devout prayer to God and meditation of *Divine* things. And when the day of his departure and repose was come, of which he had before been informed by an *Angel*, causing his *forefend Brethren* to be once more assembled, he commanded that *Mass* should solemnly be celebrated in his presence. Then arming himself with the *Communion* of our Lord's Body, and making the sign of the *Crosse* on all that stood about him, he quietly slept in death, and his blessed soule was carried by *Quets* of *Angels* to the eternal happy abode of the *Saints*. And immediately his face became of a shining brightness: his countenance yielded an odoriferous fragrance, which wonderfully refreshed all that were present. This his most *Holy Priest* *Saint Swibert Bishop of Werde* happily dyed in the sixty ninth year of his age, on a Friday being the first day of March, on which day the *Church* every where celebrates his *Martyrdom*.

4. In the same house that he dyed his soule with great glory and joy appeared to *Saint Althelm* his beloved companion, *Bishop of Frecht*: then in his way returning from *Exeter* to *Perth*, requesting and admonishing him that he would be present at his *Funerals* in *Werde* and commend his body to the *custody* there. This being declared to *urbly Saint Althelm* with much grief, he presently took horse, and made great haste to *Werde*. There was then present with him his illustrious *spiritual daughter* the *Duchesse* *Althelm* with certain *Princes*, who blessed him for the merit of his

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Martyr. Angl. 21. Suppl.

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his *holy Confessor Saint Swibert*. All these they were following, being Saturday, as they were according to custom singing the *Psalm* of the Dead, a young man was brought among them, who had been made blind by lightning, and with his clamours interrupting the *Psalmody*, and calling to the *Saint* to have his sight restored, as soon as he had touched the *Coffin*, he immediately recovered his sight, to the astonishment of all. Besides another who was raging mad being brought in, and kissing the cover of the same *Coffin*, was presently restored to his senses: A third also who was possessed by the Devil by the same means was perfectly freed from the *Wicked Spirit*.

5. At last on Sunday after all the solemnity of the funerals had been devoutly fulfilled, the *Sacred Body* with hymns and Lauds was reverently committed to the ground by *Saint Althelm Arch-bishop of Frecht*. *Saint Willic* a *Presb*, the glorious *Princede* *Frecht*: *Duchesse* of the *Austrasians*, and many others his *Brethren* and *Disciples*.

6. And *Marcellin Presb*, who have written this *History*, and had been formerly a *Disciple* and companion of the *Holy Bishop S. Swibert*, I was also present at the Buriall with *Saint Althelm*: after which at the earnest request of my dear *Brethren Willic*, *Grand*, *Theodoric* and others we remained with them in the *Mansery* of *Werde* fifteen days for their consolation. I will therefore here relate among many some few testimonies of Miracles, which I saw with mine own eyes, and many other with mee, so that it not only deservedly may, but ought to be believed, that the said *Holy Bishop* is great in the sight of God, and that his glory is wonderfull in heaven, since he has made him so resplendent by miracles on earth. For after his death he ceases not to cure the sick, &c.] Thus writes the *Holy Apptelick Presb Saint Marcellin*, adding moreover *Memorandum* of several *dependent Miracles* of which himself was an eye witness: and which the devout Reader may find in his Life: for I am unwilling to swell this *History* with such like *Relations*.



III. Part.

III. CHAP.

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III. CHAP.

1. &c. The Mansery of *Theoburg* founded.

7. The death of *Saint Egin* Bishop of *Worcester*.

TO the same year is by our *Historians* assigned the foundation of the *Mansery* of *Theoburg*, though in the *Chronicles* of that *Mansery* the *Erection* thereof is layd to have been made two years sooner. And there we find this account of it:

2. In the reigns of the illustrious King of the *Mercians Ethelred*, *Kyned* and *ethelred* there lived two Dukes in great estimation, *Odda* and *Dadda*, men of high descent, much regarded for their virtues, but (which most craves their memory) persons who with sincere devotion loved *almighy God*, and sought his honour: which they made good by their charitable actions, for they and their *Posterior* magnificently built and endowed many *Manservitors*. These first said Dukes about the year of *Grace* seven hundred and fifteen gave order for the building a *Mansery* in their own Territory near the Severn, seven miles distant from *Claudocelle* (or *Glocester*) at place called *Theoburg* from a certain clericus named *Theoburg* who anciently had lived there.

Chron. 4. Theoburg in Blitham.

3. This *Mansery* they built to the honour of God and the glorious Virgin Mary, and conferred upon it a Village called *Stamwey* with all its dependences, and some few possessions besides, for the sustentation of Monks, not many in number, for at first there were but four or five which under the Obedience of a *Prisor* served God according to the Rule of our Holy Father *S. Benedict*.

4. Now after that these two Dukes were for their devout actions translated to heavenly joys (as we firmly believe) their bodies were buried in the Church of *Perfina* (Passlur) in which Duke *Dadda* had taken the Habit of a Monk, and which they had enriched with ample possessions.

5. These fore said Dukes had a certain Brother named *Almaric*, whose body was buried at *Derhull* in a little Chappell over against the Gate of the Priory there, which Chappell had formerly been a Royal place. There is to this day a stone in the wall over the door in this inscription, *Thon Royall Hall did Duke Dadda cause to be consecrated unto a Church to the honour of the blessed Virgin Mary, for love which he bore to his Brother Almaric.*

6. Thus we read in the said *Chronicle*: Where consequently is related how by reason of the great troubles and wars hapning both in *Worcester* and other parts of the Kingdom till it was reduced to a Monarchy under King *Althelm*, the said *Mansery* was often spoiled, and twice burnt. But afterward rec-

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A.D. 718

Malm. b. 2.
Pam. L. 4.

diffed, and annexed to the *Abbey of Cranborn*: and in conclusion for the commodious and pleasant situation of the place, it was it self erected into an *Abbey*, and the *Monastery of Cranborn* deprefsed into a *Parish*, and made fubject to it. The great *Patron* and enlarger of it was *Robert the Son of Hamon* in the beginning of the *Norman* times, as *William of Malmfury* testifies: Who by mistake affirms that the Name of *Therchy* did seem to denote a *Religious* use, being so called as if the Title were *Theocentric*, or the *Court of the Mother of God*. But *Camden* according to the forementioned *Chronicle* more genuinely derives the name from *Therem* a devout *Hermit* formerly living there.

7. To this year is assigned the death of *Egwin* Bishop of *Worcester*, after he had admitted that see the space of twenty four years: To whom succeeded *Wilfrid*, who governed the same heaven and twenty years. Scarce any thing concerning either of them, besides their names, is recorded.

IV. CHAP.

IV. CHAP.

1. *Kenned King of the Northumbers dying: Offic succeeds.*
3. *The Piety of Ethelwald the Mercian King.*

A.D. 718.

Malm. b. 2.
Reg. i. c. 3.

1. THE Year following *Kenned* King of the *Northumbers* after two years possession of the *Throne*, to which he mounted by *Treason* and murder of *Offic* his Kinsman and predecessor, dyed: and in his place succeeded *Offic*, his associate in the same crime.

2. Concerning these *Kings*, *William of Malmfury* thus writes: *Kenned* reigned only two years, and after him *Offic* eleven, have left us no mark upon their memorials, that shedding the blood of their Master (how well severer deserving such an unhappy end) they defiled the air with their shameful deaths. Yet *Offic* before he came to that Crown, seemed to have had more sense of piety, for it is said that he built about the year seven hundred a *Monastery* for *Religious* Virgins at *Gloucester*.

Ingulph. b. 7.

3. But in the Kingdom of the *Mercians* King *Ethelwald*, faith *Ingulph*, having possessed his *Monastery* of *Croyland*, employed his mind to promote Holy Church through his whole Kingdom, granting immunities and Privileges to other *Monasteries* also of *Religious* men and women. For which purpose in the third year of his reign, he published a general statute to that effect, recorded there by the same *Author*.

V. CHAP.

1. 2. *The Birth: and first Tradiments of Saint Boniface, Apostle of the Germans.*

1. THE great loss which the *Non-planned Churches of Germany* sustained by the death of their glorious *Apostle S. Bonifere*, was quickly repaired with advantage. For in the year seven hundred and ninety, no less diligent and powerful both in word and deed, and who after incredible pains and dangers with infinite fruit thence proceeding, crown'd all his labours with *Martyrdom*. This was *S. Winfrid*, which name was afterward changed into *Boniface*: who the sayd year having received a *Benediction* and authority from *Pope Gregory* the second of that name, cheerfully began his *Apostolic* office in that country. His *Life* have been written by several writers, and particularly by *S. Willibald* a Bishop his Disciple, with great care and sincerity: likewise more largely by a certain *Presb* call'd *Othoband* besides those, a great Volume still extant of *S. Boniface* his *Epistles* will furnish us with sufficient materials for this *History* many years consequently. Here therefore we will begin a *Narration*, hitherto deferred of his Birth, and education till this great charge was imposed on him, and consequently proceed in recounting his glorious actions and labours, referring them to the several times in which they were performed.

2. He was born in the year of *Grace* six hundred and seven, of an *English* Saxon family, as appears evidently from his own *Epistles*. The place illustrated by his Birth was *Creden*, now called *Kreden* in *Devonshire*: the names of his parents are not recorded. He was by them with great care educated, and even in his infancy he was so earnestly studious to enrich his mind with *spiritual* knowledge and piety, that his father was first astonish'd, and after displeased with it, so that he spared not severe reprehensions, and endeavours to induce him to mind worldly cares. But the holy Child not abating his solicitudes after heavenly things, his Father by a sudden sickness from God was admonish'd not to resist any longer the good inspirations of his child. Whereupon changing his former rigour, he sent him being then thirteen years of age to a *Monastery* call'd *Adeftanceffer* (but more truly, *Exceter*) commending him to *Welfhard* the *Provost* of that *Abbay*: Under whose government and direction he remained several years, with great perfection practising all the *Discipline* of a *Regular* life, and incessantly meditating on the *Holy Scriptures*. Notwithstanding by

A.D. 719.

A.D. 719.

V. CHAP.

reason

A.D. 719.

reason of the penury of learned Teachers not finding full satisfaction to his desires of *spiritual* Knowledge, by the permission of the said *Abbot* and *Religious* Brethren, he betook himself to another *Monastery* at this day call'd *Monestee*, or *Norell* where he submitted himself to the direction of the *Abbot* thereof call'd *Wimber*, who at first refused to admit him, but seeing his perseverance in his earnest desire and supplications, at last through Gods Providence yielded to him. Now where this *Monastery* was feared it does not appear. And no wonder, since by the succeeding invasions and fury of the *Danes* the memory of many *Monasteries* is lost.

3. In this *Monastery* he profited so much in learning and piety, that he became a Master and Teacher to others. And his fame was so great, that a Synod being assembled to compose certain differences in the Churches of the *West-Saxons*, he was made choice of by the recommendation of his own *Abbot* *Wimber*, *Provost* of *Gloucester* to goe into *Kent*, and consult the *Arch-bishop* *Brithwald* about the present affairs: which employment he discharged with so much satisfaction and piety, that to the great facility and joy both of the *West-Saxon* King and *Bishops*, all debates ended.

4. After this he burning with charity and zeal for the conversion of *Infidels*, and having received the order of *Presbiter*, after much importunity he obtained from his *Abbot* permission to follow *S. Swibert* into *Germany*, where by the Testimony of *S. Marcellin* he became Canon of the Church of *Precht* under the blessed *Arch-bishop* *S. Willibard*. But by reason of a furious persecution raised against the *Non-planned Churches* of the *Franks* by the *Tyrant Radode*, all those *Apolluck* Missioners being dispersed, he returned into his own country and *Monastery*.

7. Where with great grief he found his beloved Father the *Abbot* *Wimber* sick, who also dyed shortly after. And *S. Winfrid* (or *Boniface*) by the unanimous consent of the *Monks* was chosen *Abbot*. But that *Prebiter* he utterly refused, being designed by employment, and in his place proposed the election and institution of a pious Monk call'd *steven* in the Office of *Abbot*.

8. In this *Monastery* he remained only two years, after which the Zeal of Gods house consuming all desire of rest in his mind, he once more resolv'd to attempt the *Apostolic* office of converting the *Infidel* Germans. Which that he might perform with more security and order, he, being now forty nine years old, undertook a voyage to *Rome*, to receive from the *Holy* *Pope* *Gregory* second of that Name, his *Benediction* and a *Missionary* authority. His proceedings in this journey we will consequently relate out of the *Narration* of his Disciple *S. Willibald*.

VI. CHAP.

1. 2. *Of S. Boniface his journey to Rome: where he receives authority to preach the Gospel to Infidels.*

1. IN order and preparation to his voyage to *Rome*, *S. Winfrid* (not yet call'd *Boniface*) repaired to the *Reverend* *Bishop* *Daniel*, *Bishop* of *Winchester*, desiring of him, with his *Blessing*, letters of recommendation to the *See* *Apolluck*. To this request the good *Bishop* willingly condescended. And exercising the Office of a *President* *Palace*, after he had preferred to the government of the *Infidel* *Monastery* a good *Religious* Monk, call'd *steven*, he despatch'd the man of God *Winfrid* with commendatory letters to his voyage towards the places much desired by him.

2. The letters of recommendation given him by that good *Bishop* *Daniel*, by which he demanded in his behalf the charity and favour of all *Kings*, *Princes*, *Bishops*, *Abbots* and all devout *Christians* in the way, are to this day extant, among *S. Boniface's* Letters. In which he declares to them by the examples of blessed *Abraham* and *Luth* how acceptable to *Almighty* God charity and hospitality to strangers is, since for the merit thereof they were honoured with the presence of *Angels*. Consequently he promises to them eternal rewards if they should in the *Religion* *Presb* the bearer of those Letters, charitably entertain *Christ* himself.

3. *S. Winfrid* (with the same *Holy* *Author*) encouraged with the good *Bishops* *benediction* presently took leave of his Brethren, and began his journey through far remote countries: and ways hitherto unknown to him. Now there saynd themselves as companions of his tedious voyage a good number of Gods devout servants, who with great fervour and devotion visiting many Churches of *Monks* by the way, begged the Divine assistance, that they might without danger pass the terrible precipices of the *Alps*, and afterward find the peace minds of the *Lombards* civil and kind to them.

4. Thus Prayer *Almighty* God mercifully granted, for without any harm or incommodity they travelled through the regions inhabited by that savage Nation, and arrived safely at the Monuments of the blessed *Apostles* *S. Peter* and *S. Paul*: where after due thanks to *Christ* their *Protector*, they by Penance and Confession begged Assistance of their sins, and a prosperous success of the chief design of their voyage.

5. Neither were they frustrated of their desire: For as soon as the *Holy* man *S. Winfrid* was admitted to the presence and speech of *Gregory* the second then *Prelat* of the *See* *Apolluck*, and had declared to him the occasion of his voyage, and the Zeal with which his heart was conflam'd, immediately

VI. CHAP.

Ap. Sm. 3. 10m.

Ap. Bonif. Ep. 35.

Id. ep. 5. v. 10.

diatly

A. D. 721.

who was a kinsman of the great *S. Wilfrid*, and by the advice of the *Abbot Bithun*, retired himself to a *Monastery* built by him self at *Deirade* (*plus Deiradem*) or *Beverley*, left at *Deirade* the remainder of his life in all sanctity, and on the *Monks* of *May* departed out *Lord*, and was buried in the porch of *Saint Peter*, in the same *Monastery*. Thus writes the *Author* of his life in *Capgrave*.

ad. L. c. a.

5. He was both in his life and after his death illustrious for his *Miracles*: several of which are recorded by *Saint Beda*, who lived with him, and writes nothing but what he had received by the testimony of (such as familiarly knew him, and particularly of the most reverend and most sincere *Abbot Bertin*, or *Bithun*, who had been his *Deacon*. Now though I am unwilling to swell this *History* with the frequent narration of such *Miracles*: Yet being secured by such an irrefragable authority, I will here add a brief relation of one or two among them.

Id. ibid.

6. There was a certain retired manfon compelled about with a wood and trench, at the distance of about a mile and a half from the *Church* of *Hagafield*, from which it is separated by the *River Tine*. To which manfon there is adjoining a *Church-yard* dedicated to the honour of *Saint Michael* the *Archangel*. Thither the *Holy Bishop* attended by a few of his *Disciples* was wont, when opportunity was afforded, to retire himself, especially in *June*, that he might without interruption attend to *Prayer* and *Spiritual Reading*. On a certain time therefore in the beginning of *June* going thither, he commanded that there should be conducted thither some poor begger, who withall was afflicted with some extraordinary infirmity, that he might there have a fit object for his charity and *Alms*. And the same course he usually held in his retirements.

7. Now there was then in a village not far distant a certain youth not unknown to the *Bishop*, who was altogether dumb, and withall had his head wholly covered with a thick scurf, which entirely hindered the growth of haire, except a few which like bristles stood in a thin circle about the lower part of his head. This young man was brought therefore to him, and a small cottage was built for him, to which the *Holy Bishop* daily went with his *Alms*. Now on the second Sunday of *June* he commanded this poor child to enter into his *Cell*, and biding there to put forth his tongue, which the holy man took hold of, and made the sign of the *Crosse* upon it. And having done this, he bidd him speak: *Providence*, said he to him, *geace* (that is, *yea, yea*.) This the child pronounced distinctly: and presently after other words of more syllables: and in conclusion whole sentences: So that before night by frequent

practice, in which he took great delight, he was able to expresse his thoughts freely.

8. This recovery of the poor dumb child did much rejoyce the *Holy Bishop*, who presently after commanded a surgeon to use his skill for curing the scurf of his head: and in a short time by such cure, but principally by the prayers and benedictions of the good prelat his head was perfectly healed, and the child who formerly had been deformed and dumb, became of a lovely cheerful countenance, adorned with beautifully curled haire, and ready in speech. Being thus cured, the *Holy Bishop* offered to entertain him in his family, but he chose rather to return to his friends.

9. This *Miracle* was wrought in his first *Diocese* of *Hagafield*: Where to we will add another performed in that of *Tork*: related by the same devout *Abbot Bithun* to *Saint Beda*. There was, said he, a certain village belonging to a *Count* named *Puch*, distant about ten miles from our *Monastery* of *Deirade* (or *Beverley*). This *Count* wife had for the space of forty days been grievously tormented with a sickness, so that for three weeks she could not be removed out of her chamber. Now it happened at the same time that the Man of God was desired by the said *Count* to dedicate a *Church* in the same place. Which having done, the *Count* earnestly requested him to dine with him. But the *Bishop* refused, saying, He must needs return to his *Monastery* near adjoining. The *Count* told him that if he would vouchsafe to honour his house with his presence, he would give considerable *Alms* to the poor. He likewise said unto him in the same request, promising the like charity to the poor, upon condition he would dine in his house: and give him benediction to us.

10. With much ado at last we obtained this favour from him, and so went to dinner. Now the *Holy Bishop* had by one of my *Monks* according us sent to the *Count* wife some part of the *Holy water* which he had consecrated and used among the Ceremonies of the Dedication: commanding him to give her some part of it to drink, and that with the rest she should wash that part where she felt the sharpest pain. Which she having accordingly performed, immediately rose up perfectly sound, and was not only freed from her pains, but had her former strength restored: so that she (imitating *Saint Peter*) sweet Mother in the *Gosple* came down, and during the whole dinner presented drink to the *Bishop* and to all the rest of his company.

11. The *Centuriators* of *Magdeburg* write with a very uncertain title concerning this famous *Bishop*: (sometimes highly commending him, and again as sharply censuring him. He dyed, say they, with great constancy of an Evangelical Spirit. And again: He was idolatrous for his many miracles, as *Saint Beda* relates. But withall they add, Notwithstanding such great wonders he did not perform without Superstition: For he did not rely alone upon his Prayers, but moreover

Id. 34. c.

M. 18. c. 11.

made

A. D. 721.

made use of holy water (*aquâ lustrali*.) Vnhappy men; they little undoutand the efficacy of the *Prayers* and benedictions of *Saint Church*, by virtue of which lot at least fifteen ages together the power of *Devils* has been so offended of no force by the use of Holy Water and sign of the *Crosse*, terrible to infernal spirits, and odious to such *Witchcraft*.

M. 18. c. 11.

12. I will only add what *William* of *Malmesbury* relates as a thing usually performed and generally acknowledged by the inhabitants of *Beverley* in testimony of the sanctity of their glorious *Patron*, which is, that the precious *Body* being laid with many thong ropes by the force and sweat of several lusty men, alikon is they are brought into his *Church-yard*, immediately look all their tury and leicenses, and become gentle as lambs, so that they are there left to their freedom to sport themselves, whereas before with their teet and horns they endangered each that came near them. Moreover here by the intercession and patronage of this *Holy Prelate*, above a hundred years after his death, *King Ethelstan* obtained a signally victory against the *Saxons*, shall be declared in its proper place. His Memory is celebrated in our *Martyrology* on the seventh of *May* the day of his death: and his *Translatum* made in the year of Grace one thousand six hundred and thirty three, is solemnly commemorated on the twenty fifth of *October*. To conclude, his *Feast* always solemnly observed in the *Province* of *Tork*, was by a Decree of a Synod assembled in the year fourteen hundred and sixteen, ordained to be kept *Holiday* through all *England*, upon occasion of a great Victory which then *King Henry* the fifth obtained in France the same day.

XL. CHAP.

XI. CHAP.

1. OF *S. Bithun* Abbot.
2. The Pilgrimage of *S. Daniel* Bishop of Winchester to Rome.

M. 18. c. 11.

IN this Narration of the Gifts of the *Holy Bishop* *S. John* of *Beverley*, often mention was made of his *Deacon* *S. Bithun*, or as in a *Manuscript* Copy of *S. Bede* he is called *S. Beithun*, whose Name is commemorated among the *Saints* in our *Martyrology* on the fifteenth of *May*. Now though our *Ecclésiastical* *Monuments* do not place his death till almost twenty years after that of *S. John*. Yet in consecrating his Memory to posterity in this our *History*, it seemed expedient not to divide them.

1. Concerning him thus we read in the *Author* of his Life in *Capgrave*: The Pre-

M. 18. c. 11.

III. Part.

table Confessor of Christ *Saint Bithun* drew his original from the Nation of the *Englsh*. He was *Deacon* for many years to the *Holy Bishop* of *Tork* *Saint John* of *Beverley*: and for the sanctity of his life and laudable conversation, he was in his affliction preferred by him before others, and constituted *Abbot* in the *Monastery* of *Deirade*, now called *Beverley*, which the said *Holy Bishop* built from the foundations. And to the same *Monastery* *Saint John* in his old age resigning his *Shoprick* retired by the counsel of the said *Abbot*, where also he dyed after he had spent four years in an *Angelical* poetry of *contemplation*. After his translation he became very soon the Venerable *Abbot* venerating his good Master, persevered to the end of his life in watching, fasting, prayers and other good works. For he was a lover of virtues, a persecutor of vice, a despiser of this present world, a zealous adherer to heavenly joys, a faithful guardian and instructor of the flock committed to him, an unswept professor of justice and piety, a zealous defender of *Alms*, and in a word, one who with all diligence performed whatsoever he knew to be pleasing to God. Thus constantly serving our Lord in all good works to his decrepate age, he earned a most holy life with a suitable death, and having quitted this world on the *Seven* of *May*, he received his reward in heaven. His body was with great honour buried in his own *Monastery*. Where in process of time his sanctity becoming illustrious by many miracles, with content of the Clergy and people it was taken up, and his sacred Relics placed near the Coffin of his beloved Master and instructor the *Holy Bishop* *Saint John*, close to the *Altar* in his *Church* of *Beverley*.

3. The same year is recorded the devout Pilgrimage of *Daniel* Bishop of Winchester to Rome, who is supposed by some to have subscribed to a Synod about this time assembled there, in which a heavy Anathema is pronounced against all such as presume to associate to themselves in marriage any Virgin or other women consecrated to God or those whose matrimonial society men being promoted to such orders, have according to the Churches Discipline, been obliged to forsake.



Bbbb ij XII. CHAP.

A. D. 723.

XII. CHA.

XII. CHAP.

1. A Rebellion of the South-Saxons represented.
2. Erc. Off Saint Pethelm Bishop of Cafa Candida: and of S. wro (an Irish Bishp)
3. Erc. Cafa Candida was within the Saxon Dominions.

A. D. 713.
Huntingd.

THE year following great commotions were raised in the Southern parts of Britanny. For the South-Saxons impatient of the yoke layd on them by the West-Saxons, elected among them a General a young man of great courage called Eald-berth, under whose conduct they seized on a strong Castle newly built by King Ina in Somersetshire at the River Thone, therefore called Thonston, and now Tranton. At which time King Ina being by some design, or perhaps by sickness diverted, his magnanimous Queen Eadilurga with a choice army layd siege to the said Castle and in a short space took and destroyed it, that it should be more of a feast of Religion. But Ealdberth by flight escaped into Surrey, and from thence retired into Suffex, where King Ina following him with a powerfull army, and fighting with him, dispersed all his forces, and flew Ealdberth, so utterly extinguishing the rebellion.

The same year a new Episcopall See was erected in the Province of the Pils, or rather an ancient one being decayed, was reformed: This was the Episcopall See called Candida Cafa, and the holy man called Pethelm was consecrated Bishop of it. For this wriccs S. Beda, concluding his History, Pethelm now sits Bishop in that part of the Province which is called Candida Cafa (or White house): the which Diocese was newly erected by reason of the multiplying of believers in thofe parts, and the first Bishop was the said Pethelm.

We have in the eighth book of this History declared how in the year of Grace three hundred ninety four S. Sixtus Pope consecrated S. Ninian first Bishop of the Southern Pils, who established his Episcopall See at this place, where he built a Church to the honour of S. Martin, and with great industry converted a great part of the Nation. But after the Saxons had subdued the Pils, we read of certain Bishops of the Pils, as about forty years before this, the devout Bishop Trumwin but it seems they had no determinate See, at least not this of West-ern, or Candida Cafa, which was at this time reformed.

As for this Pethelm, he was a man of great piety and learning, and so illustrious that he was consulted in difficulties of great importance by Saint Boniface, as appears by Erc. still Epistle yet extant. In his younger age he was educated in the kingdom of

the West-Saxons, where he was Disciple to the famous Saint Aldelm, and made Deacon, as William of Malmshury testifies. After that he went over into Germany, where he associated himself to Saint Willibrord, and was present at a Synod assembled by that Holy Apostolick Bishop at Trever's, to which his name is found subscribed. He was also related to Saint Beda the said Story of the impatient Soldier and favourite of Constant King of the Mericians, formerly recounted in this History.

By whom this holy man was consecrated Bishop, not any of our Historians declare: but in the Belgick Calendar published by Meram we read that he was ordained Bishop by the Pope, as likewise the companion of his pilgrimage Saint Wiro. For there we read this passage: Saint Pethelm (so he is there named) born of Noble parents in the kingdom of the Northumbrians, from his youth excelled in humility and modesty: and even in that tender age chastised his body by watchings and fasting, ascending assiduously to Prayer. Being come to riper age, he was diligent in the study of Holy Scriptures. When he was promoted to the order of Priesthood, he was liberal to the poor, and adorned with all virtues, inasmuch as that internal Light which he received from Gods holy Spirit shone forth gloriously in all his actions. Not long after associating himself to Saint Wiro he accompanied him in a pilgrimage to the Monuments of the Blessed Apostles Saint Peter and Saint Paul at Rome. There they with great devotion visited all holy places, and by assiduous Mortifications and prayers offered themselves Voluntarys of sweet service to God. These two holy men being observed by the Pope to be endued with divine Wisdom and enflamed with Charity, he consecrated them Bishops, and enriching them with Sacred Relicks of Saints, he dismissed them to their own country. There Pethelm became Bishop in the Church called Candida Cafa, where with unvaried labour he extinguished all remainder of Idolatry.

Here is a great controversy against the Saxon pretensions, raised by the ancient Scots or Irish, and the Modern Scots, each of them challenging to their own country these two Saxons. The Irish contend that Saint Pethelm was Bishop of Tuam, and S. Wiro of Dublin: and consequently that their Saint Pethelm was different from the present Bishop of Candida Cafa. As for S. Wiro's pretensions seem to be well grounded: For though he be in the printed Copies of S. Marcellin and other our Historians named Bishop of the Deirs, that is Yorkshyre, yet since in none of our ancient Catalogues we find any such Bishop, their suspicion of a mistake in the writing seems reasonable. That instead of Deirs, we ought to read De Iren, that is, Ireland: But as for Saint Pethelm, who accompanied S. Wiro first to Rome, and after to the

A. D. 713.

Malmsh.

Pm. l.

Sup. l. 46.

M. in T. 12.

B. 17. 106.

A. D. 713.

XIII. CHA.

country of the Frisones a second time, it is evident in S. Marcellin that he was Bishop of Candida Cafa.

7. As for the Moderns, now only called Scots, they have no show of right in their plea. For it is manifest by the content of all our Historians, that the Diocese of Cafa Candida, though now included in Scotland, yet anciently belonged to the English-Saxon Kingdom of the Bernicians, and so continued to the times of King Edgar. So that the impudent calumni of Dempster affirming, That this date evidently appear that the Bishoprick of Candida Cafa was always in the dominion of Scotland, and never was subject to the consideration of the English, is unanimously refuted by the learned Author in his British Antiquities, who demonstrates that the Diocese of Cafa Candida, or, as it was afterward named, of Glasse, was a part of the Cumbrian Kingdom. And Malmshury expressly affirms that the Kings of the Northumbrians in their times extended their Dominion to all the Regions beyond Hambar as far as Scotland, and that within their confines were contained these Dioceses, The Arch-Bishoprick of York, the Bishoprick of Hexham and Rippon, that of Lindesfarne, and lastly the See of Candida Cafa. And this is ingenuously acknowledged by Isaac Maior a Scottish Writer.

Of these two Bishops S. Pethelm and S. Wiro, we shall treat further hereafter, when we shall find in which great zeal and true exerting the Apostolick Office with our other Saxon Missioners in Germany. To which country the memorable Gifts of S. Boniface at this time, doe call us.

XIII. CHA.

XIII. CHAP.

1. 2. Erc. S. Boniface being summoned, repairs to Rome: gives an account of his Faith: and is consecrated Bishop by Pope Gregory.
3. The Form of his Obedience to the See Apostolick.
4. Erc. He returns with many recommendations.

Erc. lib.

Ant. v. 1.

Erc. lib.

THE labours of S. Boniface were so great in dispersing the precious seed of the Gospel in Germany, and so wonderful a Benediction had Almighty God showed on them in those few years which passed since his leaving Rome, that the report thereof coming to Pope Gregory, he thought fit to recall him thither, that he might hear from his own mouth an account of his Apostolickship, and thereby enable him to proceed with more vigour and authority.

S. Boniface having received letters to this effect, deferred not at all his Obedience

to the Holy Pope (summons: but attended by a troop of his brethren and Disciples immediately took his journey towards Italy, and being come within the sight of Rome, he gave God thanks for his prosperous voyage: and commended himself to the patronage of the holy Apostles S. Peter and S. Paul. Altho as the Pope was informed of his arrival, he presently lent for him, and after kind salutations, he appointed him a convenient and honourable place for his entertainment. And afterward taking an opportune season, he sent for him to come to a conference at the Church of the blessed Apostles S. Peter. And after long discourses with mutual satisfaction, the Pope required of him an account of his Faith. The Holy man answered him in their terms, It will not be easy for me to give a reasonable satisfaction to your Holiness by a sudden speech simply to a demand of so great importance: My request therefore is that you would afford me some time to answer by writing. To this the Pope yielded. Whereupon accordingly shortly after he presented to him in writing a full account of his Faith.

When the Pope had perused the said writing, he commanded him in a familiar manner to sit by him: and exhorted him to retain constantly, and with great care to teach that Faith which he there professed. And afterwards entering into long discourses touching spiritual matters, in which they spent the greatest part of the day: at last he asked him in how many regions he had planted the Faith: Whereunto having happily answered, the Pope thus plainly discovered his intention to him, that he would consecrate him Bishop, to the end that being promoted to a higher Apostolick dignity, he might with greater confidence and authority correct such as were in error: reading withal, that his sermons and exhortations would be more acceptable and effectual, when it should appear that he was empowered to that office by the Supreme Bishop of Gods Church.

Then the Holy man seriously considering this proposal, and apprehending least if he should refuse it, that loving of his Father might be applied to him. He received benediction, and it shall be removed far from him, submitted himself to his Holiness will. The day therefore of his Ordination being come, which was the Festival of S. Andrew, the Pope consecrated him Bishop, and withal would have him thenceforward to be called Boniface, whereas before his name was Winfrid. Moreover to the end he might more strictly oblige him to exhibit Obedience to his self and his Successors, and to observe the Traditions of holy Father, he required and received an Oath from him in the Form following, as is to be read in the most ancient Records.

In the Name of our Lord God and Saviour Iesum Christ, I Boniface by the Grace

A. D. 713.

Erc. lib.

Ant. v. 1.

Erc. lib.

Ant. v. 1.

Erc. lib.

Ant. v. 1.

Erc. lib.

Ant. v. 1.

Erc. lib.

Ant. v. 1.

Erc. lib.

Ant. v. 1.

Erc. lib.

Ant. v. 1.

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of God now ordained Bishop: *the promise is there, O Most High, Peter Prince of the Apostles and to thy Vicar-Bishop Pope Gregory, by the Father, Son, and Holy Ghost the inseparable Trinity, and by this thy most sacred Body that I will constantly maintain the Purity and purity of Holy Faith, in the Unity of which Faith I will through Gods assistance ever persevere, since thou in the salvation of every Christian dost condescend to the perspicuity of any I never from the Unity of the Catholic Church, but as a hath been said, I will in all things maintain this Faith and the purity thereof, and exhibit my endeavours and concurrence to advance the profits of thy Church, since to thee our Lord God has given the power of binding and loosing, and to thy fore and Vicar and his Successors. And in case I shall know any Bishops transgressors of the ancient Decrees of the holy Fathers, I will have no communion or participation with them; but on the contrary to the utmost of my power I will resist them, and however I will faithfully without delay denounce them to his Holiness. But if it should happen, which God forbid, that I should forebear attempts or any way do any thing contrary to the tenor of this my Vow, may I in the last dreadful Judgements incur the Sentence and Punishment of Heaven and Earth, who presumed to deal unfaithfully with you in dissolving their vows. This form of Oath also Boniface humble Bishop have written with mine own hand, and having laid it upon the most sacred Body of S. Peter, I have, in the presence of God who is my Judge, taken this my oath accordingly, which I do promise to keep.*

6. After this the Pope studiously assisted and respected him in all things: for he gave him a Book containing all Ecclesiastical Decrees which had been Synodically made by the Predecessors: enjoying him that both his Clergy and people should be ordered according to the said Institute. He likewise by a Privilege in Writing promised and confirmed to him and all that depended on him the favour and Protection of the See Apostolic.

7. To conclude, at his departure he gave him several Letters, to the illustrious Duke Charles Mar of the French Kings palace, to all Bishops, Priests, Nobles, &c. requiring their assistance and defence of the said holy man, in the execution of his Apostolic Office among the Nations feared on the Eastern parts of the Rhene. With these he adjoined a Letter also to the Clergy and people peculiarly subject to this Holy Bishop, requiring them to shew all reverence and obedience to him: acquainting them withall that among other Instructions given him, he had commanded him not to presume to make any unlawful Ordinations; not to promote any one who had committed, or one which had not been a Pagan, an illiterate man, or deformed and vitiated in any of his members, none which had been in publick Penance, or otherwise to in-

justice, to be promoted to Holy Orders. That he should not receive to the same Orders any Africans or Africans, because many such were Manichaeans and often rebaptized: That he should be careful not to diminish, but rather increase the revenues or ornaments of his Churches: And that the Rents and Oblations should be divided into four portions, of which one he should reserve to himself: a second should be distributed to the Clergy proportionably to their Offices: a third to the poor and strangers: and a fourth to be reserved for maintaining the fabricke of Churches: Of all which he was to give an account in the Judgment of God. That Ordinations of Priests and Deacons should be celebrated only in the Easter, of the fourth and tenth centuries, at the beginning of Lent, and on the Festivals of Saturday after Whitsontide. Lastly that except in danger of death the Sacrament of Baptism should not be conferred but only on the solemnities of Easter and Pentecost.

8. To these Letters were added others full of pious exhortations and Catechetical Instructions to the people of the Province of the Thuringians and also the Saxons, both Idolaters and new converted Christians. And lastly whereas among the Thuringians there were some courageous persons who in defence of their Faith had suffered grievous persecutions from the Pagans, he addressed a particular letter to them, by name to these Noble persons, *Alolph, Gidalas, Wilary, Gunbar, Alfeld, &c.* in which he highly extolled their constancy, giving humble thanks to God for the same: and encouraging them to persevere in their constancy; to have recourse to the See Apostolic in any of their necessities; and to be obedient to their new consecrated Bishop.

XIV. CHAP.

1. *St. Boniface returning into Germany constantly exercises his Apostolic Office: He despoys Idolatry &c.*
2. *He excommunicates Heretics and licentious Christians*
3. *He is encouraged by S. Michael to whom he builds a Church.*
4. *S. He by Letters begs the Prayers of several Devout persons.*

1. *Saint Boniface encouraged and secured by the authority of so many commendations began his journey towards Germany the beginning of the year following: and being come to the Noble Prince Charles, surnamed Marcell, he presented to him the Holy Pasts Letters: and recommending himself to his protection, with*

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his consent he proceeded in his journey to the Region of the *Catti*, now called *Hagians*, to whom he had already begun to preach the Gospel: and to secure his mouth there and in the way thither the Prince gave him likewise Letters of safe-conduct, directed to all Bishops, Dukes, Counts, &c. signifying to them that it was his will that the *Apostolic Father* and Bishop Boniface the bearer of the said should without any molestation or injury go or remain in the said countreys among one whom he had received into his favour and Protection (which he calls *Mundiburd*).

1. When he was come into the Province of the *Catti* he found there very many who had call'd off the Profession of Christianity: Some sacrificed to trees and fount fairs, at least privately: some followed *fashaying* and confusing divinations, and many were addicted to abominable Sacrifices: so that a very small number remained constant in the way of Truth which they had been taught.

2. By the advice of these the Holy Bishop with their assistance attempted to cut down a certain Tree of a prodigious value which grew in a place called *Teufels*, and had been for many ages called the *Tree of Iupiter*. Whereupon a great multitude of Pagans ran thither, with an intention to kill him as an Enemy of their Gods. But at the same instant the Tree though not at all deep cut, as it had been agitated by a Divine force, was torn into four pieces. This when those Pagans saw they gave glory to God, and embraced the Faith.

3. Neither did he find greater opposition from Pagans, then from Heretics and licentious Christians. For going from that Province to the Thuringians, he found there a great decay of the Catholic Faith, occasioned by the death of some of their Princes which had been converted. The principal Authors of several Heresies among them had been their infamous persons *Perfurnus, Berwin, Eusebius and Hamed*. Others there were horribly defiled with scandalous lusts and adulteries: All which after sharp reprehensions he cut off from the Churches Communion by Excommunication.

4. In the mean time the fame of his preaching, being spread, great acceptions were made to the number of Believers. Many Churches were erected, and Monasteries built. Among which one of the most Noble was founded at *Ordorf* to the honour of the Blessed Archangel *Saint Michael*, who had appeared with great glory to the Holy Bishop on a certain night sleeping in his Tent near the River *Ordrum*, where he had been employed in preaching and baptizing, and with many comfortable words encouraged him to be constant in that holy employment. The morning following he celebrated Mass in the same place: after which he commanded that dinner should be pre-

pared. But being told that there was no meat: *It is so, answered he: How many thousands did God see in the wilderness forty years together? Canst he provide for his servant: how unavailing fever, nourishment for one day?* Having said this, he commanded the Table should be covered: and presently a great bird flew thither bringing in her mouth a fish sufficient to satisfy all their hunger. This fifth he bidd should be dressed: which having eaten, the remainders were call'd into the liver. This was the occasion of dedicating the said Monastery to the honour of *Saint Michael*: in which he assembled a great number of Gods servants, all which living after the Primitive manner, provided themselves necessaries for their sustentation and cloathing by the labour of their hands.

5. Now though such effects of his preaching were indeed admirable: yet their frangencies will be diminished if we consider the profound Humility of this man of God, who disdaining his own forces, depended only on Gods, whose assistance he begged daily himself, and by frequent letters solicited others to do the same. To which purpose the *Caroto* in that extant *Epistles* directed to his devout friends in Britanny. Two there were written to the devout *Abbesse Eadburga* kinwoman to the King of *Kene*: in one of which he entreats her to send him written with her own hand the *Epistles of his Master* (so he calls him) *Saint Peter*, who had directed him to that journey, *his words be desired to have always present before his eyes.*

6. Answers also to other *Epistles* of the like nature he received from several persons: From *Alfwald* (or *Ethelwald*) King of the *East-Angles*, from a Bishop called *Thorhelm* (probably the same with *Thorwald* who had furnished his Bishoprick of *Hereford* to *Walfrid*, and was yet alive: or perhaps with *Tha* Bishop of *Leicester*, of whom more hereafter.) Likewise from *Daniel* Bishop of *Winchester*, by whose encouragement and benediction *Saint Boniface* first undertook this Apostolic employment, and who had been Bishop twenty years before him: Who therefore in the same letter with a becoming gravity instructs our Holy Bishop how to proceed in his confutation of the Errors of the Pagans, &c. He likewise complains of an infirmity with which he was much afflicted, and desires his prayers to God for a remedy. Whose infirmity, as appears by *Saint Bonifaces* answer, was some distemper in his eyes.

7. Of the happy success of his preaching *Saint Boniface*, according to orders received, informed *Pope Gregory*, as appears by the same *Popes* answer: In which, besides thanks given to Almighty God for the power of his Grace

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Bm. Ep. 24
p. 18.Ep. 76.
Ep. 43.

Ep. 67.

Ep. 115.

and

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and exhortations. *s. Boniface* to persevere in his labours, which *God* would gloriously crown: He acquaints him, that whereas, according to his information, a certain Bishop in those parts, through slothfulness would not assist him in preaching to the *Infidels*, yet challenged a portion in the oblations and contributions of the *Diocese*, he had written to the *Noble Prince Charles Martel* to forbid the attempt of the said Bishop, not doubting but he would obey such his admonition.

XV. CHAP.

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1. *s. C. Religious Virgins out of England, Mistress of Piety in Germany.*
 4. *s. C. Proceedings of s. Boniface.*

THE year following *s. Boniface* perceiving how great a harvest there was in those regions of the *Cates* and *Thuringians*, and how few labourers: he therefore sent into *Britany* for more assistants. And the whole *English Church* there did willingly comply with his desires, that not only many persons eminent for learning and sanctity were sent over to him, but likewise *Bishops* and other furniture and presents of several kinds.

1. The principal men which went from *Britany* to assist him were *Burchard*, *Lullus*, *Gregory*, *Willebold*, *Willebold* and his Brother *Wita*. Several *Religious* women likewise upon his invitation pulled over into *Germany* to become instructours in *Monastical Discipline*. Among whom the most eminent were *Concigilde* Aunt to *s. Lullus*, and her daughter *Berigilda*, likewise *Concigilde*, *Tecla*, *Luka* and *Walpurga* sister to *Willebold*, and another *Concigilde* sister to *Willebold*, with her daughter *Berigilda*: These were skillful in sciences and appointed *Mistresses* in learning and piety among the *Thuringians*. *Concigilde* was sent into *Beavene*, *Tecla* by his order remained at *Ostunfure* upon the *River Mayan*, and *Luka* was made *Abbesse* of *Religious Virgins* at *Bischofsheim*. All these were eminent for sanctity and of them the names of three are recorded among the *Saints*, to wit, *Tecla*, *Luka* and *Walpurga*. The Life of *Saint Walpurga* was faithfully written by a devout Monk called *Walfrid*, and that of *s. Luka* upon the command of *Agibinus* by his Disciple *Redolphus*.

P. S. Luka.

2. In which *Life* we read how *s. Boniface* being desirous to establish in *Germany* *Monastical Discipline* in a most exact manner, sent to the fountain thereof, the principal *Monastery* of *s. Benedicts Order*, *Mount Cassin*, his Disciple *Sturmius*, to the end that making his abode there a convenient space of time,

he might be perfectly instructed in their most accurate observances. So unwilling he was to pretermitt any thing which might advance piety: although himself had from his infancy been bred up in the same *Discipline*, which was also practised in many *Monasteries* in *Britany* as *s. Beda* testifies, and as appears in several of *s. Bonifaces* Letters.

3. About the same time *Witred King* of *Rent* (whom *s. Beda* calls *Witred*) dyed in the ninth day before the Calends of May, and left his three Sons, *Edilbert*, *Eadbert* and *Aladbert* heirs of his kingdom which himself had worthily governed the space of thirty four years and a half. Of these three Sons, *Edilbert*, first named by *s. Beda*, and therefore probably eldest (though *William of Malmsbury* gives the preference to *Eadbert*) wrote the same year an *Epistle* to *s. Boniface*, which he sent him by a Monk called *Etheld* who accompanied the forenamed *Missioners* in their voyage: In which he signified to him the joy which he received in the assurance given him by the holy *Abbesse* *Buggen* his Kinswoman, lately returned from her pilgrimage to *Rome*, that he the said *Boniface* would be mindful of him in his Prayers. He withal told him how great the general joy in his kingdom was for the wonderful benediction which *God* had given to his preaching among the *Fagans*. Moreover he expressed the ant lines of a present sent by the same beaver, to wit, a vessel of silver gilded within, weighing three pounds and an half, and two smaller ones. One request also he made to him, to send over two *Sailors*, because birds of that sort bred in his kingdom were not so vigorous. He concluded with begging his prayers for himself living or dead, and entreating the favour of an *Assister*.

4. Now as *s. Boniface* courageously laboured in *Upper Germany*, so did *s. Willibrord* in the *Lower*. And this year he seems to have visited and cultivated the Territory of *Antwerp*. For thus writes *Miraeus* in his *Belgick Calendar*, In the sixth year of Theodoric King of France, *Robert Prince of Antwerp* and his wife *Beltrada* gave to *s. Willibrord* a third part of the Customs, and likewise the Church belonging to the Castle there which *s. Amann* Bishop of *Maastricht* had built. These gifts he bestowed for buying incense and Lights, and that the Priest serving in the said Church might pray for Gods mercy and pardon of the Sins of the Denizens: as appears in the Charter of the said Prince, recorded by the same *Author*. Moreover in a second Charter the same Prince and his wife signify that they had also given to the Church of *s. Peter* and *s. Paul* built likewise by *saint Amann*, (of which Church *s. Willibrord* had the oversight) the entire village of *Prepenn* seated on the *River Nette*, and half the rents and profits of another village called *Win. lundheim*. Thus writes *Miraeus* out of an ancient Manuscript belonging to the *Abbey* of

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Ap. Bonif.

Ep. 40.

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M. s. 101

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Eprenac, where also the same *s. Willibrord* dyed, as shall be shew'd in its due place: And he thus concludes, That *Evangelical Plantation* which *s. Amann* and *s. Eligus* began among the inhabitants of *Antwerp* was perfected by *s. Willibrord*.

XVI. CHAP.

1. *s. C. The Piety of King Ina: His devout journey to Rome.*

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THE year of *Grace* seven hundred twenty six was much illustrated by the piety and devotion of the glorious King of the *West-Saxons*, *Ina*, who after a reign of thirty eight years, having munificently extended his liberality to the *See of Rome*, then at last in his old age undertook a tedious journey thither, leaving his Kingdom to younger and stronger Shoulders, and resolving to spend the remainder of his life in devotion meditation of celestial things, near the monuments of the glorious *Apennine* *s. Peter* and *s. Paul*. A practise of devotion that in those days very frequent with all sorts, *Noble* and *humble*, men and women also, as *s. Beda* testifies.

2. Before he put this in execution, he the year before had beyond all his *Predecessors*, richly endowed the ancient venerable *Monastery* of *Glossbury*, where from the foundation he erected a new Church consecrated to the *Virgin Mary* and the Honour of *s. Peter* and *s. Paul* Princes of the *Apennines* and withal conferred on the said *Monastery* (which he styles the prime fountain and origin of all *Religions* in *Britany*) very many large possessions and *Manors*, confirming withal whatsoever had been formerly given by *Kings*, his *Predecessors* or any others: a particular account whereof he sets down in his Charter. Moreover he granted to the same *Monastery* very great Privileges and exemptions from the *Bishops* authority, permitting the *Monks* to receive in the said *Monastery* or in any *Chapels* annexed to it the *Ecclesiastical Sacraments* the *Widow* whatsoever they should think fit, so he were such one as was conformable to the *Church* in the *Episcopal* celebration.

3. A Copy of which Royal Charter is extant in the *British* *Manuscript*, extracted out of the ancient Archives of that *Monastery*: Where it is further written, that the said King *Ina* after the sealing of this Charter by himself, with the consent and attestation of his Queen *Eadburga*, of King *Bald* ed, of *Adelard* the Queen Brother, of *Berthwald* Arch-bishop of *Canterbury*, etc. directed Letters to *Pope Gregory* signed with his Royal Seal, in which was entailed the same Charter exemplified, together with a Cup of gold and other royal presents, beseeching him that he would receive the *Church* of *Canterbury* with all its appurtenances and privileges into the protection of the *See Apostolic*, and confirm them for

ever by his authority. The same year likewise the said King took a journey personally to *Rome*, and sent back to *Glossbury* this Privilege confirmed by the *Apostolick* figure.

4. This devout journey of King *Ina* to *Rome* was suggested to him principally by his virtuous and pious Queen *Ethelburga*. The innocent subtility by which she at last effected it is related by *William of Malmsbury* to this effect:

King *Ina*, faith he, was to wife *Ethelburga*, a Lady of Royal blood and a Royal mind likewise. She frequently infiltrated into the ears of her husband motives to induce him to lead forth, at least in his last age, a more worldly vanities. In his godly suggestions he would seem to approve, but she executed them he delay from day to day. At last she attempted to overcome him by subtility, in the manner following:

5. On a certain time being in their Country palace, where a Royal court was kept with extreme magnificence, as they were gone from thence, the Keeper of the house by the Queens private order desired all the rooms of the palace with rubbish and the dung of cattle to be in the bed where the King and Queen had been, he put a few with her young pigs. In the mean time when the Court had proceeded little more than a mile in their return, the Queen entreated and importuned the King to go back to the same palace, as if it imported almost her life. The King with no great difficulty was persuaded, but when he found him a little while he had left, but even then magnificently adorned, now became so ugly and nasty, he wondered at it, and turning his eyes to the Queen, seemed to ask her the reason of this change. She taking advantage of this occasion, with a smiling look said to him, in, where are now the smiling tumblers and noles where are the magnificent purple tapestries where are the lacustrous languets for which fish and land was searched? Are not all these vanished away like smoke and wind? But was to this you fix your minds on such vanities, which like a swift current make half to lose themselves in the abyss, for they likewise shall be snatched away with them. The more powerful are the more powerful will your ornaments be vanishing in time for our eternal bliss. To this purpose she spoke, and with such efficacy by the due emblem drew her husbands mind to perform what for many years together she could not obtain by her persuasions. For after many victories and rich spoils gained from his enemies, and many noble exploits performed in the world, he at last aspiring to the supreme perfection of piety, undertook a pilgrimage to *Rome*.

6. As touching his pious Queen *Ethelburga*, how she disposed of her self, entering into a *Monastery*, of which she became *Abbesse* and dyed in great sanctity, we shall treat in due season and place.

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XVII. CHAP.

1. *King Ina first confers on the See Apostolick the Penſion called Romeſſet, or Peter penſe.*
2. *And the ſame is continued by ſucceeding Princes: even of the Norman Race: and the like by ſeveral Kings, &c.*

KING Ina being not only reſolved, but in a readineſſe to begin his pilgrimage towards Rome, determin'd to leave ſome laſting monument of his Piety and affection to the ſee Apoſtolick. His Predeceſſor Ceddwalla had voluntarily quitted the throne, and with great devotion changed his Purple into a poor Monachiſtical habit there near the Monuments of the Apoſtles. King Ina not content to imitate him in that, will moreover teſtify his ſubmiſſion and reſpect to the ſee Apoſtolick by a ſpecial contribution to ſupport it ever. For which purpoſe, ſaith an ancient Hiſtorian, a general Decree was made by the whole Kingdom of the Weſt-Saxons, that out of every family there ſhould yearly be ſent and offered to S. Peter and his Church one penny, which was therefore called Romeſſet, or Peter-penſe, not becauſe it was collected at the Feaſt of S. Peter ad Vincula, as ſome ſuppoſe, ſaith ſome, (for that other was made later this time) but to ſhew the ſignall obligations, and more than ordinary reſpect, veneration and ſubjection which that kingdom had to S. Peter and his ſucceſſors in the ſee Apoſtolick.

2. This Munificence of King Ina was in future times imitated by other Saxon Kings alſo. For in the year of Grace ſeven hundred ninety four offa King of the Merians (ſaith Huntingdon) gave to the Roman biſhop a ſeiled tent out of every houſe in his Kingdom for ever. And in the year eight hundred fifty four, when the whole Kingdom had been reduced into a Monarchy, King Ethelwulf the ſon of Egbert undertook likewise a pilgrimage to Rome, as William of Malmsbury teſtifies, offered to S. Peter in the preſence of Pope Leo the fourth a tribute out of his whole Kingdom, which was payed to the day.

3. As touching the ſucceeding Saxon Monarchs, though no doubt this contribution was payed, yet there is to be found no ſolemn Decree enjoining the payment of it before King Edgar, who made a Law (recorded by our learned Selden) the title whereof is, Concerning S. Peter's penſe or the Roman tribute (Vedgiali). In which a certain Tax is eſtabliſhed proportionably to each mans ability and meritorious, in caſe of Non-payment there is preſcribed a determinate penalty and ſequeſtration to be payed to the Biſhop and the King. And the ſame Law was received and ſubmitted to by the Danes who at that time, which was in the year of Grace nine hundred ſixty four, poſſeſſed ſome Provinces of the Kingdom.

4. Afterward when, during two or three

ſucceſſions, the Danes had ſubdued the whole Kingdom, the ſaid Tribute was augmented, money then it ſeems being more plentiful, or the peoples charity encreaſing, and inſtead of a Penny, half a mark was appointed to be payed on a certain day. Thus we read in the Antient Laws recorded by Heoreld. And King Canuſus in the year of Grace one thouſand thirty two being then at Rome, whether in imitation of this King Ina he had undertaken a devout Pilgrimage, or wrote from thence Letters to his Biſhops, Nobles and all officers in Brittain, in which with great ſeverity he required them before his return to diſcharge all arrears due by the ancient Laws to wit the penſe due to S. Peter out of all Cities, towns, villages, &c. Which if they failed to do, he threatened to reſiſt who ſaid in this ditty a ſevere puniſhment ſhould befall them.

5. After the expulſion of the Danes, S. Edward King and Confefſor, the laſt of the ſaxons, who he exceeded all his Predeceſſors in piety, ſo likewiſe in reverence and affection to the Apoſtolick ſee. And therefore in a Body of Laws collected by him with the conſent of his Nobles, he renew'd all ancient Laws of his ſaxons Predeceſſors which favoured of juſtice and piety, and among the reſt this Penſion of S. Peter's penſe. And though in the Chronicle of Luthell it be ſaid that the ſaid Lawgiver afterwards called S. Edwards Lawes had ſet the ſpace of ſixty ſeven years, ſince the death of his Grandfather Edgar, been forgot: that it is to be underſtood not o. this particular Law touching Peter-penſe, but o. ſome other of the ſaxons Lawes then renew'd. Since it is evident that the ſaid Penſion had not been omitted, as we ſhew'd by the example of King Canuſus.

6. After this time followed the Re of the Norman Kings, among whom this Duty of King Ina was not obliterated. For in an Epistle to Pope Gregory the ſeventh from King William the conqueror we read, that the ſame King affirms the Pope that the money due to him which for the laſt three years had been negligently collected, ſhould then at his return be ſent. And that for the future his Arch-biſhop Lanſon and other Biſhops ſhould have the care of collecting and ſending it. Conſequently in another Epistle from the ſaid Pope to the Arch-biſhop, Biſhops, &c. we find the particular rates impoſed on each Dioceſe, & at that time due, collected out of the Registry of the ſee Apoſtolick viz. From Canterbury Dioceſe ſeven pounds, eighteen ſhillings ſterling: From London, ſixteen pounds, ten ſhillings: From Recheſter, five pounds, twelve ſhillings: From Norwich, one and twenty pounds, ten ſhillings: From Ely, five pounds: From Lincoln, ſeven pounds: From Cheſter, eight pounds: From Wincheſter, ſeven pounds, ſix ſhillings, eight pence: From Exeter, nine pounds, five ſhillings: From Worcester, ten pounds, five ſhillings: From Hereford, ſix pounds: From Bath, twelve pounds, five ſhillings: From Salisbury, ſeven pounds: From Coventry, ten pounds, five ſhillings: From York, ſeven pounds, ten ſhillings.

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7. As for his ſon and next ſucceſſour King William Ruſſin, William of Malmsbury informs us that the Biſhop Bleth of Exeter being at Rome pleaded the Kings cauſe before the Pope with all his eloquence and ſkill, telling him that all his fathers and Brothers cuſtomes ſhould be reſtored: That England was a peculiar Province of the Roman Church, and therefore yearly paid Tribute to it. Whether he had order from the King to train his ſupplication to ſay, it does not appear. As for King Steven, King Henry the ſecond and King John, they not only continued this Penſion, but ſtanding in need of the Papes favour and aſſiſtance, they to flatter the Pope, acknowledged the Kingdom of England to be ſubſervient to the Church of Rome, and under their ſubjection: yea King John made himſelf one Pape Papiſt, and his ſon did homage to the Pope for his Crown a ſubjection which Matthew Paris deſervely calls non ſenſum, ſed ſanctum, not ſeemly, but on the contrary infamous. In ſucceeding times the ſame Penſion was duly payed, but never acknowledged to be in proper expiation a Tribute, but an honourable contribution or charitable Alms, of ſuch value as ſeemed due becauſe ſubſervient by Law, but far from giving the Pope a Temporal right or Dominion in England. On the contrary, in a Parliament in King Richard the ſecond days all the Biſhops and Lords of the Kingdom preſent, that the Town of England was and ever had been free from ſubjection to any, as touching Temporal Rights and Regalities of it, and that it depended on God alone. As for the Peter-penſe they were always payed and proper Coyn or that purpoſe was ſincerely ſupplied by the Collection of it.

8. This liberality begun by our Saxon Kings, was imitated by other Extern Princes in ſucceeding times: Thus Pope Gregory the ninth of that Name in an Epistle to his Legats declares that in the Archbishops of S. Peter in three ſeveral places it is uſed and that Charles the Emperour collected yearly for the ſervice of the Apoſtolick ſee twelve hundred pounds, beſides what every one offered in his particular devotion. And in the year of Grace one thouſand forty ſix by a General Aſſembly of the States of Poland under King Caſimir a promiſe was made of a half penny yearly to be payed by every perſon in that kingdom to the Pope. And in the year of our Lord one thouſand ſeventy ſix Demetrius Duke of Dalmatia & Croatia in a ſynod aſſembled at Salona obliged himſelf to pay to the ſee of Rome an annual Tribute of two hundred pieces of Gold called a Zecchini. The like Penſions we ſee to have been given by the Dukes of Brittain, &c. thus much we thought fit to add upon occaſion of this charitable Liberality to the ſee of Rome begun by the de-

vout Saxon King Ina. Wee will proſecute his journey the year following.

XVIII. CHAP.

1. *Death of Tobias Biſhop of Rochſter.*
2. *S. Boniface conſults the Pope about ſeveral Queſtions: which are reſolved by him*

THE ſame year Tobias Biſhop of Rochſter dyed He was ſaiths Beda. Diſciple of Theodore Arch-biſhop of Canterbury of happy memory, and of Adrian Abbot of S. Auguſtins Monastery. And a great perfection of earning both eccleſiaſtical and ſecular he added to acquire a ſkill in languages both Greek and Latin, that they were as familiar to him as his native country tongue. He was buried in the Parſh of S. Pauls, which himſelf had built within the Church of S. Andrew to be a place for his ſepulcher. From this paſſage of S. Beda the great Cardinal Baronius infers, that the Engliſh Nation received from the Roman Church not the Catholick Faith only, but likewiſe all good literature. To Tobias there ſucceeded in the ſee of Rochſter Althelm, who was the tenth Biſhop of that Church.

1. But the inſolent labours of S. Boniface will interrupt our Narration of the affairs of Brittain, and require our attention to them. This year (as appears by an Epistle of Pope Gregory to him) he ſent his Friar Venantius to the ſaid Pope to conſult him about certain difficulties occurring in the diſcharge of his Apoſtolick Office. As 1. within what degrees of proſperity Marriage may be permitted, which the Reſolution was, that the utmoſt ſtuidnes ought not to be exerciſed to ſuch a new convert Nation, and therefore that beyond the fourth degree of affinity or conſanguinity Marriage might be allowed. Again, that in caſe a woman have an incurable infirmity (before Marriage be accompliſhed) it may be lawful for the huſband to marry another 3. That if a Preſbyter be defamed by an accuſation of the people, and no certain evidence be produced againſt him, the Preſbyter ſhould remain in his degree 4. That it is not fit that more Chaliens then one ſhould be upon the Altar at celebration of Maſſe 5. That concerning eating meat conſecrated to ſaints, it may be allowed after making the ſign of the Croſs over them except in caſe of ſcantal, mentioned by S. Paul at one ſhould ſay, Thus: as offered to ſaints. 6. That children either left off by their parents to God in their infancy to a Regular Diſcipline, may not afterwards in ripe age leave that ſtate and contract matrimony. 7. That perſons baptized by adulterous and ſcandalous Preſbys ought not therefore to be rebaptized. But in caſe there be a doubt whether infants have been baptized or not, then according to the Tradition of the Holy Fathers, they ought

to whom S. Beda presented the same, deferring not so much his protection, as judgment and censure of it. In which Epistle to the end he might approve his care and diligence to inform himself in the truth, he produces the names and characters of the principal persons from whom he received information and assistance, persons of such abilities, piety and esteem, that no man can reasonably suspect in them either want of knowledge or of sincerity: Thus therefore he writes:

Bed. Epist. ad
Colat. Re-
gim.

1. The principal Authors and assistants in this work (saith he) was Albinus the most Reverend Abbot of Canterbury, a man of eminent learning in all kinds of literature, having been educated therein by those two most venerable and learned men, Theodore Arch-bishop of the said Church of happy memory, and Hadrian Abbot. This worthy Abbot Albinus was pleased to communicate to me partly in writing, and partly by the Religious Priest of the Church of London, Nethelm, whom he sent to acquaint me with all particular occurrences worthy memory which had, after diligent enquiry, come to his knowledge, either in the Province of Kent or adjacent Regions, concerning the Gifts of the Disciples of the blessed Pope S. Gregory, or whatsoever he could find in ancient Records, or receive from the Tradition of Antiquity: The said Nethelm likewise afterward going to Rome, by permission of Pope Gregory searching the Archives of that Church, he found and copied out certain Letters both of the said Pope and some of his Predecessors touching the affairs of Brittany, which at his return, by the advice of the most Reverend Abbot Albin, he brought to me to be inserted in this History.

2. In the which, those things which are related from the beginning thereof to the times in which the English Nation received the Christian Faith, were collected principally out of such writings as we could have and there meet with. Then from that time to the present age all the Gifts performed in the Province of Kent by the Disciples of S. Gregory and their Successors, and under whose Kings they were performed, all these came to my knowledge by the industry of the foresaid Abbot Albin, and the relation of Nethelm sent by him. The same persons likewise informed me in several things touching the Conversion of the West and East-Saxons the East-Angles and Northumbers, by the preaching of what Bishops, and in the reign of what Kings those Provinces received the Christian Faith. In a word it was principally by the advice and perswasion of the same Albinus that I had the courage to set upon this work.

3. Besides these, the most Reverend Bishop of the West Saxons Mr. Daniel, who is yet alive, gave me an account in writing of many things regarding the Ecclesiastical History of that Province, and that of the South-Saxons confining to it, together with the Isle of Wight. Again how by the ministry of the Holy Priest Cedadda Ceadda the Province of the Mercians came to embrace the

Faith of Christ, before unknown to them, and that of the East-Saxons to recover that Faith which once received was afterward recited by them: And likewise how those two holy Fathers spent their lives in all sanctity, and how happily they died, all these things were learnt from the Religious Brethren of the Monastery of Lessing, built by them. Moreover in the Province of the East-Angles the Ecclesiastical Gifts, were understood partly by writing, and Tradition of their Ancestors, and partly by the relation of the most Reverend Abbot Ebor.

4. But as touching the Province of Lindsey (or Lincoln) how the Faith of Christ was spread there, together with the Succession of Bishops, we were informed in some part by Letters of the most Reverend Bishop Cynbert (or Kinebert) or by discoursing with several persons of good credit. To conclude, the accounts hapning in the Kingdom of the Northumbers and severall regions of it, these I came to the knowledge of by the constant report, not of a few, but of almost innumerable Witnesses, who might well know or remember them, besides many things to which I my self can give testimony. Among which those things which I have written concerning our most holy Father and Bishop Saint Cuthbert, either in this History, or in a particular Book of his Gifts, those I received and transcribed out of certain writings compiled by the Religious Monks of the Church of Lindesfarne, the sincerity of which I had no reason to suspect: and to these I added with great care many other things which I my self learnt from the most sure ascription of severall faithfull and sincere persons.

5. To conclude, I humbly entreat the Reader, that in case he find in these my writings any particular passage severing from Truth, he would not impute that to me as my fault, since my only care has been simply and sincerely to commit by writing to posterity for their instruction, such things as either from vulgar fame or writings of former ages I have collected. Now it is against the general Law of History, that the Writer should be answerable for the mistakes of other men. Thus much touching the Truth and sincerity of S. Beda's History.



XXIV. C H A P.

1. 2. &c. The birth, life and Gifts of the Venerable Doctor of the Church S. Beda.

1. WE will in the last place add a Narration of the Life and blessed Death of this great Ornament of his age, and glory of our Island, S. Beda, a man so admirably eminent in all kinds of learning, to excellent a Poet, an Orator, an Historian, an Astronomer, an Arithmetician, a Chronographer, a Cosmographer, a Philosopher and a Divine, that it was a common saying among the learned of his age, That a man born up the utmost corner of the earth had daigled the whole world with the lustre of his Wit and learning: And such use he made of all these great Talents in his life, that, according to his own testimony, between the observances of Regular Discipline, and daily singing the Divine Office in the Church, he always found a great sweetness in learning, or teaching, or writing, or time passing. For which in his life time he was first by Pope Sergius, and for that reason perhaps generally by all, styled Venerable, and in that regard that Title since his death has by the whole Church been in a sort appropriated to him: For though in all Histories and Martyrologies his sanctity is celebrated, yet he is seldom found written or named Saint, but *Venerable* Beda: so that perhaps I may incur the censure of some Readers for not observing the same in this present History.

2. How long he lived cannot certainly be determined. Some, as hath been said, assign his death to this year in which he concluded his History. But this is sufficiently disproved in that *Saint Boniface*, fourteen years after this, writing to *Egbert Arch-bishop of York*, and declaring some *Books of Venerable Beda* to be left to him, speaks of him as then newly dead, for he entitles him a man, as he had heard, who of late had been much enriched with divine Grace and spiritual knowledge, and shined gloriously in that Province, &c. And the like passage we find in an Epistle of the same Holy Bishop to *Cuthbert Abbot and Disciple of S. Beda*.

3. Again, others prolong his age beyond the year of Grace seven hundred seveny six, grounding their opinion on an Epistle written as by him that year to a Priest called *Witreda*: Upon which account he should many years over-live *Saint Boniface*, contrary to what was even now produced. Moreover severall of our ancient *Historians* place his death four years after this: But neither will S. Boniface's expression well suit with that position.

Epist.
from
Witreda.

4. In this uncertainty without interposing mine own judgment, it seemd most expedient, since we can no longer make use of the testimony and light of this so holy and faithfull an Historian, to adjoin his own story to that which he wrote of his country: especially considering that we find no Gifts of his hereafter inter-woven with the general Ecclesiastical affairs, so that without any prejudice to order, we may treat of his end in this place conveniently enough.

5. He was born in the year of Grace six hundred seveny one, as evidently appears in that himself affirms that he was this year in which he concluded his History fifty nine years old. The place of his birth was a little village not far from *Durham* called *Grimby* (now *larn*) where the River *Tyne* is ready to fall into the sea. A village then of no consideration, though since ennobled not only by his birth, but by his neighbourhood to the famous Monastery of *Saint Peter* founded by S. *Benedict* Bishop three years after S. Beda was born, and it fell being the seat of another Monastery about eighty years after built by the same Holy Abbot, and dedicated to S. Paul.

6. Who or of what condition his parents were, hath not been recorded, but in a poor village then so obscure, we may expect to find inhabitants as obscure. What ever condition they were of, he was in his infancy deprived of them both, and left to the care of his kintred, who probably for want of subsistence recommended him, being but seven years old, to the care and discipline of the foresaid S. *Benedict*: by which means he in his tender years was imbibed in the rudiments of a Monastical Life according to the Rule of the Great Patriarch of Monastical Institution S. *BENEDICT*: which Rule, as hath been declared, was not long before this time introduced into the Province of the Northumbers by the famous Bishop of *Wipf*.

7. In this Monastery of S. Peter seated at *Wormouth* S. Beda under to careful and pious a Master spent his time in all innocence and devotion, till he came to an age capable of professing that Discipline under which he had been bred: and then he was committed to the care and government of the Holy Abbot *Crispian* in the new-built Monastery of *Saint Paul* (now *larn*) the place of his birth, from whom he received the Monastical Habit.

8. What special Masters he found there of ability sufficient to train him up in learning and to bring him to that prodigious perfection therein as that he became the wonder of all Christendom it does not appear. There were indeed then in the kingdom of Kent two eminent Masters in all kinds of Literature, S. *Theodore* Arch-bishop, and S. *Adrian* Abbot of Canterbury. But it is without any ground from History that some Modern writers have sent him thither to Schoole. Nei-

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profess I never saw, nor heard of any man who so incessantly employed his time in praising God. A most blessed man certainly he was. He would sometimes repeat also that sentence of S. Paul, *It is a fearful thing to fall into the hands of God*; and other like passages of Holy Scripture, to admonish us by meditating on our last hour to awake from spiritual sleep and negligence. Again at other times he would utter certain *anaphoras*, for both our and his own consolation. Particularly in repeating one which begins thus, *O King of glory, Lord of all power*, when he came to those words, *Leave us not orphans*, he broke forth into excessive weeping; but he would again resume it, and such was his employment all the day. As for us his Disciples who attended him, we could not abstain from weeping. Some times we would read, and presently burst forth into tears, and sometimes we would read, and weep together.

4. In such an exercise mixt with grief and joy we passed the dayes of Lent till the afore-said Feast. And he would sometimes rejoice and give God thanks for his sickness, frequently saying, *God corrects every child whom he loves*. Sometimes also he would repeat that speech of S. Ambrose, *I have not so loved among you as that I need to be ashamed; neither do I fear to dye, because I have a merciful Lord*.

5. In those dayes moreover, besides our daily Lessons, he accomplished two Works, (which deserves to be remembered for the strangeness:) the one was the Translation of S. Iohns Gospel into the English tongue for the Churches profit; till he came to those words (in the sixth Chapter) *What are these? (five leaves and two filles) among so many?* The other was a Collection of memorable passages out of S. Iohns works.

6. But when the Twelfth day on our Lords Ascension was come, his sickness became much more violent; and breathing more difficult; and besides that, a swelling began to arise in his feet. Yet all that day he taught and dictated to us very cheerfully; and he would now and then say to us, *Be diligent in learning, for I know not how long I may last, nor whether my Creator will very shortly take me from you*. Such speeches made us believe that he foreknew when he should dye. The night following he passed without any sleep at all, and spent it wholly in praying and praising God. The morning following very early he bid us to be very attentive and diligent to make an end of writing the Lesson we had begun: So that we continued in receiving his Disciples till nine of the clock. After which however we went in solemn Procession with Relicks of the saints, as the Office of that day required. One of us his Disciples in the mean time staid with him, and told him saying, *There remains still one Chapter of the Treatise which you did dictate to us: But I fear it will be too great trouble for you to speak it*. He said he, *Take*

you pen presently and write: and he did accordingly.

7. About three of the Clock after noon he called mee to him and said, *I have in a little boxe some precious things, there is Pepper, unceffe, and Orania* (which some interpret *Mancherches*), others, *Stiles*; and some like-wile, *Chambers*, for numbering of Prayers; which, say they, therefore from him were in the name of Brader. Run presently and fetch them: and desire the Priests of our Monastery to come hither, that I may distribute among them some such small Gifts as God bestowed on mee. This I performed with much trembling. And when the Priests were come, he earnestly requested every one of them not to fail to pray and say Masses diligently for him. Which they also heartily promised him. But they burnt out into bitter weeping when he told them, he believed they should never see his face again in this world. But again it was a joy to them when he said, *It is not time of joy to be the pleasure of God my Creator, that I should be delivered out of this flesh; and yet to him who when I was not, fram'd mee of nothing. I have loved a long time, and my merciful Redeemer well understood my life. The time of my freedom is at hand, for my just desire to see Christ my King in his glory*. In such like speeches to our great comfort and edification he spent joyfully that which was his last day, till even.

8. The fore-said young Disciple of his (whose name was Wilbert) layd once again to him, *Dear Master, there remains yet one sentence unwritten*. But he answered, *Well, well, all is finished. Thou hast said right. Come and turn my head for I much desire to sit and look to my Oratory, and pray to my heavenly Father*. Thus being layd upon a hayr-cloath spread on the floor, as he was singing these words, *Glorie be to the Father, and to the Son, and to the Holy Ghost*, &c. he happily breathed forth his soule: And we may assuredly believe that considering his laborious constancy in praising God, his soule was by Angels carried to eternal joyes.

9. Now all which heard his speeches and were witnesses of the manner of the death of this our good Father Beda, doe profess that they never saw any one end his life with so great tranquillity of mind and devotion. For as you have heard, as long as his soule continued in his body he never ceased to praise God and with arms stretched forth to give thanks to him. Now you must know that besides what I have written, there remain many other particulars, which for want of skill in expelling I am forced to omit. Yet I have purpose through Gods help to relate more amply severall other things which I saw and heard from him. This account did this Disciple give of his holy Masters death. After which, as we read in the *Autobiome* of his life in Cogan, there followed in the room where he dyed a sweet fra-

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Gracy so wonderfully odoriferous, that all the persons present thought themselves in Paradise, for as Perfumes or precious balsam came near the sweetness of it.

10. And hereto William of Malmesbury adds, which was omitted by the said Disciple, *That the whole congregation of the Monks being assembled, he received Extreme unction and communicated the Body of our Saviour for his preparation to strengthen him in his last combat against his spiritual enemies: and moreover that having kissed them every one, he earnestly desired to be remembered in their Prayers, &c.*

11. He dyed on the seventh day before the Calends of June, which was the twenty sixth of May: But because that day was also the Feast of our great Apostle S. Augustine, therefore the Church thought fit to commemorate S. Beda the day following, and so we find both in the Roman and English Martyrologies. He was buried in his own Monastery, in which from his infancy he had lived about threescore years. But the fame of his sanctity afterward increasing, his bones together with the Sacred Body of Saint Cuthbert Bishop of Lindesfarne were translated to Durham, and there reposed together.

12. Alfo as his Death was known abroad, severall Letters came from forraign countreys to desire some of his Treatises and Books. Two Epistles there are still extant from S. Boniface, and from S. Lullus Successour to him and to S. Willibrod, to the same purpose; And particularly S. Lullus writing to Cuthbert who had been his Disciple three and forty years, and was afterward Abbot of the same Monastery, tells him that he had sent a psalter all of silk to enwrap the Relicks of his beloved Master: To which the Answer of the same Cuthbert also are still extant.

13. I doe not know by what warrant from Ancient Monuments the devout Writer, by some filled the Chancellor of the Blessed Virgin, S. Almon de Roper affirms that Saint Beda was the first who began in England the Exercise of particular Devotion in writing of Chapters to the honour of that glorious Queen of Virgins, for so we find the Orania distributed by S. Beda to his Brethren, interpreted. And that from Brittany such Devotion

was propagated into France and other forraign countreys.

14. I will conclude this Narration with the large Testimonies given to S. Beda's learning and Piety, even by Enemies to that Religion which he taught. Thus then writes Camden of him, *Beda among all our Writers is a lover of Truth*. And again, *Our Beda, the singular glory of England for his piety and erudition got the Title, Venerabilis. He gave up himself, as he testifies, to the Meditation of Holy Scriptures, and wrote a very great number of Volumes, in an age torn away with huge waves of barbarism*. Thus likewise Whitaker, Beda did excell in many virtues, and singular learning. To the same purpose Foxe, Beda was a man worthy of eternal memory: the whole Western Church of that age gave him the palm and pre-eminence for learning and wide-reading of Scripture. Very many more like testimonies may be added: but I will content my self with that of the carnall Apostle Bale, Beda, saith he, was esteemed by many even above Gregory the Great, for he excall skill both in the Latin and Greek tongues. There is scarce any thing worthy the reading in all Antiquity, which is not found in his writings. If he had lived in the times of Hieron, Augustine and Chrysostom, I doe not doubt but he might have come in competition with them for esteem. He published very many works full of all kinds of learning; and in a decrepate age he dyed at last among his Disciples, and obtained a most happy end.

15. Now since evident Truth extorted such praises from the pens of the detractors of that Religion which so pious and so learned a Doctor of Gods Church who both lived and dyed in eminent Sanctity, always taught, our dear Countreymen will doe truely to attend to the affrighting admonition of the learned Cardinal Baronius, saying, *The Holy English Church hath always gloried, and with great reason, in so holy a Doctor: whom since her Apostolate children doe now reject, and instead of him doe follow detestable and deceiving Apostles of Satan, they have reason to apprehend, least in the last Judgment, so great and powerful an accuser standing against them before the Tribunal of our Lord, they shall receive a sentence of damnation*.

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THE
THREE AND TWENTIETH
BOOK.
OF THE
CHVRCH-HISTORY
OF
BRITTANY.

I. CHAP.

I. CHAPTER.

1. 2. *S. Boniface receives from the Pope a resolution of certain doubts.*
3. 4. *Likewise an Archiepsicopall Pall.*
5. 6. *Of another Saint Wigbert, his companion, &c.*



AVING with due honour buried *S. Bede*, who hath hitherto been our principall and most secure Guide, and with whom in the judgment of *William of Malmesbury*, all knowledge in a manner of the Gifts of former ages hath been buried: We will pursue this History, making use of the best Light can be found, and beginning with an account of the proceedings the same year of the glorious *Englisch Apostle of Germany S. Boniface*, as we are informed by the Author of his Life from the Writings of his Holy Disciple and companion *Saint Walthehold*.

S. Boniface, saith he, having by himself or his companions converted to the Faith of Christ many thousands, whom he purified with the

Water of saving Baptism, heard news of the death of the Holy Pope Gregory second of that name, whose Successour was a third Gregory. Whereupon he sent Messengers with Letters to Rome, to renew with the New Pope the league of amity which he had enjoyed with his Predecessour; to make profession of all duty and obedience to the See Apostolick; and to give him an account of the great number of German Idolaters converted to the Faith: Moreover he proposed certain difficulties occurring in the exercise of his Apostolick charge, a resolution whereof he desired.

3. Though *S. Boniface's* Epistle be not extant, yet all these particulars may be collected from *Pope Gregory's* Answer to him: In which, 1. He testifies his joy for the great Benediction given by God to his preaching. 2. He signifies to him that to give him more authority in those parts, he has sent him an Archiepsicopall Pall, which yet he was only to wear when he celebrated Masse, or ordained Bishops, Which power he now gives him. 3. Whereas *S. Boniface* had given him notice of a certain *Preist* who went to Rome, and at his return boasted that he had obtained Absolution of the Pope from his many scandalous and enormous crimes: He tells him that such a *Preist* came to him, signi-

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lying only that he was a *Presb.* and desiring Letters of recommendation to *Charles Martel*: but that he made no *Confession* to him, nor by consequence received any *Absolution*. Therefore he advises *s. Boniface* to avoid *Communion* with him, and such like as he. 4. He advises him severely to penance such as fed upon *burge-flesh*. 5. He enjoys him to rebap-ize: such as had been unduly baptized by *Pagans*, and by a *Christian* Priest revolted from the *Faith*, and who had facilitated to *Impiety*. 6. That *Oblations* should be received, and commemoration made by the *Priest* at that the *Altar*, but only such as were true *Catholic Christians*. 7. He diswades from *Monachy* to the seventh degree of affinity or consanguinity. 8. And counsells him to exhort men after the death of their wives, not to marry more then once. 9. As touching such as had murdered their *Father*, *Mother*, *Brother* or *Sister*, that they should be denied *Communion* all their life, except onlv at the point of death, and be obliged to fast every *Sunday*, *Wednesday* and *Friday*. 10. And whereas there was an impious custom among even the converted *Germans* to sell their slaves to *Pagans* to be sacrificed by them, he requites him absolutely to forbid it, and to impose the same penance on transgressors which the *Canois* inflict on *Homicides*. 11. Lastly that he should not consecrate any *Bishop*, but in the presence and with the assistance of at least two *Bishops*.

Auth. P. 15
Bun. cap. 24

4. The *Missioners* returning with these Letters and Presents, brought great joy to *s. Boniface*, who presently after erected two new Churches one at *Eriz* (near to the honour of *s. Peter* Prince of the *Applles*): and the other at *Amanbury* in the honour of *s. Michael* the *Archangel*. And to these two Churches he assigned two *Monasteries*, in which he placed a good number of *Monks* to serve and pray for *Anglsey* and *Brittany*.

Over one of these *Monasteries* he seems to have appointed *Abbot* a certain *Priest* named *Wighert*, whom he sent for out of *Brittany* from out of the *Monastery* of *Glaesbury*. Which devout *Priest* being arrived, wrote an *Epistle*, yet extant, to his *Fathers* and *Brethren* at *Glaesbury* to give them notice of his prosperous journey: desiring their prayers to God that he would give good success to his labours in this *Mission*, which exposed him to great inconveniences and dangers. He requies them to give notice of all these things to his *Mother* *Tessa*, and the *Congregation* with her.

Mir. in F. 8.
Beig. 13 Aug.

6. This *s. Wighert* is evidently different from that *Saint Wighert a Martyr*, which was mentioned fix years before this time. And he is doubtless the same concern'd whom *Miraeu* thus writes in his *Calendar* on the thirteenth of *August*: In Germany the commemoration of *s. Wighert* *Priest* and *Confessor*. He was, I suppose, deserv'd first *Abbot* of *Eriz* (near by *s. Boniface* the *Applle* of the

Germans. His Reliques were afterward translated to the *Monastery* of *Hirsfeld* in *Haghe* by *Inda* Successor of *s. Boniface* in his *Arch-bishopric*. To his name and honour *Rabanus Maurus* who was *Arch-bishop* in the year of our Lord's Incarnation eight hundred and fifty, built a Church in *Hirsfeld*. And several ages afterward translated the most pious *Empress Mother* of *Otto* the first, did the like.

7. This *s. Wighert* was present at a *Synod* celebrated at *Metz* in the year of Grace seven hundred forty five and consequently outlived *s. Beda*. Therefore whereas his name is found in *s. Beda's Martyrology*, and a *Homily* pretended as made by *s. Beda* on his solemnity, we many conclude that both these were added by *s. Beda's Disciples* after his death.

8. Not long after *s. Boniface* visited the confining *Regions* of *Bavaria*, the Prince whereof was called *Stegolf*. To whom the Holy *Bishop* with great zeal preached the *Faith* of *Christ*. There likewise with much fervour and authority he condemned and cast out of the Church a certain *Priest* called *Ermenulf*. What his Heresy was it does not appear: probably it did with the *Anabaptist*.

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Auth. P. 15
Bun. cap. 24A. D. 731
Ibid. ad
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II. CHAP.

II. CHAP.

1. 2. The Primacy of the See of Canterbury again established by the Pope.
3. 4. Bishops consecrated by Arch-bishop Tatwin, after he had received the Archiepiscopal Pall.
5. 6. Sedition among the Northumbrians, &c.

WE read in *B. Parker's British Antiquities* that in the year of Grace seven hundred thirty two, being the second after the consecration of *Tatwin* *Arch-bishop* of *Canterbury*, a controversy arose between that *See* and the *See* of *Tork* about Primacy: *Winn* who was the *Arch-bishop* of *Tork* went to *Rome*, where he obtained the *Pall* from *Pope Gregory*, and likewise a confirmation of his Primacy. After which he made great haste to return into *Brittany*.

2. There is indeed extant in *Willam of Malmibury* an *Epistle* of *Pope Gregory* addressed to all the *English Bishops*, in which he exhorts them to Unity and constancy in *Faith* and *Charity*: and which signifies that he had given the *Archiepiscopal Pall* with the venerable use of the *Palmarie* to *Tatwin* Successor to *s. Beda*, *Augustin* in his chair of *Canterbury*: and that after a diligent search in the sacred Archives for the Privileges and Rights of *Justification* belonging to that *See* from the time of the said *s. Augustin*, he had con-

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July 14
in *Lambert*Malm. de
Tun. l. 1.
c. 10.A. D. 731
Ibid. ad
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Ibid. ad
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III. CHA.

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firm'd the same; commanding all the Churches of *Brittany* with their respective *Bishops* to yield due obedience to all the *Canoical precepts* of the said *Tatwin*, whom he appointed *Primate*, and withall conferred on him authority in his stead to visit all Churches in that *Region*: Moreover that the Church of *Canterbury* being the first offspring of *Christianity* and *Mother* of all other Churches there, he took it into his special protection, threatening severely to vindicate all contempts and disobediences to it on any person who should offend.

1. To this effect did *Pope Gregory* write, but without any mention or reflection on the *See* of *Tork*, or any competition of any other in the *Primacy*. Besides this, the present *Bishop* of *Tork*, *Wulfild* second of that name, was a man of great modesty and aversion from contention. Whereas indeed his Successor of a *Princely* family, and high spirit, did, not long after, not only reduce his *See* of *Tork* to the *Archiepiscopal* dignity, which at first *s. Paulinus* the *Applle* of that Province enjoyed, but challenged an equality with the *Arch-bishop* of *Canterbury*, as shall be declared. And this perhaps gave occasion of mistake and a confusion of times to *s. Parker* and likewise *s. Godwin*.

4. *Arch-bishop Tatwin* having thus received the *Pall*, and being returned into *Brittany*, the year following consecrated two *Bishops*: For *Kimberr* *Bishop* of the *Lindisfari* (or *Lindisfarne*) being dead, he substituted in his place *Alcuin*, whom we find present in a *Synod* assembled fourteen years after this. Likewise the *Episcopal* *See* of the *South-Saxons* by the death of *Ella*, being vacant, he consecrated for his Successor *Sigea*, or *Sigfrid*.

5. The same year there were great tumults in the Kingdom of the *Northumbrians*, by a faction, the Head whereof is now unknown. But so violent was the Sedition, that both *King Catulf* and the Holy *Bishop Acca*, were forced to submit to the importunities of *it*. *King Catulf* was made prisoner and shav'd as a Monk. Notwithstanding presently after in consideration of his integrity, virtue and prudence, he was restor'd to his Throne.

6. But as for the Holy *Bishop Acca* the persecution against him continued longer. For during the space of three years he remained banished from his *See*. Yea, with *William of Malmibury*, it is uncertain whether ever he returned to it, or no. However, that after his death he was with great honour buried there, and became famous to posterity by his frequent Miracles, shall be shew'd hereafter.



III. Part

III. CHAP.

1. 2. 3. Ethelbald the Mercian King invades his neighbours.
4. 5. Tatwin Arch-bishop of Canterbury dying: Nohelm succeeds. And Egbert succeeds in the See of Tork.
- 6 7 8. s. Boniface proposes a scrupulum doubt to Nohelm, &c. The Resolution of it.

IN the year of Grace seven hundred thirty four *Ethelbald* King of the *Mercians*, who as hath been said, was wonderfully called by God to the Kingdom, became very powerful, and not content with the limits of his own kingdom, invaded the Province of his Neighbours. All the *Regions* from the *South-Saxons* as far as *Humbar* *Northward*, though governed by petty Kings, yet their Provinces with their Kings were subject to his Dominion, *Jaith* *Floravian*. Yea these to a mind to vast as his were narrow bounds. Therefore making an impression into the *western* parts, he besieged the Castle of *s. merston*, and an assistance coming to the *inhabitants* there included, he brought it into his own power. By which means he became possessor of a great part of *Northumbria*, which takes its name from that place.

2. And not content with this, he marched with his Army *Northward*, and force pressing over surface, he in a hostile manner entered the Kingdom of the *Northumbrians*: where finding none to resist him, he enriched himself and his army with *spoils*, as much as he thought good, & then withdrew his forces home again. Thus writes *Hamington*. The Abbrider of *s. Beda's History* refers this invasion to the year seven hundred and forty: but the general content of other Writers disproves him.

3. But this propensity which *Grat* goodness gave him, he abused, and plunged himself into many enormous crimes, as shall be shew'd. Notwithstanding the Divine Grace did not utterly forsake him: for as he had increased his ingratitude to God, amended his errors, and with a mixture of virtues and vices ended his life by the treason of his subjects.

4. The same year, as *Harnden* testifies, the Moon for the space of an hour early in the morning on the thirtieth day of January became of a deep blood-red colour: and from thence turned black, after which its natural brightness was restored. This prodigy it seems, in his opinion foretold the death of *Tatwin* *Arch-bishop* of *Canterbury*: for he immediately adds an account of his death thereto, happening the twenty ninth of July following, and in the fourth year after his consecration. He was a man, *saith s. Beda*, *bisbly eminent* for his Religion and piety. He succeeded *Brihtwald* his equal in learning and piety, who was Successor to *s. Theodore*.

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Any Brit-
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Brit. p. 18.

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p. 11.

the Council and Holy Fathers. How far we are
our modern writers from such a disposition
of mind as to receive the testimony of the
ancients upon their private judgment, and prudently
examining and sifting all Antiquities and tradi-
tions, due first to receive all regard of spiritual Au-
thority. Such differences there is even the spirit
of a modest humble Catholic, and an arrogant
Heresic.

IV. CHAP.

1. 2. *Of The Gifts of S. Pelitelm.*
6. 7. 8. *Of S. Wiro.*
9. *And of S. Oger.*

1. **A**S touching S. Pelitelm Bishop of
Candida Cafa so whom S. Boniface
directed one of his Epistles demanding his
judgment touching the forementioned death,
it is not easy to determine in what place that
Epistle might find him. We signified his
Ordination to that See in the year seven hun-
dred twenty three and 8. Bede in the eighth
year after concluding his History, affirms that
he continued at that time Bishop there: Yet
the Writers of the Gallican war Belgic An-
tiquities constantly affirm that we left Brit-
tany, and after the example of S. Boniface
propagated the Christian Faith in those Coun-
tries: Or which there is an absolute fitness
among our English History &c. Let us there-
fore enquire concerning his Gifts or Antients.

2. In the Gallican Martyrology upon the
fiftenth day of July we read thus: In the
Month of S. Peter, otherwise called the Month
of S. Odila, were Reverend in Belgium at that
day celebrated the deposition of S. Pelitelm Bishop
of Candida Cafa in Scotland; that a now, not
anciently it was within the Dominion of the
English-Saxons; and Confessor: who being in-
flamed with Zeal to root out Heathen Super-
stition to that time springing up in some parts
of Belgium, underwent a voyage into those
countries to the company of S. Wiro Bishop and S. Oger
Bishop: Where he was kindly received by King
Pipin, and encouraged to be prebendary by King
Pipin, and afterwards to the Arch-bishop of Bourges
Trunk, and call down several profane Temples of
false Gods, building many Churches to the honour
of the only true God. The like testimony we
find in Marcan his Belgic Calendar.

3. Now the death of this Holy Bishop our
Historian Florentius refers to this present
year Concerning which the days of Martyr-
dom treats. In the same Monastery S. Pelitelm
was buried, and was peaceably dyed. And
many Divine Miracles shining at his Sepulchre
declared him a glorified Saint in heaven. Where-
upon veneration and honour due to Saints was at-
tributed to him and his Holy Companions: For
this.

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IV. CHAP.

Mar. 15. 16.

11.

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under the Saxon Heptarchy. XXIII. Book. 589

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11.

their sacred Relicks were taken up and reposed
under the Altar of the Cathedral Church of Ro-
mand: and moreover an annual Feast and Of-
fice celebrated in their honour, not only through
that whole Diocese, but also at Oldenale in the
Bishoprick of Danceter, where his Head is preserved
and with great veneration of the people be-
haved. Hecinto Mireux adds, That that an-
cient Inscription is found upon their shrines,
Parts of the Relicks of S. Wiro, S. Pelitelm and
Saint Oger. In the year of Grace one thousand
five hundred seventy one, in which the rebel-
lion Guescler (or: Calvinist) having overthrown
the Table of the Altar, but leaving the base un-
touched, they were by a singular Providence of
God defended from the fury of these Heretics:
and twenty three years after, when the same
Altar was repaired, they were there found, and
afterward honourably set up, as we read in
the Office of the Church of Rouen.

4. In this Narrative there occurs difficul-
ties of some weight. For whereas it is said
that Saint Pelitelm was kindly received by
King Pipin, it will not be easy to determine
among three Princes in this age, all of the
same name, which was he who received our
Saints: Whether the first Pipin son to the
elder Carloman, or his grandchild by his
daughter Berge, or the last who was Son
to Charles Martel: and was the only Pipin who
was King. But he not beginning his reign
till the year seven hundred fifty two, he
could not be King at S. Pelitelm's arrivall in
France. Therefore most probable it is, that he
was at this time only a young Duke, but is
called King, because he became so afterward.
Notwithstanding after all this, the Irish Hi-
storians confidently apply all this Story to
their Pelitelm Bishop of Team: and indeed
their pretensions are not all together un-
probable.

5. Saint Pelitelm being dead, to him succee-
ded Erubard in the See of Candida Cafa. So
that the illustrious Cardinal Baronius is evi-
dently mistaken in the sense of a passage in
S. Bede, in which after mentioning the death
of Bede, he immediately adds these words,
To conclude Pelitelm, who a long time was Deacon
and a Monk with his Successor Aldelm, was
sent to relate, &c. From which Passage the
learned Cardinal affirms that Pelitelm had
for his Successor Aldelm: whereas S. Bede's
meaning was, that Aldelm was Successor to
Heddi, and that Pelitelm was S. Aldelm, Deacon
and Monk: which from several Antients we
have verified before.

6. As touching the Companions of S. Pe-
litelm the uncertainty of their native coun-
try is great. Saint Wiro as hath been declar-
ed, is like-wise challenged by the Irish, and
more particularly mentioned in his Life argues
strongly for it, where it is said, That it was
the custom in the Island where he was born, that
when any Bishop was elected, he was sent to
Rome to receive Ordination from the hands
of the Pope, and so to return and take

possession of his See.
7. Saint Wiro therefore being thus ordained, was
with great joy received by his flock, to whom he
diligently gave wholesome instructions both by
preaching and example. Yet a desire long fix'd in
his mind, to live in a foreign country known only
to God, still remained. Whereupon publicly ex-
pressing away with S. Pelitelm and S. Oger, he pas-
sed over into France, where as hath been said, he
was with all respect and honour received by Prince
Pipin: who held him particularly in such Pre-
ference for his eminent sanctity, that he chose him
for his spiritual Father and guide of his soul,
to whom he usually confided his sins, and this
with so great humility, that his custom was to
approach to him with bare feet.

8. How long he remained with him is cer-
tain: But certain it is that thirsting after
Solitude, he removed himself to the place called
the Mount of S. Peter of Odila, near the City of
Rouen in the Diocese of Liege, where both by
his preaching, sanctity and Miracles he became
illustrious. And being full of years and Sanctity, a
fever not violent freed him from the prison of his
flesh, and sent his spirit to heaven. His com-
memoration among the Saints is placed in our Mar-
tyrology on the eighth of May. His Body was bu-
ried in the Chapel dedicated to our Blessed Lady
near Rouen. But afterward, as last a great
part of it was translated to Maestricht, &c. as it is
held in great veneration.

9. It remains that we speak briefly of
S. Oger, who is generally acknowledged to
have been born in Brittany For Surin in his
Life declares that Saint Pelitelm and S. Wiro in
their journey to Rome passing through Brittany,
by a special Providence of God S. Oger a Deacon
adjoined himself to their company, who out of a
 fervent desire of heavenly good things, contemning
all commodities, and pleasures on earth, became an
inseparable Companion to S. Wiro, whom from
Rome he followed to the said Mount of Saint
Peter, where leading a heavenly life upon
earth, and inflaming the souls of many with
Love of Spiritual and celestial good things,
he there happily ended his Life, the thirtieth
of September, on which day his memory
is celebrated. The Centurians of Magde-
burg confounding him with S. Aldebert, do
mistake in affirming that he was the son to the
King of the Deirioi Turkish.

V. CHAP.

1. 2. *Of Egbert Archbishop of York: re-
stores the Primitive dignity to his See,
5. He consecrates Suff-agen Bishop.*

1. **T**HE same year, as hath been said, not
only the See of Canterbury, but that of
York also received a New Pastor. For Wilfrid
the younger, either dying, or which seems
more probable, voluntarily relinquishing

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IV. CHAP.

Mar. 15. 16.

11.

The Church-History of Britanny

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Malmsh.

1.

Id. ib. 169.

M. 112.

112.

that See, there was chosen in his place *Egbert* brother to *Eadbert*, or as some also call him, *Egbert*, who shortly after was King of the Northumbrians.

2. The Church of York, since the death of the founder of it and first Arch-bishop *Saint Paulinus*, to this time continued in much dejection; by whose fault this happened, it does not appear perhaps it was by means of the contentions long continuing among the Bishops, or the multiplication of Bishops, but now *Egbert* being a man of great piety and courage, restores it to its primitive Dignity, as witness of *Malmshury* thus declares: *Egbert*, faith he, by his prudence and assisted with his Brothers power reduced that See to its first State. For as it is manifest to any one who reads the Ancient Galls of the English Nation, *Saint Paulinus* the first Prelat of that Church, was by open violence and hostility driven out of it: so that he was forced to reserve himself to *Egbert* in Kent, where he died Bishop of that See, and there left the Arch-bishop of York which he had received from *Pope Honorius*. As for his Successors in that great Church of York, they contented themselves with the simple Title of Bishops, not assuming higher. But *Egbert* a man of a more heavenly disposition considering with himself, that as it is a mark of rank for a man to seek honour, and as it is a mark of wisdom to neglect such as are due, therefore by several Appeals to the See Apostolick he at last recovered the Arch-bishop of York, so raising that Church once more to a Metropolitan Dignity.

3. Not any of our Historians do impute this action of *Egbert* to a culpable ambition, on the contrary his memory is much celebrated by them: *Harpsfield* says that he was a Prelat in many regards worthy of high commendation. And *Widsun* of *Malmshury* gives him this Character, That he was a Treasury of all liberal Sciences. And of this, says he, can produce a witness of unquestioned authority, the learned *Alcuin*, who in an Epistle to the Emperor *Charles* the Great thus writes, Let mee be furnished with Books of more exquisite learning, such as whilst I lived in mine own country of Britanny, by the favour and industry of my worthy Master *Egbert* Arch-bishop of York, I had the use of. And if such be your Excellencies pleasure, I will send together some of my Disciples, to copy out these, bringing with them into France the choicest flowers in their Libraries. Probably this *Alcuin* who after *Saint Aldelm* and *Saint Beda* was the most learned man of the English Nation had a principal regard in this passage cited out of him, to that most Noble Library which *Egbert* furnished at York.

4. But nothing gives a greater lustre to him, and more rises forth his learning and erudition than that *Saint Boniface* judged him a person capable to relieve his difficulties. There is among his Epistles one written after the death of *Saint Beda* to him, in which he desires him to lend him some of that truly Delightful Treasury: and withall

asks his advice, whether he might lawfully permit a certain Person besides whom there was none other, to administer Baptism, and celebrate Mass in large territory inhabited by Christians, indeed, yet such as were tainted with errors: considering that the said Person who long agoe had fallen into the sin of fornication, afterward not only was absolved after Penance, but also reformed to his degree and Office, contrary to the express Canons of the Church. Now the Question is, Whether it be better, or at least a less ill that such a Priest should perform the Office of the Altar contrary to the Canons, or in case he be deprived, a multitude of Infants should dye without Baptism, and the rest of the people without Sacraments: since that people can not be furnished with another more chief Priest: Which is indeed no Question at all.

5. *Egbert* having obtained his Arch-bishop of York this same year supplied two Episcopall sees which were vacant. For to *Flethelm* Bishop of *Candida Cafa* he substituted *Eadwald*: And the Holy Bishop *Aice* having been unjustly expelled his Church of *Stapfeld*, and there being no probability of his restitution, least our Lords Rock should remain longer without a Pastour, he consecrated thereto *Fridere*: Who notwithstanding in our Ecclesiastical Monuments is not esteemed Bishop, till the death of *Aice*, which followed five years after.

VI. CHAP.

1. 2. *Ec. A Summe of the Gifts of S. Wilfrid* and of his death.

6. 7. *Ec. Several Bishops consecrated by Nithelm Arch-bishop of Canterbury.*

9. *Queen Frithigilda's pilgrimage to Rome.*

1. THE year following the most famous Apostle of the Frisians, the eccle-
siastic and civil Arch-bishop of *Proenche*, *Saint Wilfrid* received the eternal reward of all his labours. Wee have often mentioned him before, and will here only add a brief summe of his life and Acts out of the *Gallian Martyrology*:

1. On the seventh of November at *Epernac* in the Territory of *Tours* is celebrated the Commemoration of *Saint Wilfrid* Bishop and Confessor, Apostle of the Frisians. He was by Nation an English-Saxon, and being endowed with many Divine Graces, he with nine Companions were by *Saint Egbert* directed into *Lower Germany*. From Britanny therefore he passed over into *Frisland* and began the Apprentisage of his Apostolick Office at *Precht*, but was desired by the Princes to goe further into the country of the Frisians.

A. D. 736.

VI. CHAP.

A. D. 741.

Harps-
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11. 12.

under the Saxon Heptarchy. XXIII. Book. 591

A. D. 737.

A. D. 736.

At the Castle of *Proenche* near an Ancient ruined Church of *Saint Thomas*, he built an Oratory in the honour of the Holy Cross. For some time being before, obtained by an English-Saxon wife, *Wulfred* induced him Arch-bishop in the Church of *Saint Peter*, at the request of *Dude* Bishop, and withall strengthening him with Apostolick authority to preach and dilate the Gospel, to the end he might with a more profuse person even undertake that labour, he gave him the Surname of *Clement*, to whom after the two Princes of the Apostles the Care of Religion in his infancy was committed.

3. From *Rome* he returned into *Frisland*, and at *Precht* upon *Rhene* placed his Episcopall See, building there a Church which he consecrated to *Saint Martin*. He baptized with the Water of regeneration *Pipin* the Son of *Charles Martel*. He spread the Gospel largely in *Frisland*, baptizing Catechumens, confirming Neophytes, celebrating holy Orders, and almost in every village building Churches, for which he constituted Pastours.

4. Whilst he was busily employed in these sacred works, there came to him *Saint Boniface*, who in process of time became his Successor in the Bishoprick and Apostleship of the Frisians: Who staying with him above ten years, assisted him with courage and diligence in procuring the Salvation of many. At last after many labours, tempests and travels undertaken by him for many years in planting the Church and giving of souls, he ordered his holy and happy Spirit to his Creator at *Epernac*: after he had for the space of forty years with a piety and verity truly Apostolick governed the Church founded by himself.

5. His Sacred Body was buried in a Monastery of that Town, which formerly he had erected: where it did shine with so many illustrious Miracles, that both the Monastery and Church were afterwards called by his Name. Concerning his Successors *Ethan*, *Boniface* and *Gregory* we shall treat in due place. His Life was written both in verse and Prose by his Countryman *Saint Alcuin*, an eloquent Wit-ness of his sanctity.

6. The same year *Nithelm* Arch-bishop of *Canterbury* having received his Apostleship plac-
ed. For the See of *Hereford* being vacant by the death of *Wulfred* he substituted in his place *Cuthbert*: Who four years after succeeded *Nithelm* himself, being translated to the See of *Canterbury*. But before that, he finished a very costly Crosse begun by his Predecessor, and moreover built a sumptuous Tomb, in which he placed the Bodies of the three preceding Bishops, *Teril*, *Forster* and *Wulfred*: to which he adjoined three more, a certain Nobleman called *Milfrid*, with his Lady called *Queenburga*, and of the Son of *Osfin*: as appears by the verses inscribed on it, recorded by *S. Godwin* in his Catalogue of the Bishops of *Hereford*.

7. The Church of the East-Angles likewise being deprived of her two Pastours *Eadbert* Bishop of *Dunwich*, and *Hadulac* Bishop of *Elmham*: The said Arch-bishop gave for successeur to the former *Cuthbert* (called by *Herodotus*, *Heorwald*) and to the other, *Ethelfrid*. Concerning whom nothing remains to posterity but their names.

8. The next year *Adelm* Bishop of *Exeter* dying, two Bishops were consecrated in his place, *Vita* in *Leidulf*, and *Fata* (or *Tortelin*) in *Leicester*. In this City of *Leicester* (which, faith *William of Malmshury*, is very ancient, and situated in the midland country of England, called *Legecestre* from the River *Eger* passing by it) *Saint Wilfrid*, as hath been declared, after his expulsion out of the Kingdom of the Northumbrians, made his abode, and exercised his Mission there. After whose departure the Kingdom of the Mercians had but one Bishop: till this year, in which for the Offices of the Province two Bishops were ordained. And *Legefer* continued an Episcopall See till the time of King *Edgar*, when *Leov* a Bishop of the *Lincolns*, or *Lincoln*, united *Legefer* to his See.

9. Moreover in the place of *Forster* Bishop of *Sharnburn*, *Herwald* was consecrated: The cause whereof was not the death of *Forster*, but as *Florus* testifies, because he attending *Frithigilda* Queen of the West-Saxons, undertook a Pilgrimage to *Rome*: And it was not fit that the Church should want a Pastour. This is the same *Frithigilda* Wife to King *Ethelard* who eight years before this was so manifestly a Benefactress to the Monastery of *Canterbury*: And now the flame of Divine Charity encreasing in her soule, she abandoned all her splendid positions, and gave her self entirely to God. And in those days, at we read in *Mathew of Westminster*, many Kings and Bishops, Noble men and Knights, Clergy-men and Secular, yet women also did the like.

VII. CHAP.

1. 2. *Ec. Ceolulf King of the Northumbrians becomes a Monk: His Munificence to the Church of Saint Cuthbert.*

1. THE same year Britanny saw a spectacle, which all other Christian countreys esteemed prodigious, but was become no wonder in our island: and this was a potent King in his ripe age, and the midst of his prosperity, to renounce all worldly glory, advantages and contentment, and to prefer before all these a poor Cell, a coarse habit, fasting and simple duty, and submission to the meanest of his Subjects.

A. D. 737.

A. D. 737.

Wigorn. his

VII. CH.

This

The Church-History of Brittany

Heard, at
A. D. 883.

Hunting, &c.

This was *Ceolulf* King of the Northumbers to whom *S. Beda* had dedicated his *History of Britany*, not so much that he might by his eminent quality be a protecdour of it or of the *Author*, as by his learning and judgement to be a correctour. And it is not to be doubted but that so many examples which he found there, of persons concerning, hating and flying from all worldly temptations and pleasures, had a strong influence on his mind to inflame it with the love of heavenly and only true happiness.

2. A little before he thus offered himself a *Hilicist* to our Lord, he had bestowed liberally many possessions on the *Monastery of Lindesfarne*, where the famous *S. Cuthbert* lived, and graced the rudiments of his *Law* by whose life and glorious acts he had read in *S. Beda's* writings. *Hoveden* among the munificent gifts of this King to *S. Cuthbert* reckons three *paces, placester, Wittenham, Easingham*, and *Coringham*. But the *Religious King* esteemed this liberality not conld pble, unless he gave himself likewise to him by embracing a *penitential* life in his *Monastery*, which this year being the ninth of his reign, he performed.

3. The face of some years spent in *penitency* (saith *Hoveden*) seemed to him a whole age: for he was in great an mind that great a part of his life should be left in the vain cares and encombrances of the world. He refused therefore to consecrate the remainder of his years to *spiritual* wisdom, and to the eternal advantage of his own soul. Therefore purposing to himself use of the *History* of *S. Beda* for private Kings for his imitation, he refused to take their examples: These were *Abelard* King of the *Mercians*, and *Kentred* his Successor: *Lincus* the *Cedwalla* King of the *West-Saxons* and his Successor *Sebert* King of the *East Angles*, who became a Monk, and was afterwards slain by the *Tyrant Penda*: And *Sebbi* King of the *East Saxons*, who embracing a *Religious* Profession, by *D. Wite* revelation forsook the world for day of his death, he saw it and was glad. They did not consume their substance with harlots, like the *Prodigal* son, but went on their way with *iron* sowing their seed, that they might return with joy and present their treasures to our Lord. King *Ceolulf* therefore added a seventh (*Hoveden* dam) to the number of perfect Kings: and receiving a *Monastical* habit, in exchange of the *Temporal* Crown which he left, God set upon his Head a glorious Crown of an entire precious Jewel.

See Lp. 105.

4. The *Monastery* into which he retired was that of *Lindesfarne* the Monks whereof were the *Disciples* of *S. Aidan*, whom long before this, King of *aid* had lent for thither out of *Scotland*: and they following his example professed famous rigorous austerities, then were usually seen else where. For not only all the *Religious* men, and women too, of that influence continued fasting every Wednesday and Friday till *Passers* were accomplished: but also

wholly abstained from wine and all strong drink, concerning themselves with water mingled with a little milk. But whether it was that experience showed them that *English Complexions*, nor so robustious as those of the *Scots*, could not support this great austerities, or whether likewise it was out of condescendence to the delicacy and infirm temper of King *Ceolulf*, at his entrance an indulgence was given to the Monks, and they were permitted for their drink to use a moderate proportion of wine or Ale.

5. Now besides his former liberality to that *Monastery*, King *Ceolulf* at the time of his *Monastical* Journey gave the *Manner of Parkworth*: So writers *Comend* out of our *Ancient Monuments*: *Parkworth* faith he, with all its dependences was a possession of the Church of *Lindesfarne* by the gift of King *Ceolulf*. For this mansion at his renouncing the world he bestowed on the said Church, in which he made a Monk he aspired to a heavenly kingdom.

6. Our *Martyrology*, in which his memory is celebrated among the *Saints* on the first of January, relates his death in this manner: But certain it is that his life was prolonged in the space of twenty years: So that we are to interpret, that this year he dyed to the world. Now no man can be concealed himself in that solitude from the world, and how charged he was with merits and graces when he left it, he is sufficiently testified, saith *William* of *Malmesbury*, by the honour he received in those buried close to *S. Cuthbert*, and by many *Divine Miracles* wrought there by his intercession. His Relics were afterward translated to *Northam*, saith *Hoveden*, where they likewise became infirmity by Miracles, being placed in a church there built by *Egred* Bishop of *Lindesfarne* about seventy years after this King's death, and dedicated in the honour of *Saint Peter* & *Saint Cuthbert* and *S. Ceolulf*.

This Holy King reigned his Kingdom to his Nephew *Eadbert*, or *Egbert*, a Successful likewise of his virtue and piety: for *saith* *William* of *Malmesbury*, he governed the space of twenty years with great prudence and justice. He had likewise a Brother of his own name *Arch-bishop* of *Tork*, who by his own wisdom and his Brothers power refused his title to any primitive dignity. But of these two illustrious persons more hereafter.



1. *S. S. Boniface his journey to Rome.*
2. *Ch. He by Apostolick authority erects several Bishopsricks in Germany.*

1. THE *Gift* of *S. Boniface*, which are the principal all business of the greatest part of this *Age*, almost yearly furnishing our *History*, doe call us into *Germany*, from thence to attend his journey to *Rome*, which he again undertook in the year of *Grace* seven hundred thirty eight: The occasion of his journey (as we read in the *Author* of his *Life*, the account whereof is collected from that of his *Disciple* *S. Willibald*) was partly to visit *Pope Gregory* third of that Name, as likewise to commend himself to the *Prayer* of the *Italy Apostles* and other *Saints* residing there: and also to obtain from the said *Pope*, as appears by his *Letters*, a resolution of certain difficulties touching the state of *soules* committed to his charge.

2. He went therefore to *Rome* attended by a great troop of *French* men, *Bavarians* and *Britons*: Where being arrived, he was kindly received by the *Pope*. The people of *Rome* likewise had him in such veneration, that they placed in great multitudes to his preaching and endeavored to detain him a long time among them. For of old it had been their custom when any man of note or sanctity came to *Rome*, they would with all civility, respect and kindness entertain him. Thus they did in former ages with *S. Athanasius*, *S. Epiphanius*, *S. Hilary*, *S. Peter of Alexandria* and many others.

3. Now when *S. Boniface* was ready to depart, the *Pope* very liberally bestowed on him many gifts, and whatsoever Relicks of *Saints* he desired. He sent likewise by him several Letters to the *Bishops*, *Princes* and *Abbots* of *Germany*, requiring their assistance to *S. Boniface* in the great charge committed to him of converting *soules*, as likewise their presence to whatsoever synods he should assemble, and their obedience to his orders and *Princes* made according to the *Rule* prescribed by the *See Apostolick*, which had authorized him to his *Apostolick* Office, and confirmed him the supreme *Pastor* of *Germany*.

4. With these Letters *S. Boniface* departed from *Rome*, and came to *Ticinum*, or *Parva*, where he abode some time with *Leuprand* King of the *Lombards*. Thence he proceeded towards *Germany* and being arrived near the River *Danubius*, he made some stay there, expecting a synod of *Bishops* which he by the *Pope* order had called. And from thence he wrote Letters to certain special friends *Gaspard*, *Baban*, *Marcan* and *Wyz* Religious *Abbots*, as likewise to all their Monks, and sever-

all *Religious* *Virgins*, in which he gave them a particular account of this his journey, and the success of it.

5. The year following being invited by *Wilo* Duke of the *Bavarians*, he visited that country, staying there many days, and preaching the word of God, with great fruit. There he found many false *Christians*, who waited the Churches, and seduced the people. Some of these falsely pretended themselves to be *Bishops*, and others usurped the Office of *P. eph*. Many likewise with fictions and pernicious lies wrought great mischief among the ignorant. A further course of whole malice he found not any means more effectually to prevent, then by dividing the Province of *Bavaria* into four *Diocefses*: which with the consent of *Duke Wilo* he performed: The Government of which he committed to persons of eminent virtue, whom he ordained *Bishops*.

6. Of these the first was *John*, whose *Episcopall* See was placed at *Salzburg*. The second was *Ermbert*, who governed the Church of *Frislingen*: the third was *Humbald*, who was consecrated Bishop of *Reginon*, the *Metropol* of *Bavaria*. And *Ermbert*, who before had been ordained Bishop by the *Pope* of the whole country, had the Church of *Paterg* assigned to him.

7. Having done this, he wrote to the *Pope* giving him an account of all things, and desiring his confirmation and ratification for perpetuity: Therein imitating his Predecessors: For to did *Fulgensius* and *Damasus*, in the *British* Church: to did *S. Patrick* in *Ireland*; and to did *S. Augustin* among the *English-Saxons* demand from the *See Apostolick* a confirmation of their Ordinances.

8. We have still extant the *Paper* answer hereto, containing an approbation of what he had done: Likewise an intimation to all *femle* synod of all *Germany*, and in his place to preside over it. And because the necessities of those Churches would not allow him repose in any one place, he renewed his *Apostolick* Authority to erect *Bishopsricks* wherever he should judge expedient.



IX. CHAP.

1. *Cuthred succeeds King Eiselard in the Kingdom of the West-Saxons.*
2. *Nothelm Archbishop of Canterbury dying, Cuthbert succeeds.*
3. *The Death of the Holy Bishop Saint Aca.*
4. *St. Cuthbert's Martyrdom of Saint Ithwara a British Virgin: of her Sister S. Sidwella.*
10. 11. *St. The Gifts of the Holy Virgin S. Fridisida.*
17. 18. *Death of S. Ethelburga Abbess, formerly Queen of the West-Saxons.*
19. *The Death of Saint Annul's a Hermite.*

A. D. 740.

IN the year of our Lord's Incarnation seven hundred and forty Cuthred began his reign over the West-Saxons, whose predecessor Eiselard, by some called his Brother, by others his Kinsman, dyed the year before. This King, faith Sturmington, was much afflicted by the proud King of the Mercians Eitelbold, who sometimes made open war against him, and sometimes raised sedition in his country: In all which Fortune showed her self very various between them, sometimes the one, and sometimes the other gaining advantage. And now and then, being weary they would make peace which Islam lasted any considerable time, the one or the other presently renewing the war.

1. The same year was exalted to the Archepiscopall See of Canterbury being vacant by the death of Nothelm, Cuthbert, who four years before had been consecrated Bishop of Hereford. He was descended from an illustrious Saxon family and a Noble head administered his office. But as Nobly he administered his office, he was no sooner established in his Seat, but Adalulf Bishop of Rochester dying, he consecrated his Successor in that See a Priest called Dun.

2. At this time the Holy Virgin Aca formerly a great friend to S. Beda and encourager in his studies and Writing, ended his life, of whom mention hath been several times made before. A brief relation of his Gifts we will here adjoin from Miræus which recites his name among the Saints on the last day of November: though in our Martyr's his commemoration be on the nineteenth of February. Concerning him Miræus thus writes: Aca a Bishop named the third among the Apostolick Priests which under the canopy of S. Willibrod departed out of England and arrived at Vtrecht in the year of our Lord six hundred and ninety, to preserve the con-

Mart. Angl.
10. P. b.
N. v. in 28.
Aug. 10. 28.

Hovedkil.

secrat on of S. Willibrod, he was there detained, and not long after ordained Bishop of (Hagvald, not) Lindeffarn (as Miræus mistaking writes)

4. How Saint-like his life was Almighty God showed by many miracles after his death. As Hovedkil testifies saying, The same year Aca Bishop of Venerable memory was received into the happy region of the living, after his long administration of the Church of Hagvald twenty four years. His body was buried with great honour in the Eastern part of that Church. And above three hundred years after his death, by occasion of a Revelation made to a certain Priest, Sacred Relicks were translated, and put into a shrine, where in this day he is held in great veneration. And for a demonstration of his sanctity his habitable, Alce and Mantle which had been buried with his Sacred Body, in this day did not only preserve their colour, but primitive firmness likewise.

5. In our Martyr's on the three and twentieth of December this year is commemorated the Martyrdom of a devout British Virgin called Ithwara. The Circumstances of her death and Martyrdom, and a brief abridgement of her life we find in Capgrave. The Holy Virgin S. Ithwara (saith the Author thereof) was born of Noble parent, and from her childhood being prevented by a plentiful Grace of Gods holy Spirit, she was diligent to serve our Lord in all good works. She living in her Fathers house after the death of her Mother, with all innocence, became amiable to all, and made a progress in virtues, as she did in years. Forsooner any Pilgrims came to her Fathers house, as frequently they did, she with great cheerfulness of devotion and humility attended and ministered to them. She had a Brother called Bana, and three devout Sisters, S. Edwara, Saint Wilgutha and Sidwella, all which imitated her piety and virtue.

6. Not long after S. Ithwara's Mother was dead, her Father took a second Wife, a woman far her extraction Noble enough, but of a most malicious disposition. For her Jealousy by the Devils influence was full of the gall of bitterness, especially against this devout Virgin: for the disposition of whom she employed continually the thoughts of her poisonous heart in conceiving slander and mischievous treachery: And for the execution thereof she intended to make Bana, a rebellious man, but first for any villainy, her instrument.

7. It was the Holy Virgin's constant practise in all Virgils of Saints to be present at Devout Service, and to spend whole nights in Prayer: but thither she never went alone, but in the company of other Virgins. She was likewise very assiduous in Watching and Fasting and other Mortifications subduing carnal desires. With these afflictions and grief for her Fathers death, she became extremely feeble and pale. This occasion by the Devils suggestion her malicious Mother in Law took to excite her to quarrel against her. For which purpose dissembling her bloody intent under a show of Motherly affection and care, she began to

K. CUTH-
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A. D. 740.

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Mart. Angl.
10. 28.Capgrave in
S. Ithwara.

Book

Jealousy to her, and maliciously to enquire the causes of her piety. S. Ithwara suffering with, impugned to the life of her dear Father, the grief for which had caused great pain in her breast. The malicious woman having heard this Jealousy to her, and promised her to find out some remedy. And presently after she brought her two small pieces of Fish cheese still dripping with whey, which she bad her to lay upon each breast before she went to Church, advising her that she would take away all her pain. The simple Virgin submitting to her, did accordingly. Then the cruel stepdame went to the Virgins Brother Bana, and told him that his Sister was with child: and for a proof thereof, advised him to open her breasts, and taking away the linnen cloth which covers them, he should see them all wet with milk dropping from them. The young man foolishly believing her, meets his Sister, she was come out of Church, and before all the people seized her, who had got her with child. The poor Virgin astonished at such a Question, protested she was not with child. Whereupon he presently opened her breasts, and finding the linnen all moist, in a rage he drew out his sword, and cut off her head.

8. Immediately after this the Holy Virgin with her own hands took up the head, and to the astonishment of all, carried it back readily into the Church. And moreover for a further proof of the Holy Virgins sanctity, Almighty God caused a fountain to burst forth out of the place where the head fell and over the fountain miraculously a Tree began to grow.

9. Thus writes the Author of her Life, adding many other Miracles as testimonies of her sanctity. The memory of this Holy Virgin, as likewise of her sister Sidwella is much renowned in some Western parts of England, and certain Chapells have been erected to their Honour in Devonshire. Our Martyr's relates their British Virgins, adding that the Martyrdom of S. Ithwara happened in some part of South-wales. Which is very probable, because none of our Ancient History writers of Saxon affairs, have mentioned any of these sisters.

10. We will adjoin to her another admirable Virgin, who was without all question of English blood, and whose glorious Memory is celebrated both at home and abroad. Not though her actions and death can not by any certain signs be assigned to determine years, yet since our Writers generally agree that they belonged to the times of the Reign of Cuthred King of the West-Saxons, & our Martyr's likewise declares that she flourished about this year seven hundred & forty, it seems expedient here to assemble such particular passages touching her life and death, as are found dispersed in our several Authors, William of Malmshury, Matthew Paris and Capgrave.

11. The Holy Virgin concerning whom we are now to treat is the famous S. Fridisida, the ornament and Patrone of the most

illustrious City and Province of Oxford. Her Fathers name was Deidan a person of Noble quality and her Mothers, Saphira. Both which for their happiness in the birth and pious education of such a daughter, have deserved to be kept in the memory of posterity. Almighty God was pleased even from her infancy to show that he chose her for his own, to get a fence of piety he inspired into her soul in her most tender years. For faith the Author of her life, even then she had an aversion from all delicacies, in so much as she studiously lay upon the hard pavement, and not this rest would she afford her self till she could no longer relit sleep: to that a great part of the night she spent in prayer upon her knees, or prostrate on the ground. Her ordinary dyet was barley-bread with a few heabees and roots, and her drink only water. Hence it was that her Parents perceiving that all her thoughts were directed to God, freely gave her leave to consecrate her self entirely to him in a Religious Profession. And by her example twelve other Virgins of Noble families forsook the world to attend only upon our Lord.

12. By the Assistance therefore of the King, he built a Monastery, into which entering with her companions, she pursued the great part of her time in Prayer and Fasting. And this particular act of Devotion she imposed on her self, to recite a certain number of Prayers to God upon her knees a hundred times each day, and as many in the night.

13. But what soul can perfectly aspire to goodness, without incurring the envy of him who is unchangeably evil? And when his envy is once raised, all his pernicious subtilties will be employed to destroy or diminish at least, the good which he envies. Saint Eusebius enclosed in a Monastery may seem secure from all attempts prejudicial to her piety: Yet even there the Devil found a way to endanger her. Before she had consecrated herself to God, there was a certain Prince deeply wounded by her beauty, not knowing that she was prevented by another celestial Rival. He used all the Arts and Flatteries of Love to win the devout Virgins affections. But in vain: Her spiritual espousals made his hoped-for Marriage impossible, and the desire of Sacrilegious but what will our carnal Love inflamed with rage attempt? Since flatteries could not prevail when she lived free in the world, he will not rest to use force now she is confined to her Enclave. This when the Holy Virgin saw, she concluded there could not be any other security for her but in flight. Hereupon she privately stole alone out of the Monastery, and endeavoured to secure her self in a wood neighbouring thereto. But the pursuing eyes of a Lover discovered her flight, & pursued her thither: Vain the perceiving, by secret paths through our Lords guidance, she escaped to Oxford, whither she arrived.

XI. CHAP.

XI. CHAP.

1. & C. A Synod at Reims convoked by King Carloman: in which S. Boniface presided.
2. The Decrees of it confirmed by the Pope.
3. & C. S. Boniface his Letter to Cuthbert Arch-bishop of Canterbury: taxing the disorders of the English.

Born. at
c. D. 741.

A. After the receipt of these Letters, the proceedings of S. Boniface and his fellow-bishops are thus described by Cardinal Baronius: Out of the *Autheur* of Saint Boniface's Life: At that time, says he, when the Noble Duke Charles Martel had finished the care of his life, and his Sons Carloman and Pipin had succeeded in his Government, of which, Carloman, as being the eldest, disposed all public affairs of the Kingdom: S. B. came to him, and presenting Pope Zacharias his Letter, earnestly besought him for the Love of God, the favour on of his Dominion, to advance the establishment therein imitating the zeal of his illustrious Father. Upon which request Carloman as if he had received a command from heaven, used his utmost endeavours to recall to the way of justice and piety all persons, Ecclesiasticks and secular, who had swerved from the duties to which Christian Religion obliged them: for this purpose employing both his Kings authority and the Ecclesiastick likewise. He commanded moreover a Synod to be assembled at Reims, by the precept whereof all abuses should be corrected. The Decrees of which Synod, being full of edification, doe here follow.

2. In the Name of our Lord Jesus Christ, I, Carloman Duke and Prince of the French, in the year after our Lords Incarnation seven hundred forty two, in the eleventh day before the Calends of May, have by the counsel of the Servants of God and of my Nobles, in the fear of Christ, assembled to a Synod the Bishops which I call my Kingdom, together with their Prebends, namely Boniface Arch-bishop, Burchard, Rinfid, Witan, and Willebrand, & Dagan and Adam with their Prebends: It is the end they may receive mee advice by the Law of God and Christian Religion, which in our Predecessors days has been much disordered, may be restored, and the Christian people hereby seduced by false Prebends may be brought back into the way of salvation. Therefore by the counsel of the said Religious Prelates, as likewise of my Nobles order has been taken for consecrating Prelates in our Cities, over whom we have consecrated Arch-bishop Boniface with a Legat of the See

Appellat. We have appointed likewise that every year a Synod be assembled in our presence for restoring the ancient Canons and Discipline of the Church; and correcting abuses.

3. More particularly, we have commanded that restitution be made of all monies fraudulently taken from Churches. 4. We have deprived of participation of Church-revenue all false Prebends, Deacons and other Clergy who have been adulterers or fornicators, moreover degrading them, and constraining them to Penance. 5. We have utterly forbidden all the Servants of God, Ecclesiasticks, to fight, or wear arms, yea or to be present in our Armies, excepting only those who are purposely chosen for the Divine Ministry: the Celebrating of Mass, or carrying Sacred Relicks, that is, one or two to attend the Prince, and to every Prebend one Priest to hear Confessions and enjoin Penances. 6. Likewise we have interdicted the same persons to hunt with dogs, or to keep hawks. 7. Moreover we have decreed according to Holy Canons that all Prebends in their Parishes be subject to their proper Bishops, and every Lent give them an account of their Ministry, if the order offered by them their Bishops in celebrating of Mass, receiving Prayers in Baptism, or in the Sacrament of the Eucharist, and Cathedrals. And that when ever the Bishop according to the Canons shall make his Progress for administering Confirmation to the people, every Priest be ready to receive and administer him at the charges of the people to be confirmed: As also that every Man and Woman receive new baptism of the Bishop, receiving likewise a promise a testimony of their confidence, unchangeable life, and joy of each. 6. We have also ordained according to the custom of the Canons that no stranger Bishop or Priest from whencesoever they come, shall be admitted to the Ecclesiastick Ministry before they have received an Aprobation from the Synod. 7. Likewise we have decreed that every Bishop their great solicitude to withdraw the people of God from all detestable sacrifices, all sacrifices ever of dead, all Sacrilegious, Divinations, Physiologies, Auguries and Incantations exercised after a pagan manner by some foolish Christians near their Churches, under the name of Holy Martyrs and confessions, so provoking the wrath of God and his Saints: Particularly we require them to forbid carefully those Sacrilegious rites called Metier. And in the raising out of all such Pagan superstitions we command our Magistrates (Gropiers) every where to give their assistance to the Bishops. 8. Also we have ordained that whatsoever Ecclesiastick person or Religion wherein shall after this Synod fall into the crime of fornication, shall be put in prison, and there penance in bread and water. And if he be a Priest, he shall be scourged and remain a Prisoner one year: If an inferior Clerk or Monk be guilty of the same sin he shall be whipped thrice, and continue in prison a year: there to do Penance. 9. We have decreed moreover that no Priest in Decans shall wear Calfskin like Lay-men, but Ecclesiasticks shall wear (calculus) as becomes the servants of

A.D. 741.

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God. And that not any of them permit a woman to live in his house. 10. Lastly that all Monks and Religious Persons be careful to order their Lives as becomes their Profession according to the Rule of S. BENEDICT.

4. When this Synod was concluded Saine Boniface transmitted to Rome a Copy of its Decrees, to be approved by the See Appellat. Which being perused by the Pope, he likewise called a Synod, in which the said Decrees were read and confirmed: Of all which Pope Zacharias gave information in an Epistle directed to all Bishops, Prebends, Deacons, Abbots, and likewise to all Dukes, Counts, and all Gods servants in the Dominion of the French: Particularly enjoining all due respect and obedience to their Arch-bishop Boniface. This he did because many of the French Clergy looked with envious eyes upon him, as being an exen and a Religious Legation: Authority was displeasing to them.

5. Of all this S. Boniface likewise gave an account in an Epistle to Cuthbert Arch-bishop of Canterbury, who the year before had written and sent some presents to him. In which Epistle he gave him a brief of the foresaid Decrees: Adding this moreover, That in that Synodall Meeting all the Bishops present made a Confession of the Catholic Faith, and professed their resolution to their deaths to preserve Unity and subjection to the Roman Church, and that they would be obedient to Saine Peter and his Vicar: That every year they would assemble a Synod: That all Metropolitans would demand from the See Appellat Arch-episcopall Bulls: and that in all things their desire was to be Canonically obedient to the Precepts of S. Peter, that is they might be reckoned in the number of the sheep commended to him. To this Confession, I say before all consented and subscribed, directing it to the Body of S. Peter Prince of the Apostles. Which the Pope and Roman Clergy received gratefully.

6. Therto he adds many gave Instructions and Advice becoming an Appellat Prelate: As, That all Bishops should announce to their Metropolitans such abuses as they could not amend in their Dioceses: and in like manner the Metropolitans to the Pope: so doing, they shall free their own souls from the guilt of the blood of such a parish. Moreover he signified to him that most of the servants of God with him were much scandalized and displeased upon occasion of a great stain and ignominy which he on the English Church and Nation, which he had introduced made in a Synod of the Clergy and Nobility, to hinder that frequency of their womens going and coming back from Rome: considering that few of them returned uncorrupted: A proof whereof is, that there were few Cities in Lombardy or France in which there were not Harlots of the English Nation. He advised him likewise severely to reprehend, and if they amended not, to ex-

liking

communicate both alive and dead any of their Princes and Great men who sacrilegiously invaded Monasteries, polluting their revenues, and governing the Monks, as if themselves were Abbots. And lastly with his utmost endeavours to hinder the intolerable superstition and excess of cloathing raigning in Britany, where their vestments were, as they thought, adorned, but indeed decked with embroidery of Purple and silk which vanity had been a sign of the coming of Antichrist, and an occasion of bringing luxury and wickedness even into Monasteries.

7. It is probable that admonitions so severe and earnest from a person of so great authority as S. Boniface, being the Pope Legat in so great a kingdom, might be the occasion of celebrating a Synod in Britany at Winchester, in which a remedy was found against sacrilegious invasions of Churches, revenues, and Privileges. For after diligent search, the formerly mentioned Law and Privilege made by Ethelred the pious King of Kent was found and cited in this Synod: whereupon Ethelwald King of the Mercians by a New Law confirmed the same in his Kingdom also. Notwithstanding as shall be declared, King Ethelwald himself, became a transgressor of his own Law, for which he was sharply reprehended by S. Boniface, and repenting his iniquity, made satisfaction for it.

XII. CHAP.

XII. CHA.

1. & C. Another Synod at Lipin: in which Adalbert and Clement, Hereticks are censured, and imprisoned.
2. S. Boniface imputes Simony to the Pope: who clears himself.
3. Jurisdiction over all France given to S. Boniface.

THE year following S. Boniface celebrated another Synod at a place called Lipin not far from Cambray, whither Carloman who kept his Court there, called him. In which Synod, besides a Confirmation of the Decrees of the former, it was obtained that a Petition should be made to the Pope to send three Bulls for three Arch-bishops: newly ordained by S. Boniface, Griman in the City of Ruen, Abel in the City of Sens, and a third at Trier.

2. In the same Synod likewise, as appears by Pope Zacharias his Answer, S. Boniface discovered and condemned the blasphemies and errors of two Arch-hereticks, Adalbert and Clement. Of which the one challenged to himself Episcopall authority without Ordination: wallowed in luxury: set up Cruets and little Oratories in the fields: seducing the people by false pretended miracles

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Sec. B. in ad

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cles, and withdrawing from public Churches. Yea such was his pride that he would be styled a saint, and consecrated Churches to his own honour, affirming that he knew many Angels by name: several of which names S. Boniface had set down in his Epistle to the said Pope, which were indged to be the Names rather of Devils than Angels.

3. The other Heretic was so given over to lust that he kept a Concubine by whom he had two children: yet challenged Priesthood to himself, saying that this was agreeable to the Old Testament. Further he affirmed that Christ rising from the dead, took with him all that were then in Hell, not leaving any one behind him. All which most detestable Doctrines and practices the Pope likewise condemned, saying that S. Boniface rightly filled the Authors of them with Sinners and Preservers of Antichrist, and did well in causing them to be flung up in prison.

4. The reason which made Saint Boniface more earnest against these Heretics, particularly Adalbert, was because though his Errors and wicked practices were manifestly contrary to the Doctrine and Tradition of the Church, yet his behaviour was so subtle and hypocritical, and such a moving perswasiveness he had in his tongue, that he had almost seduced the Religious Prince Carloman. Now the first time that Saint Boniface entered into dispute with him, among others, *Warner* the first Abbot of Fulda was present who earnestly endeavoured to dissolve him from that dispute: the like did *Eulm* and *Meginhard*. But S. Boniface answered them, *He that is in us a greater than he that is in him*. Thereupon reasoning with him, he so convinced him, that he put him to silence. After which he enclosed him prisoner in the Monastery of Fulda. But more of these Heretics, when they shall be sent to Rome, where their Heresies will be more fully detected.

5. But presently afterward by the suggestion of certain unknown persons, there had like to have ensued a breach and division between the said Pope and S. Boniface, by occasion of a scandalous imputation cast upon the Pope, that he had *simoniacally* demanded money for the Archbishopship of Pado which he had lately sent. This report being too easily believed by S. Boniface, he wrote a sharp Letter to the Pope, telling him he was astonished that *Simon Magus* his poyson should infect S. Peter's Chair, which had heretofore thundered out maledictions against that crime.

6. But the good Papes mild, yet grave answer prevented all progress of dissension between them: *Dearest Brother*, said he, I beseech your Charity that hereafter you would forbear to write in such a stile as is so very offensive and injurious to be accused of which we do detest. Far be it from us or any of our Clergy to sell for money the Gift which we

have received by the Grace of the Holy Ghost. And as for those three Palls, know for certain that not any money at all hath been received by any of my Officers for them. Yea on the contrary, the first which by custom was due to our Office for your Confirmation, I freely allowed it out of mine own purse.

7. Besides this, in the same Letter, to show he had blotted out all resentment of this injurious imputation, he not only confirmed the Province granted to Saint Boniface by his Predecessor, but besides Bavaria, enlarged his Jurisdiction through all France, giving him authority in his Name and his Power to correct & reforme whatsoever he found any where to decline from Christian Faith or the Constitutions of Canons. The year following an occasion happened to S. Boniface to have his turn of reprehension from the same Pope, which he suited with the same Spirit of Christian meekness. But before we relate it, certain affairs of Brittany require to be interposed.

XIII. CHAP.

XIII. Ch.

1. 2. The Britanni furiously invade the west Saxons: and are repul'd.

4. 5. The resignation and death of Daniel the Venerable Bishop of Winchester, &c.

ALL sorts of vices reigning among the English and Saxons, provoked Almighty God to punish the Kingdom with a bloody war against an Enemy which though always full of malice, yet through civil divisions and want of strength had many years given disquiet to none but themselves. These were the Britanni, who this year made an irruption into the Provinces of the English with such prodigious forces, that they seemed to have a design & hope to hazzard the regaining of the whole Kingdom again. The time and success of the war is thus described by Henry of Huntingdon:

2. Cultred King of the West-Saxons in the fourth year of his Reign, faith he, making peace with Ethelbald King of the Mercians, they joined both their forces together, to fight against an innumerable multitude of Britanni which had newly broke into their Provinces. When they were met, the two Kings, each of them followed by many valiant tryed soldiers, dividing their armies to a reasonable distance, made several most furious an impression upon the vast body of the Britanni, that though for some time they courageously resisted, yet they were not long able to sustain so terrible a weight, but at length were forced to fly, yielding their backs to the swords of their pursuers and their spoiles to them returning Victorious. Which being done the two Kings

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with

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with triumph returning each into his own dominion, were with great joy received by their Subjects.

3. The year following the Reverend and Holy Bishop of Winchester Daniel having with great piety spent forty three years in the administration of that See, to the end he might conclude his long-lasting age in quiet repose, surrendered his Bishoprick, and became a Monk at Malmesbury (Melduni). Thus writes William of Malmesbury from the ancient Tradition of his own Monastery. But his repose on earth continued a short time, for the year following he happily attained to an eternal repose in heaven. His Successors name was *Humfrid*, whose name we find among the subscriptions to a Synod assembled at Clowesbury the second time, shortly after. As for the Holy Bishop Daniel though by his great virtues he well deserved a name among our Saints, yet we do not find him re-ordered in our Calendar.

4. The same year Wilfred was ordained Bishop of Worcester, the Successor of Wilfrid who died the year before. Concerning whom we can find nothing in our Ecclesiastical Monuments, but what Bishop Gewin produces, Wilfrid Bishop of Worcester, contemporary to S. Bede was consecrated Bishop in the year of Grace eleven hundred and seventeen, and dyed in the year eleven hundred forty three.

XIV. CHAP.

XIV. Ch.

1. 2. S. Boniface falsely calumniated to Duke Pipin.

3. 4. &c. His Letter to the Pope: and Answer.

6. A tedious his malicious mistake.

IN the mean time Saint Boniface his patience is excited for his good: for he found adversaries not only in the Court of Duke Pipin, a proper pretext for envy and malignity but at home also among his companions in the work of the Gospel. As for the former sort, he easily made void all their designs against him with a Letter written to the Duke: and his domestical accusers he overcame by his meekness.

1. Who these were, & what they layd to his charge we find in a Letter written to him by the Pape the tenour whereof is this: *Virgilium and Sabinum* Religious men living in the Province of the Bavarians have lately visited us with their Letters in which they have intimated that your Reverend Fraternity enjoind them to rebaptize certain Christians. At the reading of this we were much troubled: and should extremely wonder if it should be true. Among other examples they produced this, of a certain Priest

in the same Province who being ignorant of the Latin tongue, he pronounced it wrong in baptizing, saying, *Bagizzo* &c. in nomine Patris & Filii & Spiritus Sancti. And for this, as we hope, your Reverend Fraternity thought fit that baptism should be repeated. But Holy Brother, if he who baptizes, introduces no error or heresy, but through ignorance only fails in pronunciation, we can by no means allow that such baptism should be repeated. For as your Holy Fraternity well knows, who sever it baptizet ever by Heretics in the name of the Father, of the Son and of the Holy Ghost, must by no means be rebaptizet, but only be purified by imposition of hands. If the matter therefore stand, as hath been related to us, Holy Brother, abstain hereafter from such innovations: and be careful to observe what the Holy Fathers teach.

3. Upon the receipt of this Letter S. Boniface presently without reply acquiesced: And the same year dispatched to Rome his Preceptor *Edan* with Letters to the Pope, in which he suggested many things very necessary for the Churches of France, contained in twelve or thirteen heads of great advantage to Ecclesiastical Discipline.

4. Heceto Pope Zacharias immediately answered, adjoining to every one of the said Points his own judgment. Withall he informed him that the most excellent Prince Pipin had sent likewise to him a Religious Priest named *Audobert*, with other Points of the like nature, concerning the Rights of Bishops, Priests, &c. also touching unlawful Marriages, inquiring what was to be observed therein according the Rules of the Church, the Doctrine of Holy Fathers and Canons of Councils. And many other things he had proposed relating to the good of Soules. To all which likewise he had returned an Answer. Consequently he enjoined S. Boniface to assemble a Synod, and therein to discover to the Bishops his said Determinations.

5. He gave him moreover order that the forementioned contumacious and Sacrilegious Heretics *Adalbert*, *Godelace* and *Clement* should be made to appear before the said Synod, that their cause might again be accurately examined. And in case they were found wholly to twine from the way of Truth and Justice, and being convinced, would not retract their errors and amend their faults, that then the Princes assistance being desired, they should be proceeded against with all severity according to the Canons of the Church. But if they should persist in Pride, and protest that they were innocent, then his will was that they should be sent to Rome, and with them two or three Priests approved for their piety and prudence, to be their accusers: and there the cause should be with all care examined by the See Apostolical, and judgment given on them according to their merits.

6. Before we declare how S. Boniface observed what was enjoined him by the Pope, in

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Bonifac.
Ep. 139.

calling

Go home in peace, have the doubt at all but your sins are pardoned. These and many other like marks of pride and hypocrisy did Adalbert shew in his habit, gait, gesture and behaviour.

8. As for the other Heretic called Clement, his Heresies did more openly destroy the common Faith of the Church: He rejected all the Sacred Canons, all the Writings of the Holy Fathers, and all authority of Councils. He would maintain that he might lawfully be a Catholic Bishop, though he had seven children born in adultery. He introduced Judaism, affirming that a Christian might without sin, if he pleased, marry his own Brother's Widow. Moreover in opposition to the constant Doctrine of the Fathers, he taught that Christ the son of God, when he descended into Hell, delivered out of that Infernal prison all without exception, believers and infidels. And many Heresies more he published touching Divine Predestination, contrary to Catholic Faith.

9. These things being made known to the Synod at Rome, the Fathers unanimously deprived Adalbert of his sacerdotal function: condemning him to Penance: and in case he should afterward seduce any, they pronounced Anathema against him, and all that should adhere to him or his doctrines. In like manner they deposed Clement, and actually excommunicated him: and whatsoever should content to his factitious opinions.

10. Our late Zealous Reformers of Scotland may here discover with gratulation their prime Patriarch, who desirous to be an Example of a New pure Religion, made the foundation of it to be a contempt of the Doctrines of Ancient Fathers and Sacred Canons of the Church. And in the like unhappy attempt he will shortly be imitated by another Preist of the same Nation called Sampson, who in despite of Sacred Tradition and the Universal practice of the Church denied the necessity of Baptism, alleging that by the simple Impulsion of hands by a Bishop, without Baptism, one might be made a good Catholic Christian.

11. An account of all these Proceedings Pope Zacharias gave S. Boniface in a Letter, requiring him to publish through Germany & France the condemnation of these Heretics. He signified moreover that he confirmed all things which had passed in the Synod of Mentz, constituting the erection of that See to a Metropolitan dignity, though he knew that many schismatical Preists in France did actually oppose themselves against it. And whereas a request had been made to him from France that the City formerly called Acriptina, but then Colonia, might be erected to be a Metropolitan Church, he signified his dissent, but to that it should be subordinate to his See of Mentz. He also intimated to him, that in case a certain scoundrel, named Gislebert, who formerly had usurped the name & au-

thority of a Bishop should present himself to him at Rome without his approbation, he would treat him as he deserved. And he enjoined likewise S. Boniface not to admit any Bishops or Metropolitans confirmed by him at Rome, except they brought Commendatory Letters from him.

XVII. CHAP.

1. A Letter of Saint Boniface and the Synod of English Bishops at Mentz to the Merion King Ethelwald reproving him for his incestuous lusts and sacrilege.

2. Another Letter of the same to Egbert Arch-bishop of York.

NEITHER did S. Boniface's Christian Charity and pastoral sollicitude confine it self to Germany alone: But he thought it his duty to give his best assistance to his Native country Britanny, almost overwhelmed with a Sea of vices. There King Ethelwald, the most potent among the English Saxon Princes, had in a high manner offended God in a sacrilegious invasion of the rights, and revenues of Churches within his Dominion of Mercia, offering violence to the chastity of Religious Virgins consecrated to God, and many other crimes, and there was a just fear lest such enormities in a King should become exemplary to his subjects, and drew many to imitate them. Therefore S. Boniface and his companions in this Synod of Mentz, who were all Bishops of English race, thought expedient to admonish the Lay King Ethelwald of his Duty as a Christian Prince, by a Letter directed to him in the name of: he wrote the Synod, which was likewise done by them.

2. This Letter is still extant in which with a modest yet vigorous stile, becoming an Apostolic spirit they signified to him, that publick fame having informed them that he had all his life abstained from Marriage, which if he had done out of the Love and fear of God and for chastities sake, they should have much rejoiced in it: But they they told that he refused to take a lawful wife, and polluted himself in adulteries and unlawful lusts, nor obtaining even from devout Virgins, by God esteemed equal to the heinous idolatry. Yes the ancient Pagan Saxons did to abhor adultery that if any woman, though unmarried were found guilty of it, they would cut her with fire, and hang him who had corrupted her, over her smoking ashes. Or else they would cause a multitude of women to drive her out of their town with whips, cutting all her garment away to her waist, and lancing her body with knives: and thus she

would

would be entertained by the women of the next village, who would use the like rigour towards her till they dispatched her of her life. Now it Heathens have such a zeal for Marriage, Chastity, how jealous will our Lord be of his Spouse contracted to him by For, and how infinitely more heavy will the punishment be which he will inflict on their sacrilegious carriages!

3. They adured him moreover to consider that Gods fury will more severely be inflamed against Kings who are guilty of unlawful lusts, because probably their subjects will imitate them; by which means the whole Nation, like Israel, will become polluted, and thereby leave a poltrocity effeminated by lusts, despised both by God and men, and regards even of their Faith. An example whereof might be seen in the Nations in Spain, Province and Burgundy, which giving themselves to filthy luxury were forsaken by God, who justly punished the Saracens to come upon them and overcome them, so that now they have lost all knowledge of God and their Holy Faith.

4. Hereto they added another great Crime which publick fame made him guilty of, which was breaking the Privileges of Churches and Monasteries, and invading their revenues: which abominable he was polluted, and thereby leave a poltrocity effeminated by lusts, despised both by God and men, and regards even of their Faith. An example whereof might be seen in the Nations in Spain, Province and Burgundy, which giving themselves to filthy luxury were forsaken by God, who justly punished the Saracens to come upon them and overcome them, so that now they have lost all knowledge of God and their Holy Faith.

5. Therefore with humble and Fatherly prayers they besought him not to despise their counsel: But freely and speedily to amend those grievous offences against God: considering how short this present life is, how momentary the delectation of the filthy flesh, and how ignominious it is for a Prince after a short life to leave behind him a perpetual example of sin to posterity, &c.

6. This Letter being written they did not send immediately to King Ethelwald, but prudently considering that reprochs or counsels which arrive unseasonably to persons of high estate, seldom produce any good effects, but rather harden them the more: Therefore they inclosed it in another directed to a certain Preist named Hersifrid, to whom the King would more willingly listen, than any other, and who like-

would be out of fear to send, would not fear boldly to admonish the King. Him therefore they desired to present it to King Ethelwald, when he saw a fitting opportunity.

7. At the same time likewise Saint Boniface wrote another Epistle to Egbert the learned Arch-bishop of York, in which he acquainted him, that having received command from the Apostolic See that in what Courts were feared among the people, or the Ecclesiastical Rules depraved by ill practices and customs, that he with the Princes own authority should endeavour to invite and reduce into the right any Transgressors whosoever they were. In obedience to which command he together with eight other Bishops of the English Nation assembled in a Synod at Mentz, had sent an humble advisory Letter to Ethelwald King of the Mercians which they had given order should be first shew to him, that he might correct in it any thing which he did not approve, and add thereto what in prudence he should think meet. Withall desiring him that if in his Province of the Northumbrians any such pollution as too often had been springing, he should speedily pluck it up. He requested him likewise to send him some Treatise of Beda, who of late followed by his Nobles, who set no bounds to their rapin and cruelty to Ecclesiastical riches, depriving them of their substance, and bringing them into servitude. They therefore earnestly besought him to consider that among all the Saxon Kings since the Conquest of that Island, not any had been guilty of such sacrilegious cruelty and unbounded lusts, except only two, Othel king of the Northumbrians, and Ceolred his predecessor in the Kingdom of the Mercians: And how horrible their deaths were, he could not be ignorant particularly of this latter, whom the Devil hurried away to hell in the midst of his idleness and banqueting.

8. What was the success of the foreaid Letter of Saint Boniface to King Ethelwald, is not known, faith Barrow. But not any Historians hath declared that by these admonitions he anything amended his life. However certain it is that two years after that (he should have laid in) he ended his life very unhappily: For thus we read in the Epitome of the English History: In the year of our Redeemer seven hundred fifty seven Ethelwald King of the Mercians was by night miserably murdered by his Guards. Thus writes Barrow. Notwithstanding though none of our Historians expressly mention the amendment of this King, yet we shall find probable grounds of it, by declaring his joyning with Cuthbert Arch-bishop of Cantuari in restoring the privileges of the Church and Ecclesiastical Discipline. &c. and we may reasonably judge that this Epistle had a great influence into such a good change.

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XVIII. CHAP.

1. 2. &c. S. Boniface by the Donation of Caroloman builds the famous Monastery of Fulda in Germany.

4. 5. 6. Successions of Bishops in England,
&c.

1. **S**aint Baniface having established for himself and his *disciples* a fixed *Mediterranean Seat* at *Antiochia* in *Greece*, was desirous to find for himself a place of quiet retirement in which he might unbother his mind, and collect it from *Pastoral solicitudes* and conversation, whensoever his affairs would permit. For which purpose a certain *Seat* in the *Salute of Romania* near the *River Erida* seemed to him very convenient and agreeable, that there interrupting a while the rambling bundles of *Morbo*, he might at first leisureous embrace the *best help* and employment of *Mary*, to fix at our *Lords feet*, and in quiet contemplation attend to what our *Lord* would say in his *toile*.

2. But because a *Sear* to agreeable belonged to the right & iurisdiction of others, he was compelled to have recourse to *Carleoman* by *Petition*, to have that place charitably bestowed on him. Which *petition* of his was rewarded with a *Sear* from the *Emperour*.

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was perfected, *Scarmism* having congregated a certain number of Monks was constituted *Abbot*. This *Noble Monastery* proved in after times a source of innumerable blessings to the whole country of *Germany*.

4. The same year in *Brittany*, *Ingueld* Bishop of *London* dying, there succeeded him *Egulf*, known only by his name & posterity, and by his subscription to a *Synod* the year followi^g a *fablem* by *Cuthbert Arch-bishop* of *Canterbury*.

In the *Kingdom* likewise of the *Eng-
Angles* both the *Bishopricks* of *Dumrich* and
Helmbam being vacant by the deaths of
Cuthwin and *Ethelrid*, there was substituted
in their rooms one only *Bishop* to administer
both the *Sees*. His name was *Herald*, who
subscribed likewise to the same *Synod* as *Bi-
shop* of *Dumrich* and *Helmbam*. Yet true it
is, that this does not agree with the order
of *Bishops* of those *Sees* found in *Willcom* of
Malmesbury, who assigns two *Bishops* follow-
ing at this time in the forelaied *See*, namely
Lamfrid and *Althrid*. But concerning the
two, we shall treat, &c. and of their succellors
many years after this

XIX. CHAP.

1. 2. &c. A third Synod at Cloweshe in Kent for reforming abuses: and the Decrees of it.

1. **T**HE year of *Grace* seven hundred and forty seven brought much good and spiritual profit to the *English-Saxon Churches in Brittain*, by the happy reformation of Ecclesiastical Discipline made in a famous Synod a third time assembled at *Clewerby* by *Cuthbert* Arch-bishop of *Canterbury*. Which place seated in *Kent*, is at this time called *Cliffe*, by reason of a high mountain or cliff (anciently named *Cluwa*) and a little territory interjacent between the Rivers *Thames* and *Medway* called *He* - from which two names arose the word *Cluwa*, or *Clewerby*.

2. The cause of assembling this Synod was the miserable decay of piety, and Order through the whole Kingdom, suggested to Arch-bishop Cuthbert by Saint Boniface in an Epistle sent him five years before,

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under the Saxon Heptarchy. XXIII. Book. 607

as hath been declared. For redifying which disorders the ~~Arch-bishop~~ *Arch-bishop* ~~fervently~~ *fervently* treated with *Erhelbald King of the Mercians*, to whom the *Kings of Kent* were subiect and tributary, desiring that himself would assist in *Reformation of the Church* by a *synod* to which he would please to afford his own preference. This being obtained, the *synod* was called, in which twelve *Bishops* were present, all of them contained within the *Province of Canterbury*, for of the other *Province of York*, not one appeared. And besides them, *King Erhelbald* with his *Princes* and *Nobles* was assisitant.

initiated. The *Canons and Decrees* of this synod and have out of very ancient *Manuscripts* in *Seven letters*, been faithfully extracted by *Hugh Spelman*. In the *Preface* whereof is expressed the general design and motive of the present *Meeting* to have been, that with good advice order might be taken for *reforming Party* in the Church, and for *restoring* the *Antient* *Discipline* of the *State of England*. After which the *Cathedral Arch-bishop* of *Canterbury* prebidding in it came to breed two *Writings*, of *Page 24* *divers* translated into *English*, in which were contained *Prescriptions* for reforming abuses, regarding persons of all degrees and conditions, with terrible denunciations against any that should be so bold as to disobey the *Commandments* of God, and *defied* great thoughtfulness in the minds of the *Bishops*, who began mutually to exhort one another by rectifying of their own lives to afford good example to the rest of the *Clergy* and *Seculars* of the kingdom: and that they should set before their eyes the *Example* of the *Antient* *Fathers*, and the *Antient* *Decrees* of the *Fathers*, as a *Rule* by which they might reform themselves.

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A. D. 748.

That in the Holy exercise of Psalmody, whether in the Latin or Saxon tongue, men be careful to joyn their hearts to their voices: And that those who do not understand the Office in Latin, should however be careful to have their minds and affections fixed upon God and spiritual things. 18. That Monasteries be not burdned with a greater multitude then they can maintain: That Superiors doe not over-press their Religion with labour: and that both Men and women Religious abstain from secular vanity and fallacies in apparel. 19. That Monk and Nunn be not permitted to inhabit among Seculars. 30. That since there is a suspicion entered into the minds of Kings and Princes, that Ecclesiasticks, Bishops and Priests doe not bear them inward affection, nor with their prosperity, but rather the contrary: The said Ecclesiasticks in this Synod doe protest that such suspicion is without ground; and it is well toke, they should be guilty of sin not only contrary to their sublime Profession, but even to the common Duty of Christians. To shew therefore that they were free from a vice so detestable, it was obtained, That all Ecclesiasticks and Monks in every Canon call never should uncharitably impute the Divine Clemency for the safety of their Kings, Dukes, Nobles and all Christian people, as well as for themselves. 31. That they be all unanimous in Faith, Hope and Charity both to God and one another: and diligent in praying both for the living and the Dead, celebrating often the Propitiatory Sacrificers for their repose &c.

6. To this effect were the Canons of this worthy Synod. After the conclusion whereof, Cuthbert the Archbishop of Canterbury lent a Copy of all the Acts and Decrees by his Deacon Knebert to Saint Boniface: whereby shewing him that he had not been un-derstand of his admonitions, nor of the Precepts of Pope Zacharias. And it is not to be doubted but now King Ethelwald renewed the respect to Gods Church, which he shewed so worthily in his younger years: a further proof whereof he gave two years after this, in rejoining the Privileges and immunities thereof, which had by himself and others been so much infringed.



XX. CHAP.

1. Succession of Kings in Kent.
2. Keated a hopeful Prince of the west-Saxons, unhappily slain.
3. The Monastery of Bredon in Worcester-shire, founded.
4. 5. Of Sampson a naughty Scottish Priest.

THE year following Edilbert King of Kent and eldest son of Wihtred, after a reign of three and twenty years, dying without issue, his Brother Eadbert succeeded him. Some of our Historians account Ethen the elder Brother, and affirm that he dying this year, Edilbert the next succeeded. The Error on which side lies, is not much material. And indeed the Lives of these to whom the Titles of King are given, are so obscure, that no wonder, but their names and actions should be delivered to posterity uncertainly. In the late Synod at Cotenburgh, among the subscription to the Council of the Mercians, to whom three Bishops, Edilbert, Ethebert and Alric, were assigned successively in Kent, as to be esteemed is recorded under the Titles of Princes and Dukes, Subscribers to the said Synod. As touching the Prince who now dyed, all that is recorded of him, is that he bestowed on the Monastery of Religious a certain Monastery in the Isle of Thanet certain lands, as Hæppida declares.

1. The same year, which was the ninth of the Reign of Cuthbert King of the West-Saxons, faith Hæppida, his Son Kenric was slain a Prince of wonderful hopes: tender in years, but vigorous and fierce in combat, and loyal to find any occasion to exercise his valour. This young Prince in a certain expedition being too eager in pursuing his good success, through immoderate heat discomfited his own soldiers, and in adition raised by them was slain.

3. To this year is referred the new erection of a Church and Monastery at a Town called Bredon, in the Province of Worcester by a certain Noble man of the Mercian Kingdom called Eanulf. Concerning which Camden thus writes: After the rest of the said Hæppida's letter a Charter made by Offa, who was afterwards King of the Mercians, a Offa King of the Mercians doe give land containing thirty five acres of tributaries to the Monastery named Bredon in the Province of the Mercians (Worcestershire) to the Church of S. Peter Prince of the Apostles

A. D. 749.

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XXI. CH.

XXI. CHAP.

1. 2. A Noble Charter confirming the Privileges of the Church, by Ethelwald King of the Mercians.
3. 4. A famous Miracle in Germany by the Intercession of S. Swibert.

IN the year of Grace seven hundred forty nine Ethelwald King of the Mercians touched with a remorse for his Sins, made worthy satisfaction to the Church for his former sacrileges, by publishing a Noble Charter to confirm its immunity. Which Charter may be read in Sir H. Spelman, thus inscribed by him: The Privilege of Ethelwald King of the Mercians, granted to Monasteries and Churches. In which being mindfull of the reprobation given him by S. Boniface in an Epistle fore mentioned, and repenting his former Life, he made all the Monasteries and Churches of his Kingdom free from all taxes, labours, burdens, gifts, &c. And at the end of it is signified, that the said Charter was signed by several Bishops and Noblemen in the third and thirtieth year of the said King's reign, at a famous place called Gadamunchele: Which place is at this day called Gadamunchele, and it is situated in the Province of the Icteni (or Huntingdonshire).

1. At the same time dyed Ethelwald King of the East-Angles, called by some Ethelred, by others Ethelred. to whom succeeded his son Ethelbert, or as some Writers name him, Albert, who was born to him by his second Wife. Concerning whose admirable virtues & sanctity we shall treat at large when we come to his Marriage and death, or more truly his Martyrdom immediately attending it.

2. Here we ought not to omit an illustrious testimony which God was pleased this year in Germany to give to the sanctity of our glorious Saint and Apostle of the Germans Saint Swibert. It is faithfully related in an Epistle sent by Saint Ludger Bishop of Munster to Regino Bishop of Massricht, in which Epistle a large description is made of the affairs of the Aethians own time touching the Apostasy of the Frisians. But that which concerns the glory of S. Swibert, is there thus related:

4. It hapned in the year of our Lord seven hundred forty nine that the illustrious Prince Pipin after a glorious Victory obtained against the Saxons and Westphalians, hastned his return to Colon with his wearied Army. But the Westphalians, though utterly vanquished by the triumphant sword of this Noble Prince, had such indignation tole under the dominion of Christianity, that without delay they gathered a new powerful Army, and marching by paths unthought and

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Spelm. de Concil.

Ap. Sir. in Annot. ad vii. S. Swib. Mart.

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more compendious they got before the Prince's army near to the town of Werda, where they cunningly laid ambushes with a refulgent fury to rush upon him in his march.

3. When this came to the knowledge of Pipin by the relation of his Scouts, he was some time troubled by reason his Army was much diminished, and had in many wounds unserviceable men: Notwithstanding calling to mind the many great Miracles which by the intercession of Saint Swithbert, whose body lay there at Werda, had been performed, and having a firm confidence in God, he lighted from his horse, and prostrating himself on the ground, he with great devotion implored the help and patronage of that most holy Bishop, without ceasing to God and Saint Swithbert, that if by his intercession and merits he might obtain a Victory over the Pagans, and bring his Christian Army safe home, he would as a solemn Procession attended by all his Nobles with great devotion make a pilgrimage to his shrine at Werda.

6. Thus Prayer was no sooner made, but immediately a wonderful light shone over the Christian Army, which not only terrified, but quite blinded the Pagans, inasmuch as a terrible fire, the least the God of the Christians should from heaven consume them, they dispatched away to Prince Pipin two of their chieftain Princes to beg peace, and make profession of submission to him: Who without constantly related to him what they had seen, and how much they were amazed at it.

7. After as the Prince heard this, being assured that so great a delivery came by the intercession of S. Swithbert, with great joy he adored and gave thanks to God and having received from the Pagans hostages for performance of conditions, he attended by his whole army entered in an humble manner into Werda: and there both himself and his Nobles putting off their shoes he visited the Shrine of S. Swithbert, and there offered Royal Gifts to Almighty God and S. Swithbert, that without any effusion of blood he had got the better hand of his perfidious enemies. And from that time the chiefe S. Swithbert for his special Patron and Protector. Neither did his piety rest there, but a few years after this he treated solemnly with the Pope for his Canonization.

chard, memorable to posterity for his sanctity. A brief of whose life is represented in an Epitaph to this day extant in a Church of the City of Lucca in Italy, where he dyed and was entombed, the tenour whereof is as followeth:

2. The Sister of King Offa was Mother to S. Richard. This King S. Richard was King of England, a voluntary exile from his country, a defender of the world's concordance of himself. He was Father to the two holy Brethren S. Willibald and S. Winibald, and of their Sister S. Walburga a Religious Virgin. He made an exchange of an earthly kingdom for an heavenly one: He put off his Royal Purple, to take a mean habit: he forsook a Royal Throne, and visited the shrines of the Saints: He laid by his scepter, and took a Pilgrims staff. He left by his daughter S. Walburga in his kingdom, and went into a foreign country with his Sons. There also he left with S. Boniface the glorious Martyr, then Archbishop of Mentz, a man of wonderful sanctity, and born in his own kingdom England. The same holy King extended the bounds of his banishment further, and visited the shrines of the Holy Apostles beyond the Alps: and afterwards removed himself into other uninhabited places: the end he might more freely there attend to God. At length after a long continued exile, after many internal combats, after frequent and painful sufficiency by hunger, thirst and cold, all his conflicts ended in the Province of Italy and City of Lucca: there he received his reward, hence his soul was received into heaven: and was saved membership in the Church dedicated to his honour: where his three shrines abound by many miracles. His Epitaph is solemnized on the seventh day before the Ides of February.

3. The observations made by the illustrious Cardinal Baronius in his Annals this year upon this Inscription, particularly to disprove the Title of King of the English attributed to S. Richard, seem to seem to me concluding. For though it be true that his name is not found in the Catalogue of the Saxons or English Kings: that is no sufficient proof against him: Since we read very many examples of the like: So in S. Beda mention is made of Edward son of Oswald, King of the Deir, like wife of Offa, and of Offa King of the Mercians. And Cyprian in his Character in Starphylia called himself King of the West-Saxons. S. Boniface also mentions Sigiswald King of the same Province and Iva, a King called Balad: Lastly in the Life of S. Boniface we read of one Erlembold, King of the South-Saxons, yet not the name of any of these appear in the Catalogues of the Kings of those several Kingdoms. And whereas he affirms that Philip of Egypt is the same as the first Archbishop who gives the Title of King to S. Richard, it is a mistake: For Willibald an Archbishop much more ancient, who lived in the next Century to this, and with great fidelity wrote the Life of Saint Willibald, affords him the same Title; and Suetonius in

de Rom.
lib. 12.
cap. 10.

Willib.
lib. 1.
cap. 10.

de S. Ri-
chard Ep-
itaph.

Willib.
lib. 1.
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Willib.
lib. 1.
cap. 10.

Willib.
lib. 1.
cap. 10.

Willib.
lib. 1.
cap. 10.

Maryrol.
Rom. 1. 1.
cap. 10.

Willib.
lib. 1.
cap. 10.

de S. Ri-
chard Ep-
itaph.

Willib.
lib. 1.
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Willib.
lib. 1.
cap. 10.

Willib.
lib. 1.
cap. 10.

Willib.
lib. 1.
cap. 10.

his Notes upon the same Life affirms, that all Ancestors almost in one consent make him a King of England, inasmuch as none in his found writs will deny it. And indeed hereto agree the Roman Martyrology, Philip Bishop of Egypt, Archbishop of Milan, Teles, Qualter and very many others. Yet Cyprian in his observations on the Life of Saint Willibald son to this Saint Richard proves by many arguments the same, as from common Tradition, from ordinary Images of him, from several Missals, Breviaries and Anthems. Notwithstanding, that he did not actually, at least not long, enjoy this Title and power, may be granted. Now the right which he had thereto may be shewed out of our Ancient Monuments.

4. For we have before declared how Luthere King of Kent succeeded to his Brother Egbert, to the prejudice of his Brothers son Eadric. And after eleven years reign being dispossessed and dain, his son was also debarred the Succession, & never mounted the Throne. Now this Prince Richard according to the opinion of some Princes, and particularly of the learned Annallist, R. G. Offord was of the line of Luthere, who content with the security and sweetness of a private Life, never sought nor desired sovereignty though justly due to him.

5. But more probable it is, that this Richard was a King of the West-Saxons: immediately after King Iva. For though Ethelred be the the only King named in his Succession: Yet Saint Beda says expressly, that King Iva left his Kingdom to several young Princes, among who this S. Richard probably was one. This is confirmed by what we read in the life of this Prince, that he recommended his children Willibald and Willibald to S. Boniface, because he was of his kingdom: Now it is certain that S. Boniface was born at Exeter in the Kingdom of the West-Saxons. But Ethelred being a Prince of high spirits seems to have excluded the reftant S. Richard, whose ambition lay another and better way, was willing to employ his thoughts and endeavours in pursuing the hopes of an Eternal Kingdom, to be obtained by peaceableness and neglect of temporal Glory.

6. And God was pleased to reward this love with a far greater Blessing in giving him three children worthy of eternal memory. S. Willibald, S. Winibald and S. Walburga. These three children in the year of Grace seven hundred twenty five were sent by their Father to S. Boniface in Germany because he was born in his kingdom, as the Author of S. Richards Life writes, twenty years before the said S. Boniface was Archbishop of Mentz, neither did their Father accompany them at that time, as the Author of the Inscription mistaking writes: But several years after followed them thither, out of a desire to enjoy their happy conversation, and end his Life in the society of so many Saints. Notwithstanding out of a Motive of Devotion

very fashionable in that age, he undertook a Pilgrimage in a mean habit to visit the shrines of the Blessed Apostles at Rome: After which in his return this year through Etruria, or Tuscany, God was pleased in the City of Lucca to put an end to his journey, and restore to him with advantage a heavenly Crown. And we are obliged to that noble City for preserving his Memory in so Noble a Monument. His name is both in the Roman and English Martyrology recorded among the Saints on the seventh of February: Where likewise he is titled S. Richard King of the English: because perhaps he had a right, though never any possession of the Kingdom.

7. The same year dyed the Holy Virgin Tecla Abbess of the Monastery of Kitzingen at Oberhofen in Germany, for so doe the Chronicles of Magdeburg stile the place. And write concerning her and her holy companions in this manner: This age of Century likewise had women famous for their learning: some of which Boniface sent for out of England into Germany to preach the Gospel, namely Chionide, Tecla, Lada, Walburga, Chionide, and Berengytha. We doe indeed acknowledge that the Holy Virgin Tecla was sent for out of England into Germany, but not to be Preachers: It is no Catholic custom to make women overleers and disposers of Ecclesiastical matters: The end for which they were invited out of England was indeed to teach German Princes the Infruits of a Religious Conversation. As touching S. Tecla in particular, she had her devout education in the Monastery of Worms: wherein she profited so well that S. Boniface thought her fit to teach others what she had to well learn, and to govern others, having been so perfect in Obedience her self. This Office after she had piously and diligently exercised fifteen years, she was called to the embraces of her heavenly Bridegroom, on the fifteenth day of October: on which day this is commemorated among the Saints in the Roman Martyrology.

8. Our Martyrology likewise mentions a certain English man a Bishop called German, who went over sea to preach the Gospel to the Brabanters and Frisians. Which Office having performed in an Apostolic manner, he received an Apostolic reward, which was a Crown of Martyrdom this year. As for a learned Jesuit mentions him in the Calendar on the second of May. Whether this were a person distinct from him who was Brother to S. Ethelred, is uncertain. Concerning whom William of Malmesbury makes mention, saying, In the Church of S. Edmundsbury there lie the Bodies of two Saints, German and Breda: whose Gifts I cannot find in the Antiquities of that Church, nor any where else. Only this I find of them, that the former was Brother to Saint Ethelred, and the second a Bishop.

Maryrol.
Rom. 1. 1.
cap. 10.

Magib.
Cent. 9. fol.
140.

Maryrol.
Rom. 1. 1.
cap. 10.

Malm b. de
Fam. l. 2.
p. 140.

1.2. Of S. Richard an English King: the Father of S. Vinibald, &c. He dyed at Lucca.

5. The death of S. Tecla an English woman, and Abbess in Germany.

8. Of S. German an English Missioner in Germany: and Martyr.

1. THE year of Grace seven hundred and fifty is contigned by several Writers to the death of an English King called Ri-

K. CURT- RED.	612 The Church-History of Brittany	K. CURT- RED.
A. D. 750.		A. D. 751 By pub. Red High.
XXIII. C.	<p>XXIII. CHAP.</p> <p>1. 2. <i>Edilbon a Valiane Consul rebels against the King of the West Saxons: and is subdued.</i></p> <p>3. 4. <i>The King of the Northumbers persecutes a holy Bishop.</i></p> <p>THE same year there were commotions both in the Western and Northern Provinces of our Island. For in the West-Saxons Kingdom, as Huntingdon relates, entered in the eleventh year of his Reign (tonght a furious combat against Edilbon a Noble man (Consul) of a most bold courage who raising a sedition against his Lord, and with these Armes meeting in the field, though Edilbon was far inferior to the King in number of soldiers, yet he maintained the combat a long time with admirable courage, for his single valour supplied the place of many hands of soldiers. And when the victory was ready to declare in self for him, an unforeseen wound piercing his body made the Kings just cause to triumph over his perjury and infidelity.</p> <p>1. Edilbon with the blood issuing out of this wound expelled likewise Trade and contumacy out of his heart. So that voluntarily submitting himself to his King, and repenting his rebellious Treason, he not only found pardon, but was admitted into his Lords favour and freindship.</p> <p>3. But in the Kingdom of the Northumbers we find a veruious King, persecuting a worthy Bishop and another innocent person and what the offense or provocation was, not any of our Historians mention. The Story is thus briefly touched by Mathew of Westminster and Brevodon: Eadbert (or Egbert) King of the Northumbers took Remulfus Bishop of Lindesfarne Prisoner, and lead him Captive into the City called Bamburgh, where he was cast into chains, or imprisoned. The motive of which siege is further declared by the same Brevodon, saying, Off the son of Alfred, an innocent young man was compelled for avoiding the fury of King Eadbert to seek sanctuary at the Relicks of the holy Bishop S. Cuthbert, where he remained till being almost starved to death by famine, he was without armes taken out from thence. As touching the City where the said Bishop was so strictly imprisoned, and which in this Narration is called Bamburgh, it is seated in the Province of Northumberland near the Isle of Rerne, and is at this day called Bamburgh.</p> <p>4. Now though we find exprest in no Historian the cause of the Kings displeasure against the said Bishop, yet we may perhaps probably collect it from other actions of the same King performed this year. To which</p>	
Huntingd. 147341. W. gen. h. c.		
	<p>XXIV. CHAP.</p> <p>1. 2. 3. <i>Pope Zacharias resolves several Doubts of S. Boniface &c.</i></p> <p>THE following year nothing occurs in the Ecclesiastical or Civil State of Britany, but only the death of two Bishops in the Kingdom of the Mercians: of Witta Bishop of Lichfield, to whom succeeded Hemel: And of Alry Bishop of the Lindesfari, whose place was supplied by Adulf.</p> <p>1. But in Germany S. Boniface affords sufficient matter. For he this year sent Lot of Lull in a message to Pope Zacharias, to desire of him a resolution of certain difficulties occurring in his Province: and also a confirmation and Privileges to his Archiepiscopal See of Mentz, and his now founded Ministry of Fulda.</p> <p>3. As touching the Doubts propoed to the said Pope, the Resolution of them is found in his Answer: where he tells him, 1. That he could not condemn him for refusing to communicate with the French Bishops, who refused to keep the Promises made by them.</p> <p>2. That Christians ought to abstain from eating the flesh of Choughs, Crows, Storks, and much more of mild beasts.</p> <p>3. That the Roman Rite was, upon Maundy Thursday after the making of Christs, to cause three Lemps to be lighted, capacious enough to burn three days: & that upon Saturday the fire of Easter other Lemps to be lighted for thence for the ceremony of oblatione thence. As for the making use of free taken from burning glasse, they had no such Tradition at Rome. Concerning such as had the falling-sickness, if it came from their birth, they were not to be admitted into the Church, for fear of infecting others: But the same rigour was not to be used to those who had it afterwards: those might be admitted to the Communion, yet so as that they must come when all others had communicated.</p>	<p>XXIV. C.</p> <p>A. D. 751.</p> <p>By pub. Red High.</p>
Westm. h. b. Hunt. h. b. Godw. in Dunelm.		
Hunt. 16.		

K. CURT- RED.	under the Saxon Heptarchy. XXIII. Book. 613	K. CURT- RED.
A. D. 751.		A. D. 752.
	<p>5. That there was no prohibition for Religious Virgins to walk one anothers feet, as well as men.</p> <p>6. That it is more congruous not to admit to Priesthood any till they be of good years and such as have a good testimony: that the age prescribed by Canon is thirty years: Notwithstanding in case of want, and necessity, such may be taken as have passed five and twenty.</p> <p>7. As touching the Question how long men are to stay from eating Lard after the beaft is killed, this was not found in Tradition: yet his counsell was not to eat of it till it had been dried well in smoke and then boyld: Yet in case any desired to eat it unboyld, let him at least abstain ill after Easter.</p> <p>8. That concerning the revenues of the Church, he need to make no scruple to require a Shilling of every house (Jildum de casa) and that would suffice.</p> <p>9. That in case any had been received into the Clergy, who at their Ordination had concealed such Capital fins as they had formerly been guilty of, and such fins came afterward to be discovered: such were to be deprived and condemned to Penance.</p> <p>10. That in insupportable persecutions by Pagans, it is permitted to fly.</p> <p>11. That Tribute might be exacted from the Slaves inhabiting in that country.</p> <p>12. How by his suffragans, he had sent him a signifying white, and how many Cresses are to be made in celebrating Mass.</p> <p>4. For as much as concerned the Priviledges to be given to his Archiepiscopal See of Mentz, he in a distinct Letter declared in this Form, By the Authority of the Blessed Apostle Saint Peter we doe ordain that the first and chief of Mentz, be for ever to thee, and thy Successors erected and confirmed a Metropolitan Church, having under it these Cities, Treves, Celen, worms, Spire and Treves (Trecas, or Trevas,) as likewise all the Nations of Germany which by thy preaching thou shalt convert to the Light of the Gospel.</p> <p>5. Lastly whereas Saint Boniface had signified to the said Pope that he had built a Monastery dedicated to the honour of our Saviour, in a forest of vast extent, in which he had placed Monks who lived under the Rule of Saint Benedicts in great austeritie, abstaining from flesh and wine, who had no servants: but contented themselves to live by their own labour: in which Monastery he purposed with the Papes leave to retire himself some times to rest his old weary limbs, and after death to be buried: and consequently desired his Holines to patronize it and endue it with convenient Priviledges. Hereto the Pope consented, (subscribing the said Monastery immediately to the See Apostolick, forbidding any Bishop or others to exercise any authority in it, or so much as lay Mass, unless invited by the Abbot: and confirming for ever all the things of which it was possessed at that time, or should accrue to it afterwards.)</p> <p>6. These were the last Letters which passed</p>	<p>Ap. Bonif. Ep. 19. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.</p>
	<p>XXV. CHAP.</p> <p>1. 2. <i>The Bodies of Saint Kilian, Saint Colman and S. Tannan translated by Saint Boniface.</i></p> <p>3. 4. <i>Their Gifts: and Happy Martyrdom: and wonderful discovery of their Relicks.</i></p> <p>THE same year Saint Boniface with great devotion took up the Bodies of Saint Kilian formerly Bishop of Wurzburg, Saint Colman a Priest, and Saint Tannan a Deacon, all which had come out of their Native country Ireland, to preach the Gospel in Germany, where they were blessed with the Crown of Martyrdom. Their Sacred Bodies, 1115, Saint Boniface now took up, to expose them to the veneration of devout Christians, and afterward to bury them more honourably: a happy preface of the honour himself was shortly after to receive.</p> <p>2. Now though their Gifts doe not properly belong to our present History: Yet so much interest this piety of Saint Boniface gives us in them, that a brief account of their actions and Martyrdom will not be judged altogether impertinent here: which we will collect from a very ancient Anonymous Author in Surin.</p> <p>3. Saint Kilian, said he, was born of a Noble stock in Ireland and from his childhood was brought up in learning: But shortly by Gods preventing Grace desisting curious study, and worldly contentments, he retired himself into a Monastery where with great perfection he gave himself to Prayer and the observance of Regular Discipline. Such progress he made hereby in all piety and virtue, that he was esteemed worthy in due time to be promoted to the Degree of Priesthood, and afterward to the Government of his Monastery.</p> <p>4. The fame of his sanctitie being far spread, and drawing very many to see and admire it, the Irish man fearing the tentation of vainglory, began to meditate</p>	<p>XXV. C.</p> <p>Ap. Bonif. Ep. 19. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.</p>
	<p>III. Part.</p> <p>H h h h ij</p> <p>how</p>	

how he might retire himself from the knowledge of friends, and withal the spirit of charity to the souls of others, inflaming, among so many others in this age, his heart likewise, he took with him certain companions, and passing over into *Brittany*, he from thence failed into *France*: and travelling through several *Regions* he entered into *Germany* as far as *Wirtzburg*, determining there to sow the precious seed of the *Gospel*. Which that he might do: with better success, he went to *Rome* to demand from the *pope*, a licence and power to preach to *pagans*. And having obtained this together with *Episcopal* dignity, he returned to the same place in *Germany*.

5. At his going to *Rome* he had left *Saint Gallus* the famous *Abbot*, in *Germany*: and at his return he left *Saint Columban* in *Italy*: so that there remained to attend him only *Saint Columban* a *Priest*, and *Saint Teoman* a *Deacon*. And being arrived at *Wirtzburg*, he found a new *Duke* there, called *Gozbert*. Now after he had spent some time in preaching the *Gospel* with great efficacy, the said *Duke* sent for him to appear before him, and demanded what *New Doctrine* that was which he taught. To whom the *Holy Bishop* freely revealed the Summ of *Christian Doctrine* touching the blessed *Trinity*, the Incarnation of the *Son of God*, and other necessary *Mysteries* of our *Religion*. At that time the *Duke*, though convinced of the unconquerable truth of his *Doctrine*, yet deferred the acknowledging of it. But not long after seeing the *Holy man* perseverance, he came privately to him to be more perfectly informed, and forsaking the idolatrous worship of *Diana*, who had been held in great veneration by him, he gave up his name to *Christ*, and on the next solemnity of *Easter* was baptized. Whole example was followed by great multitudes of his *Subtitled* in *Francia*.

6. Now the said *Duke* had formerly taken to wife a *Lady* named *Geilana*, who had been married to his *Brother* and remained still a *pagen*. The unallowableness of which marriage the *Holy Bishop* delayed to discover to the *Duke*, fearing it might be a hindrance to his embracing the *Faith*. But when he saw him well established therein, he then told him sincerely that such a *Marriage* was forbidden by the *Religion* he professed. The *Duke* at the hearing of this was much afflicted and astonished: for he loved his wife with great passion. Yet his answer was, That he: resolved not to part the love of any creature before *God*. But that at present preparing for an expedition against his enemies, he could not suddenly effect a business of so great importance: but at his return he would perform his duty.

7. But when these things came to the knowledge of the *Duchesse Geilana*, her rage was horribly inflamed against the *Men of God*, and she meditated continually how to destroy them in her husband's absence, and so as that it might not come to the notice of any. Presently therefore by the *Devils* suggestion she found two fit Ministers of her cruelty, who for a certain reward promised to satisfy her. At this time it happened on a certain night that *Saint Kilian* being not perfectly awaked from sleep, there appeared to him a certain man in glorious attire, who said, Friend *Kilian*, arise, thy labours are almost at an end: there remains only one conflict more, and then thou shalt come home to me with victory. Having said this, he presently vanished out of his sight. And the *Holy Bishop* arising, called to him his two companions, knowing this to have been a divine *Visitation*, and said to them: My *Brethren*, Now let us march, for our *Lord* is at hand, to knock at our door. Let us take heed he be not unprepared. At midnight therefore as they were devoutly busy in prayer, the two bloody executioners entered the room: y. homeloon as the *Holy Bishop* saw, he said to them, Friends, Wherefore come you hither? Do you expect what you are commanded, and we will finish our course. Alloon as this was said, they were all three murdered, and buried in the same place: likewise into the same grave were cast their *Bodies* and *Members*, that no sign of their death might appear, but it should be thought that they were travelled to some other place. The abominable *Duchesse* likewise made a *Stable* be built over the place where the *Sacred Bodies* had been buried, to prevent any sign of what had been done.

8. Shortly after the *Duke* returning, went to the house where he had left the *Holy men*: and not finding them, he enquired diligently whither they were gone: the *Dutchess* told him, that they being at liberty without any restraint, were gone whither they thought good. With this answer the *Duke* was satisfied, and enquired no further. But not long after one of the *Murderers* was suddenly possessed by the *Devil*, and cried out with a loud voice, O *Kilian*, thou persecutest mee terribly: I am consumed with fire: I see ever my head a sword dropping with thy blood. Thus roaring out, and tearing his own flesh with his teeth, he from a temporal torment was carried to torments everlasting. The other likewise becoming raging-mad, cast himself on his own sword, and so in despair died. At last the execrable *Duchesse* seeing these things, was seized on and terribly tormented by *Devils*, and with all her power cried out, I am rufly tormented, for I was I who sent Murderers to destroy the *Holy men*. O

Kilian, thou persecutest mee terribly: O *Kilian*, thou burnest mee: O *Tornan*, thou addest furell to the fire. Thus raging and blaspheming, she was so horribly vexed, that the force of many men could scarce hold her: and in the end after intolerable torments, she went to the place of endless inconceivable torments.

9. After these things were past, the general report is that the *Duke Gozbert* was murdered by his own servants, and his son deprived of the *Dukedom*, yea and all his kintred and freinds persecuted by the inhabitants of the country, that they were scarce permitted to live in it. But the cause of all these disorders is not known, whether it was for their constancy in the true *Faith*, or some other *Motive*.

10. The *Martyrdom* of these holy *Saints* happened in the year of *Grace* six hundred eighty nine, three years after they returned from *Rome*. And their name is celebrated among *Gods Saints* on the eighth of July. Their *Bodies* were discovered to a certain man called *Aedmon* by his young scholars, who by a *Divine* impulse cried out, that three *Holy men* were buried in such a place. For which *Aedmon* reprehending them, was strook with blindness, and miraculously recovered his sight, when the *Sacred Bodies* were taken up. From his relation *Saint Boniface* was informed of these things, who therefore caused them to be honourably removed to another place: And in respect to them procured the Town of *Wirtzburg* to be erected into an *Episcopal* See.

1. 2. Cathbert the West Saxon King frees himself from Subjection to the Mercians

6. Prince Caroloman becomes a Monk: and his Brother Pipin crowned King of France in the room of Childeric, who is deposed.

AT this time began the decadence of the Mercian Kingdom, and the advancement of that of the West-Saxons. Before this year the Mercians was both in largeness of dominion, riches and power incomparably surmounting any other in *Brittany*, inasmuch as except the *Northumbrians*, all the other States, even that of the West-Saxons, were tributary to him. But *God*, whose Providence had ordained that the whole English-Saxon Nation in *Brittany* should be reduced into one Monarchy under the West-Saxon race, inspired courage into Cathbert

King of the West-Saxons, and a resolution by arms to free himself from dependance on the Mercian Crown. Whereupon having compassed all matters at home, and received into *Grace* the valiant Captain *Eadilum*, he allotted all the forces of his Kingdom against *Eadilwald*, who met him with an equal Army at a place called *Beorford*, probably the same which his now called *Burford* in *Shropshire*: where the preference between them was determined. Henry of Huntingdon beyond any other of our *Historians* relates most exactly the circumstances of this war in this manner:

3. Cathbert King of the West-Saxons in the thirtieth year of his reign, not being able longer to support the imperious exactions and insulencies of the Mercian King *Eadilwald*, raised an Army and boldly met him in the field at *Beorford*, choosing much rather to expose himself to death, than to suffer his liberty to be any longer restrained. He brought with him the valiant Captain *Eadilum*, whom he had lately received into *Grace*, on whose courage and prudence he did so much rely, that he the more confidently undertook that war. On the other side *Eadilwald*, who styled himself King of *Pente*, came into the field attended with a huge army compassed by his own Mercians, of Kentish-men, East-Saxons and East-Angles.

4. Both these armies being ranged in Order, and marching directly towards one another, when they were almost ready to meet, the Courageous *Eadilum* who went in the front of the West-Saxons, carrying the Kings *Ensign*, which was a golden Dragon, struck the Enemies Standard bearer through the body: upon which the West-Saxons gave a great shout, and received great encouragement. Then the Armies met, and the battle began with incredible fury, and a sounding noise of clashing of arms, rattling of spears, and crying out of wounded men trampled under feet. Each part fought the more eagerly, because they were assured that the Victory would forever make either the Mercians or West-Saxons Masters of the other. One might see these two Armies which a little before had dejected the fight with the shining of their Armies, and which looked like two forests, by reason of innumerable spears erected, presently after all diffid and shivered with noise and blood, dissipated and torn asunder, and their beautiful *Ensigns* rent and defiled, that they could scarce be known to their own party. On each side those who were most daring and courageous kept close to their Standards, and most valiantly rushed upon one another, doing horrible execution: though their swords and battle-axes: Neither of them had any thought of retreating, yet each party assured themselves of Victory.

5. But nevertheless the valiant *Eadilum* made an impression, rime accompanied him on all sides, his battle-axe like a roundbolt cleave asunder both bodies and arms. And on the other side wherever the courageous Mercian

XXVII. CHAP.

1. The Britanni invade the well-Saxons and are repelled.
2. St. King Cathred dying, Sigbert a Tyrant succeeds: and reigns but one year.

THE year next following the terrible battell between the Mericians and well-Saxons in Brittany, the Britanni, thinking this a fit season for them to enlarge their Dominion, when the well-Saxons, though conquerors, had much diminished their forces to get a bloody victory, with a great Army made an impetuous into the Western parts: But their success was not according to their expectation: for as Hunfringdon relates, Cathred in the fourteenth year of his reign fought against the Britanni, who, not being able to resist him who had lately conquered King Ethelwald, presently began to fly, and for their fury and covardise desperately suffered a great slaughter, without any damage done to the well-Saxons.

1. This was the last exploit of this Noble King: for as the same Historian writes, the great and renowned King Cathred after his great prosperities and victories, the next year by the cruelty of death was taken out of this world, leaving a successor unworthy to fill his throne. His successor was his kinsman Sigbert, who held the Crown a very short time. For being with pride because of his predecessor's victories, he became insolent and intolerable to his own subjects, whom he treated ill all manner of way, and for his particular spite deprived all his Lawes. Hereupon a principal man among his Nobles called Cumbræ, was induced by the generall complaint of the people to intimate their grievances to their New King: Which he faithfully performed, earnestly beseeching him to make his government easier to his subjects, and quitting his former inhumanity to show himself amiable both to God and men. But these exhortations were so far from producing a good effect, that he commanded Cumbræ should cruelly and unjuily be put to death: yet and succeeded the insupportable servenes of his Tyranny.

2. This behaviour of his did so inflame with rage the minds of the well-Saxons, that within the space of one year they deprived him both of his kingdom and life. The manner whereof the same Writer thus proceeds to declare, Sigbert being inextinguishable both in his pride and other vices, the Nobility and common

XXVIII. CHAP.

1. St. St. Boniface preparing his journey to the Frisians, become Apostles, resigns his Arch-bishoprick of Mentz to S. Lullus, &c.

Nothing illustrated this present year so much as the last labours and blessed Martyrdom of S. Boniface. Thirty years had he now spent in cultivating our Lord's vineyard, employing all his strength and vigour both of mind and body in so laborious a work. He had often petitioned the Emperor Charles in vain to allow him in his old age to appoint a successor in his see of Mentz, that he might enjoy a quiet repose in his Monastery of Fulda. But of late hearing that the barbarous Nation of the Frisians had renounced the Christian Faith, which had been so diligently taught them by S. Willibrod and his Disciple, the zeal of God's house did to burn in his heart, that instead of seeking repose, he resolved to renew his former labours, and to expose himself to the extremest dangers among those ingratefull Frisians, whilst he endeavoured to rebuild God's Church there demolished.

2. But before he would execute this New purpose, he judged necessary to provide for the Security and quietness both of his Church of Mentz and Monastery of Fulda. For the former he wrote a Letter to Pope Steven signifying to him his intention of endeavouring to replant the Faith among the Frisians: and lest by his absence his Church of Mentz should be deprived of a head and director, he begged his permission that he might resign it to his faithful companion and assistant in his labours, and so Lullus, a man both for his learning, piety and prudence most eminent among his Disciples.

3. It items it was the Divine Will that this Apostolic Bishop should conclude his life in the laborious exercise of his charge: For though his hitherto life of renewed requests for this favour would never be granted him, when the motive there was a quiet retirement: Now also as he demanded it to the end he might more freely engage himself in new travels and dangers, the Pope easily granted his request. Whereupon he immediately consecrated Lull Arch-bishop of Mentz: whom also he enjoined to be diligent and faithful in preaching to the people and doing all other offices belonging to his charge of so many souls. He required him likewise to finish the building of the Church which he had begun at Fulda, and there to bury his body, wherefore it

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was *Gedy* will he should dye. Moreover to provide all things necessary for his journey, and particularly that in case of his *Body* he should enquire a short to enwrap his body after his death. For by many tokens he signified that his death was approaching: the apprehension whereof did not at all discourage him norwithstanding this his dangerous journey.

Mensch. com.
p. 189.

Now this *Lulu*, lay the *Conservator* of *Magedburg*, was by nation an *Englishman*, of a City called *Maldin*: brought up in learning and piety by the holy *Abbas Euse*, and had for his *Surname* *Irish*, as appears by an Epistle of *Gregory*, *Irishin*. He was one of the twelve *Munk* which *Regner* Arch-bishop of *Tork* sent into the country of the *Frifons*. From whence *Saint Boniface* as soon as he was delegated into *Germany* called him: Who made no delay to attend him; he planted severall Churches in *Hassia*, *Thuringia* and *Esford*: and instituted in *Regular Discipline* *Munk* in the *Monastery* of *Fulda*. Notwithstanding in this translation there is a mistake: for *Saint Lulu* was not sent by *Regner*: but called out of *England* with many other devout *Prefts* by *Saint Boniface* in the year of *Grace* eleven hundred twenty five as hath been declared.

Bonif. Ep. 9.

Now *Saint Boniface* having thus ordained *Lulu* by the consent of *Pope Steven*, as likewise of *King Pipin* and the Nobility of the country: he further wrote a Letter to a certain *Preft* called *Fulrad* who was *Chaplain* to *King Pipin*, and had great power with him. Him he earnestly desired to obtain from the *King* his *Provision* of this his *See* and now *felus-Bishop*: as likewise of all the people committed to his charge, that after his death they might not by the danger of continuing *Papists* be dispersed and loose the *Truth* they had embraced.

ib. Ep. 15.

In the next place for the security of his beloved *Monastery* of *Fulda*, he had recourse to *King Pipin* for his protection: that the *Secular* power might be joynt to the *Ecclesiastical* which he had formerly obtained of the *see Apostolick*. And accordingly the devout *King* gave him a *large Charter*, ratifying all the *Immunities* and *Privileges* which the *Pope* had formerly granted to the said *Monastery*. A Copy of which *Charter* is still extant among the *Epistles* of *Saint Boniface*. In which likewise the said *King* confirmed for ever the possession of all the lands with which his *Brother Carloman* had endowed it.

ib. Ep. 27.

Such preparation being made, *S. Boniface* was ready with an undaunted courage inspired by the *Grace* of *God* *holy spirit* to begin his journey, when one obstacle more prevented (self-removal) whereof he was forced to beg of *Pope Steven*, in a Letter which is the last that ever he wrote. That *Obstacle* was, a pretension which the *Bishop* of *Colen* made to the *Church* of *Precht*, the principal

See of the Country of the *Frifons*, as belonging to his *Province*, and consequently that *S. Boniface* had no right to enter into it. In opposition hereto *S. Boniface* informed the *Pope*, that though indeed anciently *King Dagobert* had bestowed the *Colle of Precht* with a *Church* there demolished on the *Bishoprick* of *Colen*, yet it was with a condition annexed, that he should undertake the charge of preaching and converting the *Nation* of the *Frifons*: which he had never done; but that people remained *Pagan* till the coming of *S. Willibrod* and his companions, first thither and ordained *Bishop* by his *Predecessor* *Pope Sergius*, who built there an *Episcopall Church* consecrating it to the honour of our *Saviour*. And after his death *Prince Carloman* had recommended the same *See* to himself, desiring him to take it into his care and constitute a *Bishop* therein, as he thought fit. Therefore he concluded that the said *See* did of no right belong to the *Bishop* of *Colen*, but was immediately subject to the *see Apostolick*. In conclusion he begged the *Pope* that search might be made into the *Archives* at *Rome* for the *writing* and *Commisfion* given by *Pope Sergius* to *Saint Willibrod*, by which might appear the insufficiency of the pretensions of the *Bishop* of *Colen*.

The Answer hereto from *Rome* is not now extant: but by the proceedings of *S. Boniface* it appears that the cause went on his side. For he administered the affairs of the *see of Precht*, without any dependency on the *Bishop* of *Colen*.

Being ready to begin his journey, he sent for the *Religious* *Virgins* *S. Lioba* (one of those which he had invited out of *England* to establish *Regular Discipline* in *Germany*) and exhorted her earnestly not to desert this country in which she was a stranger, nor to faint in a vigorous pursuit of her holy employment, but to perfect the good work by her. He told her, that bodily weakness and infirmities were not confiderable, neither was an age, esteemed by us long, to be regarded if compared with eternal rewards which shall crown all our good endeavours. Having said this, he commended her carefully to *Brith Lulu* and the *Monks* of the said *Monastery*, admonishing them to shew all care and respect to her: Telling them withal that it was his resolution that after both their deaths her bones should be layd near to his in the same grave, that they may expect the day of *Resurrection* together, since they had served our *Lord* with the same desire and affection. When he had said this, he bestowed on her his *Monastick* *Compendium* more admonishing her not to forsake that *Land* of her pilgrimage. Thus all things being prepared for his journey, he went into *England*. These things are extracted out of the *Life* of *S. Lioba* written by *Radolph*, at the request of *Rehann Maurus*.

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XXIX. C.

XXIX. CHAP.

1. 2. *Of the last Gifts and Martyrdom of S. Boniface and his Companions*
11. 12. *Of the Body translated from Verche to Mentz, and thence to Fulda*
15. 16. *That S. Boniface was an Englishman: not a Scot.*

Rom. 15.

WE are now come to the last and best passage of this glorious *Saints* life, which was, his willing offering of it to our *Lord* as a Sacrifice of sweet smelling Savour. The manner of it we will hetheret down as we find it extracted out of the *Gifts* of *S. Boniface*, by the illustrious *Cardinal Baroni*.

After the holy *Bishop* had sett all things in order in *Germany*, he, attended by such persons as he had made choice of, entered the boat, and descending by the Channel of the *Rhene*, arrived late in the region of the *Frifons*: Where from place to place he preached the word of *God* with great fervour, and carefully built Churches. And so great successe did *God* give to his labours, that within a short time he, assisted by *Saint Eoban*, converted and baptized many thousands of men and women. Now the said *Bishop* he ordained *Bishop* of *Precht*, to the end that in his old age he might have one to ease him by sustaining a great part of his burden. There were present *like* *Wicob* and assistants to him severall *Prefts* and *Deacons*: Among the *Prefts* the principal were *Wintger*, *Walter* and *Adalber*: and among the *Deacons*, *Strichald*, *Hamunt* and *Belo*. Moreover there were certain *Monks* also: *Wacser*, *Gundrich*, *Wolter* and *Adolf*, which attended him. All these unanimously laboured with him in preaching the *Gospel*, and with him also attained the crown of *Martyrdom*.

Now all these after they had passed through severall parts of that country, and were come to the *River Barne* in the confines of *East Frifland*, *S. Boniface* having none with him but his own companions, commanded their *Tents* should be pitched: because there he intended to expect the coming of those who after *Baptism* were to receive *Confirmation*. For the day appointed thereto was at hand.

But when it was come, and the *Sun* was mounted to its height, all those which were expected by him with the same tenderness of attention that children are expected by their fathers, were become utterly unworthy to receive the *Grace* of *God*

Holy Spirit which that day was to have been conferred on them by the *Sacrament* of *Confirmation*: For of friends they were returned into enemies, and of *Neophytes* into *Serjants* and *Executioners*. They came running then with great rustling of armour to the *Tents* of these defenceless *Saints*: Which when the *Servants* saw, they betook themselves likewise to their weapons, endeavouring to defend the *holy* men against the rage of that furious multitude.

But *Saint Boniface* when he heard the noise of this tumult, in the first place he had recourse to his *spiritual* *Sustainers* and fortresse, for he took the *Sacred Relick*, which in all his journeys he carried with him: and then calling to him all his *Ecclesiasticks*, he went with the out of the *Tent*, and restrained the servants who were ready to resist, saying to them, *My children, abstain from fighting, doe not combat with your adversaries, but rather render them good for evil. Now the long watch for day is come, in which we are from this miserable world invited to eternal joys. Why would you then deprave your selves from so great a grace and happiness: On the contrary be courageously cheerfull in our *Lord*, and with thankful minds receive the inestimable gifts of Divine *Grace* now offered to you. Put your trust in our *Lord*, and he will deliver us out of all danger. With such speeches as these he withheld his servants from setting upon their enemies.*

Then addreasing himself in a fatherly manner to the *Ecclesiasticks* of each degree, *My dear Brethren*, said he; the memory of my former admonitions be not utterly defaced out of your minds, therefore now that you have cast off your *Tents*, Call to mind those words of our *Saviour*: Fear not: for he who will live like me, must lose himself: the *Anchor* of your Hope is *Grace* only, who after this momentary life will give you an eternal Crown among his heavenly *Saints*. Doe not, I beseech you, in this point of time lose the everlasting rewards of *Christians* souls: Be not therefore either corrupted with the flatteries of these *Pagans*, or terrified with their threatenings: but courageously and manfully suffer the present danger of death for his love whose we are freed infinitely more, than you may for ever receive with him in heaven.

The holy *Bishop* had farced ended this exhortation, when the furious multitude armed with words and all kinds of weapons rushed upon him, and with bloody hands in a barbarous manner murdered them all. Having done this, they hastily ran into their *Tents*, and took with them all their *Books* and *offers* in which they were enclosed the *Sacred Relick*, thinking they should find in them great treasures of *Gold* and *Silver*. Thence with hard they went to their *Bars*, laden with all the provisions of meat and wine, in which they drank with great joy. After this they fell into debate about dividing the treasure which they

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vainly hoped they had found. And when after long and earnest disputes they could not come to an agreement, on a sudden a furious quarrell arose among them, which became so inflamed, that with the same madnes, and with the same arms with which they had slain the *Holy Martyr* who came among them only to save their foules, they now destroyed one another.

8. This slaughter being at an end, those which remained alive, moved with the same hope of treasure, ran to the coffers: which when they had broken up, instead of gold and silver, they found nothing but books and other papers of *Spiritual Doctrine*. This saying o. their expectation did so enrage them, that they threw away the Books in the fields, and among the fens; and other in commodious places: Yet notwithstanding through a marvellous Providence of God, and for proof of the sanctity of his servants, the same Books and papers, a long time after, were found entire and undecayed: and so carried to the Churches, where they remain to this day.

9. Among the rest there was found one Book on the Gospels which the *Holy Bishop* for his comfort always carried with him: This too, though it was cut quite through with a sword, as may still be seen, yet with such cutting nor one letter of it was abolished; which truly was a wonderful Miracle. It is reported that *S. Boniface*, when the murderer was ready to strike him with his sword, held up that Book to defend his head, as nature suggests in such a danger by which means it came to be cut thorough. The Murderers being thus frustrated of their hopes, went forth to wrall to their home.

10. But when the *Neighbouring Christians* heard of the *Martyrdom* of these holy men, they with armed forces entred the country: o. those barbarous Murderers, who preparing themselves for defence, were so oppressed with the guilt of their crime, that they could nothing resist, but fled away and were slain by the *Christians*, so suffering a double destruction, of their bodies in this world, and their foules in Hell.

11. Not long after, the *Relics* of *S. Piriche* came and took the sacred Body of *S. Boniface*, which they carried back and honourably buried in their Church. This being known to *S. Lull* Arch-bishop of *Men*, he called together a great number of his Clergy and of secular men of a higher condition, and directed them the death of *S. Boniface*, and how his Body was entred at *Piriche*, contrary to the expresse order which he had given. He desired them all therefore to ioyne with him in executing the *holy Bishops* last Will. Hereupon they all went to *Piriche*, and having received the sacred Body, they brought it back with great pomp and solemn *Processions* to *Men*, from whence to the great grief & vexation of *Saint Lull*, it was con-

veyed to *Fulda*, where with great honour and veneration it was reposed.] Thus writes *Cardinal Baronius* from the *Autheur* of *Saint Boniface* his life taken out of *Saint Willibaldi* Narration: Where likewise is a declaration of many wonderful Miracles wrought there by his Intercession: Which the *devout Reader* at leisure may peruse. He with his Companion suffered this year on the Nones of June, thirty six years after he had received the Charge and *Apofolical Office* of preaching to the Pagans.

12. Concerning the place where these *holy Martyrs* suffered, *Miraeu* calls it *Ofrache*, in the *Eastern Friseland*. And as for the Number of them, a different account is given by several *Autheurs*. He who prosecuted the Epitome of *Saint Bede's History* reckons fifty three: *Humbald* fifty two; *Gregory* Bishop of *Freiche*, fifty one: and the *Gallikan Martyrology* only two and twenty: but perhaps there were more to understand, that only so many Names of them have been recorded by ancient Writers.

13. The forefaid *Autheur* of *S. Boniface* his life among these *Martyrs* names only two Bishops: *S. Boniface* himself and *S. Eddin*. But in the *Gallikan Martyrology* it is expressly said, that *S. Adalber* was also a Bishop, probably ordained after they parted from *Men*; for thus we find his commemoration, in *Friseland* on the twentieth of April in celebration the Translation of *S. Adalber* Bishop of *Esford* and *Martyr*, who was consecrated Bishop by *S. Boniface*, and together with him crowned with an illustrious Martyrdom on the fifth of June. His Body lieth in *Miraeu*, in a manner cove in such day with great veneration kept at *Esford* in the Collegiate Church of *Canons* dedicated to the most blessed Virgin, where they celebrate anniversary holy-martyr on the twelfth day before the Calends of May.

14. Though the Body of *S. Boniface* was for the greatest part of it entombed at *Fulda*, yet that some considerable Relicks of it were deposited at *Bruges* in *Flanders* is testified by the *Gallikan Martyrology* on the thirteenth of March in these words. At *Bruges* the deposition of *S. Boniface* Bishop and *Martyr*, a most truly *Apofolical* whose glorious Trophies, together with those of *S. Eddin* Bishop and other twenty-two servants of God, yearly celebrated by the Cathedral Church on the Nones of June, being the day in which they finished their happy conflict.

15. Now whereas some Writers will make it a doubt whether *S. Boniface* was of the *English* or *Irish* Nation, to satisfy which they endeavour to make a collection of some to themselves seemingly probable proofs that he was a *Scott*: The contrary, expressly declared by *S. Boniface* himself in his Epistle written in his own name & eleven other Bishops in a Synod at *Men*, to *Herfred* a *Proff* and *Chapleyn* to *King Erchelwald*, where he says that they were all of the *English* Nation: so that they also who affirm that *Adel* a Bishop one of the same Synod was a *Scott*, are manifestly mistaken. In

another

A. D. 755.
15. Epist. 10.

another Epistle likewise of *Saint Boniface* to *Pope Zachary* we read this passage, In the Church wherein I was born and had my education, that is, in *Transmarine Saxony* (so England was anciently call'd, for distinction from the other Saxony in the continent) a Synod at *London* was assembled by *S. Augustin* Archbishop, by *S. Lawrence*, *S. Iustur* and *S. Melib* Bishops, Disciples of *S. Gregory*, in which, &c. Yea he writes plainly that he was (*Veraculum Gentis Anglorum*) a Native of the *English Nation*: and that the Saxons were wont to tell him, We are of one and the same blood.

16. These Testimonies sure are more then

sufficient to disprove the impudence of *Dem*. after the *Scottish Historian*, who affirms that in a Book a little before published by him he had by nine mist firm arguments demonstrated one of *Marcanus* and twenty other *Autheurs*, that *Saint Boniface* was no *Englishman*, but a *Scott*. Whereas the same *Marcanus* in expresse words writes, that he was (*Natione Anglus*) by Nation an *Englishman*, And *Samson* a *Scottish Presbyterian Historian* shews far greater sincerity then *Dempster*, who says, *Boniface* was born in *England*, not far from *Exeter*: at a town anciently called *Eridiandunum*, now *Kyrten*.

A. D. 752.
Dempst. Hist. Scotl. 2. c. 39.Marcan. ad
A. D. 777.Samson. l. 2.
Cent. 8.



THE
FOUR AND TWENTIETH
BOOK.
OF THE
CHVRCH-HISTORY
OF
BRITTANY.

I. CHAP.

I. CHAPTER.

1. 2. *An Anniversary Commemoration of the Martyrdom of S. Boniface, &c. ordained by a Synod in England.*
3. 4. *&c. Letters sent of Brittany to Saint Lullus Successour of S. Boniface.*

A. D. 756.



Year was scarce passed after the Martyrdom of Saint Boniface and his devout Companions, when the English-Saxon Church in Brittany by a common Decree ordained an Anniversary Commemoration of them. For as soon as Cuthbert Arch-bishop of Canterbury heard of their said Martyrdom he assembled a Synod of the Bishops and Abbots of his Province: in whose Names he wrote a synodical Letter to Lullus the Successour of S. Boniface in the Archiepiscopal See of Mentz, which to this day remains among the Epistles of S. Boniface.

Ap. Bonifac.
Ep. 70.

1. In which Epistle he acquaints him: 2. With their sincere affection to him and his fellow-bishops in those barbarous new-converted Regions: how joyfull they all

were of their prosperity, and how great a part they took in any calamity befalling them. 3. He adds that it was a great subject of joy to them that their Nation of Brittany should have the Happiness to send forth so many illustrious Preachers and Apostles, endued with such spirituell courage as not to fear to encounter with Nations so ferce in their superstition; and with such spirituell Wisdom and knowledge as to perfwade and induce them to forsake their ancient Idolatry. 4. He tells him that in this their General Synod they had unanimously decreed to celebrate with an annuall Feast the fifth day of June, in commemoration of the glorious Martyrdom of Saint Boniface and his companions, whom they chose together with Saints Gregory and Saint Augustine, as their speciall Patron, and Intercessour with our Lord. 5. He desires that the same Charity and propinquity may continue between both their Churches, which was begun in the life time of S. Boniface, and that mutuall prayers, and celebration of Masses on both sides may daily be made for one another, both living and dead. 6. He admonishes him, that whereas in many places of late the State of Religion began to shake by the rising of

A. D. 755.

whilst unconfront and sensual mender-
fing and contumacious the Decree of An-
cient Fathers and Ecclesiastical Laws, invent
and according to their own inventions pu-
blish new *Definies*, prejudicial to foules:
therefore he and his Church together with
them ought to beg the intercessions of the
Holy Apostles and Martyrs of Christ, that he
would give them grace to continue con-
stant in the Orthodox Faith, and Unity of the
Church. A good pattern and example of
which constancy ought to be the late Fa-
mous *Dionysius* and Martyr of our Lord's *Boni-
face*, who willingly suffered all incommo-
dities and dangers for the Faith: and who
being now admitted as an household servant
into the presence of God, as he will be a
powerfull Defender of those who follow his
example, so on the contrary he will be ter-
rible accuser before the Supreme Judge of all
such as shall forsake that Rule and Commu-
nion with the Roman and Apostolick Church,
which he all ways followed.

Ap. Bonif.
Ep. 74.

Other Letters likewise out of *Brittany*
were writt at this time to the same Holy
Archbishop *Tullus*: one from his kinsman
Kenneth, Bishop of *Winchester*, who two years
before this succeeded in the place of *Hun-
frid*: In which he desires him that the same
Communion of Prayers and charitable Offices
may continue between them which had in-
tervened between *Saint Boniface* and *Daniel*
and *Hunfrid* his Predecessors. A second from
Milner Bishop of *Winchester*, signifying how a
little before he had passed over into *Germany*
to enjoy the conversation of *S. Boniface*, and
presently after his returne heard the news of
his death: for which though at first he was
sad, yet the consideration of the great glory
which he now enjoys, and what a glorious
Patron and Pillar to all of his country he is now
become, his sorrow was quickly turned into
joy and thanks giving. He further exhorts
him that the same mutuall Charity which *S.*
Boniface had conciliated between them, may
still continue, and that he would afford him
his instructions, and Prayers, promising all
obedience to his commands, &c.

II. CHAP.

II. CHAP.

1. 2. *Ec. The unhappy death of Ethelbald King of the Mercians: and several judgments touching his future State.*
3. 6. *Be-revred, his murderer succeeds: and is expelled by Offa.*

Huntingd.
Ep. 74.

THE same year Ethelbald King of the
Mercians after a reign of forty one
years with great vicissitude of fortune,
was taken out of the world by a violent
death. *Huntingdon* writes that Ethelbald figh-

ting a second time against the West-Saxons: at re-
vance, a wonderfull slaughter was made
of his Army, and he dislaming in fire,
was slain. Another Historian says, that though
he fled, he could not avoid being slain. Now this
place of the battell then called *Secundus*, is
located in the borders of *Staffordshire* and
Warwickshire, about three miles from *Leam-
worth*, and is now called *Seckington* North-
standing the *Anchor* of the Episcopus at the
end of *S. Bede's* History affirms, that he was by
treachery miserably slain in the night time by
his own guards: So that it is probable this mis-
fortune hapned to him after his flight from
the said battell.

A Being thus unhappily slain his body was
buried at *Rependen* in the County of *Essex*,
Which Town, saith *Camden*, was now called *Re-
penden*, which in ancient time was very ample and re-
nowned, but now is straitened to a small village: it
was formerly famous as having been the burial-
place of Ethelbald the good King of the Mercians,
who by the treachery of his own servants was
slain. And *Ingulfus* adds that there was then at
Rependen a most famous Monastery where the
King's body was buried. But what became of this
Monastery, the writings of God are uncertain to us.

The judgments of men likewise con-
cerning him are uncertain. *Huntingdon*
judges hopelessly of his future State: For after
he had related the sad, but iust death of the
Tyrant *Sigebert*, he joynts him thus with *Ethel-
bald*, *Rebald* (saith he) the mans self judgment of
God: *Rebald* how our Lords justice requiteth worthy
punishments to many sinners, not only in this
world to come, but even in this life also. For fir-
sting up wicked Kings for the punishment of their
subjects: one he suffers to rage a long time for their
langer vexation, and that such a King becoming
by so long a continuance in wickedness more de-
praved, he may in Hell be more sharply puni-
shed: as the forementioned King *Ethelbald*. An-
other he quickly exterminates, &c.

4. Yet other Writers praise a more fa-
vourable judgment of his late *Camden* calls him
a good King, and certain it is that he shewed
great signs of Repentance. Hence *William* of
Malmesbury after he had produced *S. Boniface*
his sharp letter to him, adds: Neither could
the Letters of so great a Saint make offit which
with so much circumspection and Zeale he sent to
him, as became the duty of an Apostolick Legat,
and his Charity to his countrymen.

5. There succeeded in his place *Beornred*,
who yet by others is not reckoned among the
Mercian Kings, because he impiously slew
King *Ethelbald*, and unrightly usurped his
place: from which he was cast by his worthy
Successor King *Offa*. This is briefly thus re-
lated by *Heaven*: in the year of Grace seven hun-
dred fifty seven a civil war was raised in the
Kingdom of the Mercians, between the reigning
Tyrant *Beornred* and *Offa*. But coming to a battell,
Beornred was compelled to fly, and *Offa* by this vi-
ctory became King.

6. *Beornred* being thus depozed, could find

Ep. Bd.
d. 755.

Camden in
Dej. 74.

Ingulf. 101.

Huntingd.
Ep. 74.

Malm. de
Reg. Angl. 1. 4.

A. D. 777.

Huntingd.

A. D. 757.

no security among the Mercians, who all
hated him, both high and low. He seems
therefore to have fled into the Kingdom of
the Northumbrians: For twelve years after this
we find him acting the last exploit of his
cruelty in that country, which was the bur-
ning of the City called *Croas* (now *Catter-
idge*). But himself escaped not punishment
longer for the same year he through the iust
judgment of God, perished likewise by fire:
Thus writes *Marbon* of *Westminster*.

III. CHA.

III. CHAP.

1. 2. *Pope Paul's Letter to Egbert King of the Northumbrians.*
3. 4. *King Egbert becomes a Monk.*

THE same year *Pope Eusebius* dying there
succeeded in his place *Pascentius* of that
name: From whom we find an Epistle
not yet published, directed to the two *North-
umbrian* Brethren, *Egbert* (or *Eadbert*) King
of that country, and *Egbert* Bishop of *York*: In
which he signifies to them how a certain
of our called *Fordeus* was lately come from
thence to Rome, where he made his complaint
to him, that whereas a certain *Adulf* had
bestowed three Mansefers upon him, the
names of which were *Straning*, *Frage* or *Cuche-
wald*, and *Dinemade*, the said King had vio-
lently taken them from him, and bestowed
them on his Brother the Prince *Mel*. In case
this complaint was true, he desired the King
to consider how great a crime and how dan-
gerous to his soule it was, to invade places
dedicated to the service of God, taking them
from him who was ready to perform that
service, and bestowing them on another
who was wholly immersed in worldly
cares.

2. What successe this Epistle had, it does
not appear. Only this is certain, that at this
time the Kingdom of the Northumbrians
was full of disorders. The year before this, the
King with the help of the Irish, had taken
from the Northern Britains, or *Cumbrians*, the
strong Castle of *Dunbritton*, as he had a little
before, from the Scots, the Territory of *Ceyles*,
or *Kereby* which means probably his treasure
being exhausted he was forced to reward
his Brother *Mel*'s services out of Church re-
venues. However it is not to be doubted but
that a King so pious as *Egbert* was, would
not resist the Fatherly admonitions of so
worthy a Pope.

3. An irrefragable proof that he would not
perish in such injustice was this, that pre-
sently after he heroically condemned all
worldly glory to serve God in solitude and
devotion. Which is thus related by *Hunting-
don* (with whom generally all other His-
to-

rians agree.) In the third year of the reign of
Kenulf King of the West-Saxons (saith he) *Ead-
bert* King of the Northumbrians, being the
happy issue and wife's death of the King *Egbert*
Ethelbald and *Sigebert*, and with them com-
ing the landable life and glorious death of his
Predecessor *Croas*, he wisely chose the better
part, which shall never be taken from him. For re-
linquishing the Kingdom (which he reigned to
his son *Osulf*) and receiving a Monastick Ten-
ure which would procure for him an eternal
Crown, clothing himself likewise with dark
simple rayment, for which he should afterward
receive vestments: having with a heavenly flou-
dur, he retired into a Monastery. This was the
eighth of these Saxon Kings who for the Love of
Christ quitted, or to speak more truly, for the hope
of an infinitely more glorious celestial Kingdom
voluntarily exchanged their earthly throne: And no
doubt the eight *Beatus* shall be their reward
which are promised to voluntary Penitents. Now
the Tenure which he received is by the as-
sessor of the Episcopus of *S. Bede's* History called
the Tenure of *S. Peter*: from whence some
would infer that he did not become a Monk,
but a secular Clerk. But besides that all our
Historians almost affirm expressly that he al-
lived afterward and happily dyed in a Mono-
stical Profession: That phrase of the Tenure of
S. Peter signifies that it was not the *Scotish*,
but Roman Tenure which he received, and
which then was common both to the se-
cular Clergy and Religious persons also. Yet
without that in his Monastery he was adopted
to an Ecclesiastical State and order is testified
by *H. viden*.

4. Ten years this good King lived in his
solitude and poverty after which he received
the recompence of his Piety. His memo-
ry remained in benediction with posterity,
and his Name is in our Martyr-ages com-
memorated among the Saints on the eleventh
day of June. We read in the *Annals* of *S.*
Cuthbert: life in *Copgrave*, that there was a
great friendship between this good King &
the famous French King *Pippin*, who likewise
sent many Royal presents to him.

Ep. S. B. d.
die.

Martyr. Angl.
11. Junij.
Ap. Cuthb.
in vi. Sancti
cuthbert.

IV. CHAP.

IV. CHAP.

1. 2. *Of S. Agatha a devout English Ab-
bess in Germany.*
3. 4. *Ec. The Gifts of the Holy Virgin Saint
Lioba, an Abbess also there.*
5. 6. *Blasphemies of the Lutheran Centuria-
tors.*
7. 8. *Ec. Of Saint Tetla an English
Abbesse of Winburn: A Disciple of S.
Lioba.*

THE same year two Holy Virgins Dis-
ciples of *S. Boniface*, happily followed

A. D. 755.

him to Heaven. These were *s. Agathe* and *s. Lisbeth* of them educated in the Monastery of *Winburn*, and both esteemed fit to be invited out of *Britanny* to establish Monastical Discipline and piety in *Germany*, where they were likewise both of them consecrated *Abbesses* of the same Monastery successively.

2. The name indeed of *s. Agathe* is not found among those who at *s. Boniface's* invitation went into *Germany* in the year seven hundred twenty five so that it seems she was sent afterward. Little is spoken of her in ancient Writers, but only that she was *Abbesse* of the Monastery of *Bischheim* after that *s. Lisba* had resigned that Office, to undertake another nearer to *Metz*. It is a sufficient Proof of her piety that her Name is commemorated among the *Saints* on the twenty eighth of June.

3. The Name and Sanctity of *s. Lisba* was much better known in the Church. Her life was first written by *Megon* a Monk of *Fulda*, and afterwards better digested by *Regolphus* another Monk there, at the command of his Abbot, *Rebanus Maurus*. And out of him *Maurus* thus compendiously recounts her Gells:

4. At the time when the *Venerable Abbess Trithemius* to King (Echelhard, Kintiman and succellout of *Loth* in the Kingdom of the *West-Saxons*) governed the Monastery of *Religion* (at a place called *Winburn* in *Dorsetshire*) there lived in the same Monastery a *fiaternal* daughter of that devout Mother, called *Lisba*: whose Gells my purpose is briefly here to relate.

5. The parents of *s. Lisba* remained a long time after their marriage without children. Her Father's name was *Dimo*, her Mother's *Ebbath* of noble race, and both of great piety. At length God bestowed on them this daughter: (to whom they gave the name *Trithemius*: but her ordinary surname was *Lisba* which in the Saxon tongue signifies *Beloved*: Which surname continuing, made the other forgotten.) As soon as she came to mature years her mother recommended her to the education of the *fiaternal* *Abbesse*: under whom she employed her self entirely in the studies of heavenly Discipline. She was diligent also in imitating what severer virtues and graces she observed in any of her Religious Sisters. Her study attained to that Perfection, that in succeeding time God was pleased to honour her with a celestial Vision, signifying to her under the semblance of a purple thread issuing out of her mouth (in such abundance, that the wound it into a large borb- as much as her hands could contain) that the Doctrine of *Divine Wisdom* should by her be communicated to many souls abroad.

6. At that time *s. Boniface* laboriously spread the Gospel among the people of *Germany*: Who among other work of spiritual industry had an intention to erect a Monastery of Religion Virgins in that Region. And being desirous to confignify superior and *Abbesse* of it a spiritual Mother

of eminent piety, he sent messengers with letters to the *fiaternal* *Abbesse* *Trithemius*, desiring among others that this Religious Virgin *Lisba* might be sent, being one whose Sanctity and learning was in great esteem. Her spiritual Mother was so willingly to have her depart from her: Notwithstanding for accomplishing the *fiaternal* Vision God enclosed her mind to send her honourably to the *Blessed Bishop*. At which great veneration received her, and appointed her *Abbesse* of a Monastery in a place called *Bischofheim*: where a considerable congregation of Religious Virgins was gathered together, which by the example and instructions of so holy a Mistress diligently gave themselves to the study of heavenly Discipline, in which by her assistance they so much professed, that scarce any other Monasteries of Virgins were founded, which did not desire from the same of her disciples to be Mistresses of spiritual and Religious Discipline.

7. For indeed *s. Lisba* was a woman of admirable virtues, eminent in prudence, boundless in Charity, and for her effect of Angelical beams she always had a cheerful smiling face, and was so in her forbearance as to suffer no wrong. Never did any one hear proceed from her lips a word of reproachful or bitter speech against any. Though she was very kind and liberal in her allowance of meat and drink to others, yet to herself she was extremely sparing: inasmuch as the little Cup which contained her measure of drink was by her Sisters commonly called the *Small Cup* of the *Sister* (for so the name of *Lisba* in the Saxon tongue signifies) but which it was unnecessary to observe the diligence which she always showed in reading. From her infancy she was perfectly instructed in the knowledge of Grammar and other Liberal Sciences. And afterwards she in a manner incessantly with great exactness studied and meditated on the Sacred Books of the Old and New Testament, diligently continuing to her memory the *Divine Precepts* therein contained. Moreover she attained to perfect knowledge she added thereto the *Sayings* of the Holy Fathers, the *Decrees* of Synods and the entire Ecclesiastical Laws. She was a Mistress to all and yet never in heart she esteemed, and in behaviour shewed her self as the meanest of all.

8. It cannot be doubted but such a spectacle of all virtue and piety was most grievous to the Enemy of all good, and that he horribly inflamed his envy and malice. He used all his arts to corrupt the purity both of such a Mistress and her Disciples. And that he succeeded, he endeavoured to cast a stain upon them in the worlds opinion: For which purpose this infernal Tempter sent a certain poor woman who had had a child by fornication, to cast it into a river which passed through the said Monastery. But this being discovered, what does that chaste Congregation do? They all betook themselves to prayer, unanimously and earnestly beseeching God to remove that injury from them. Every one of them lifting up their arms in manner of a Cross, stood unmoved in that they had received the whole *fiaternal* in order: The

they

A. D. 757.

they did when all the neighbouring people were gathered to see that horrible spectacle of the murdered infant. And our merciful God did not delay to discover and punish the injury and scandal done to his devout Hand-maid. For presently after that wretched woman possessed by the Devil who captive she had made her self, ran among them, and loudly calling the Holy *Abbesse* by name, openly confessed the crime which she had committed. At which the whole multitude astonished made great clamours, and the Religious Virgins wept for joy. In a word the merit and Sanctity of the Holy Virgin *Lisba* was celebrated by all.

9. In the mean time the *Blessed man* of God *s. Boniface* by a Martyrdom, much desired by him, puts an end to all his labours. Notwithstanding the want of his worthy and venerable a Master does not discourage the Holy Virgin, who continued unmoved, fixing her hope in the assistance of God alone.

10. She was held in great reverence by all that knew her, even Princes also. *Prin King* of France and especially his illustrious son *Charles*, who often invited her to his Court, and honoured her with many magnificent presents. The Queen *Hildegard* likewise respected her with a pure affection, and earnestly wished her to make her abode at her Court. But she despised the tumult of a Palace, as joyless. Princes loved her, Nobles honoured her, but she with great joy venerated her self, moreover considering her prudence in herself, and perfect knowledge in scriptures and sacred learning, they often consulted her about *Divine Mysteries* and Ecclesiastical Inquiries.

11. But she employed her principal solicitude about matters belonging to her own charge which she had undertaken. Therefore as became a spiritual Guide of souls, she diligently visited the Monasteries under her care, instructing her Religious Virgins to a holy emulation in aspiring to the glory of Perfection. You was her continual exercise and employment, till being weakened with old age, after she had put into good Order all the Monasteries committed to her care, by the advice of the Holy Archbishop *Liupold* successively to *s. Boniface*, she retired her self to a Monastery called *Schoverheim*, four miles distant from the City of *Metz* (southward): Where she abode till her death, with devout Virgins there serving our Lord, spending nights and days in fasting and prayer.

12. The *Blessed Virgin* died on the twenty eighth day of September, and the Monks of *Fulda* receiving her Sacred Body, carried it to *St. Glenn* Prussia, at which many Noble persons attended, in their own Monastery, where according the order formerly given by the Holy Martyr *s. Boniface*, they entombed it and there it became glorious by many Miracles. Notwithstanding whereas *s. Boniface* had commanded that her Body should be laid in his own sepulcher, the said Monks his Disciples not thinking it expedient to open his Tomb, and discover his sacred bones, durst not presume so far to obey him: for which reason they reposed her Body

in a Tomb near adjoining thereto. And this was the only Body of that sex which ever was permitted to enter into that Monastery. Her Memory is celebrated both in the English and Roman Martyrology on the fourth day before the Calends of October, on which day she died.

13. Her name is also written *Lisbetha*, and so *s. Boniface* writes it in a short Epistle to her, and herself also in an answer to him, in which she shews that he had formerly been joyed in a great league of friendship with her Father, whom she calls *Francus*, who lived in the Western parts of *Britanny*, and that he was also a kinsman to her Mother *Ebbe*.

14. This is the Summ of what we find recorded concerning this *Blessed Virgin*, the miracle of her age for her learning and sanctity, the object of universal admiration and affection of Princes, Queens, Nobles, Bishops, and all that knew her: Only envied and hated by the Devil because she was a Virgin consecrated to God: this incited him to endeavour, but in vain, to cast a spot upon the opinion of her chastity: and the same likewise has of late incited his Ministers the Lutheran Centurians of *Magdeburg* to renew his calumny, yet to entreat *s. Boniface* also in the time of suspicion. Because he created Monasteries and taught Prayer for the dead, they call him a Minister and slave of Satan: And because he brought Religious Virgins out of *Britanny* into *Germany*, they write thus: He drew out of England with him a flock of women: among whom the prin spall were *Chunistrada* Aunt to *Liulm* Archbishop of *Metz*, and *Palapayia*, who he placed in *Ratis* in *Tien Chynida* and *Bregetha*, whom he left in *Thuringia*: *Lisbetha* and *Lisba*, whom he settled in *France*: in the end that in all his perambulations up and down, he might every where find *fiaternal* Mistresses.

What a horrible Religion must that be which such men as these profess, which even acknowledgements is left to be odious to God and man, to unlearn the Teachers of it can demonstrate, that the confecting of souls to God service in continual fasting and prayer, the mortifying of all lustful passions, dedicating both soul and Body to devotion and chastity, and such Chastity attested by Divine Miracles, the converting of many Nations to Christ from abominable idolatry, and lastly the offering up one's life to God by Martyrdom be sinful crimes, and proofs that such persons are slaves of Antichrist!

15. We have placed the Gells and death of *s. Lisba* in this story, therein complying with our Martyrology though certain it be that she outlived it many years: as appears by the friendship she had with King *Charles the Great*, and his Queen *Hildegardis*, who long after this began his reign and was married.

16. Before we take off our pen from

Martyrolg.
Rom. Aug.
s. Sep.
Basil. Ep. 31.
de p. 3.

Magth. cont.
B. f. 796. c.
801.

A. D. 757.

numerous. The first was *S. Eadburga* of *Wintchester*, commemorated on the fifteenth of June. The second *S. Eadburga* the Elder of *Kent*: the Third, *S. Eadburga* of *Northumbria*: the Fourth *S. Eadburga* of *Gloucester*: the Fifth *S. Eadburga* of *Worcester*: And this sixth *Saint Eadburga* named *Burgen*, of whom we now treat. There will follow till another *Saint Eadburga*, the daughter of *King Edward* the elder.

6. It is hard to discover who were her parents. Probably this may be the *Burgen* who was daughter to *Kenric* King of the *West-Saxons*, and who is mentioned by *Alfred* in his poems as a great benefactress to the *Abbey of Gloucestre*, where she built an *Altar* dedicated to the twelve *Apstles*. The same likewise who sent to *Guineas* a *Coffin* of lead, in which his body was deposited: To her *S. Beniface* being then a *Presb.*, wrote concerning the strange *Visions* of one who had been dead and was restored to life, among which *Visions* one was touching the damnation of *King Canard*. And another in which he requested her to send him the *Apstles* of *S. Peter* in golden letters. Her Mother *Eadburga* who was *Abbesse* of a *Monastery* in *Kent* in a letter written to the same *S. Beniface* in the year of *Grace* seven hundred twenty five, gave him an account of the great persecutions which her self and her daughter suffered, as likewise the poverty of their condition, having neither Father, brother, son nor uncle to support her. And she not long after dying, her daughter *Saint Eadburga*, or *Burgen*, was constituted *Abbesse* in her place. Once, with the permission of *S. Beniface* her spiritual Father, she undertook a pilgrimage of devotion to *Rome*, where also she found him, who from thence returned to *Germany*, and she to her *Monastery* in *Britany*.

7. Most of these particulars we have in passing touched already, and little more is to be found of her but her death, which was like her life, precious in the sight of our Lord. In her last sickness she seems to have been afflicted by the new consecrated *Bishop Gregor*, of whom the *Holy Virgin* earnestly requested his prayers for her: after her death, and that he would recommend the same request to *S. Lullus* the successor of *S. Beniface* in the *Archbishopric* of *See of Mainz*, which he faithfully performed, as appears by an Epistle of his to the same *Lullus*, to the conclusion of which this *Psalter* is added: We do now celebrate the day of the despatch of the religious servant of Christ *Burgen* which is the feast before the Calends of January. Before she dyed she desired me with great earnestness that I would transmit her to your holiness. Therefore as she hoped and believed, I beseech you be careful to perform, in commemoration withal that her spiritual Father and Patron in Christ was the Holy Bishop *Beniface*. In our *Martyrology* she enjoys a place among the saints on

Ap. Burf.
ep. 101.

Martyr. Aug.
10. Julij.

the eighteenth of July: if this be the same *S. Eadburga* who gave the name to a Village called *Eadburum* near *Aisbury*.

VII. CHAP.

1. 2. &c. The Gift and happy death of *S. Liebwin* an English *Apollitic Missioner* in *Germany*.

14. *Gregory Arch-bishop of Virech* dying *Aloric* succeeds him.

1. We formerly declared how among the twelve *Apollitic Presbys* which in the year of Christ six hundred and ninety by the exhortations of *S. Egbert* passed over into *Germany*, one was called *Liebwin*. Besides whom there was a friend of the same Name, who with the same design followed, about the time of *S. Beniface* his *Martyrdom*: who after a zealous discharge of his *Apollitic* office, dyed with great sanctity in the year of *Grace* seven hundred and sixty: whose Life was anciently written by a Monk of the Monastery of *Marbach* (*Elonensis*) at the request of *Baldric* Arch-bishop of *Verdun*, and much commended by *Peter Ardenian* of *Cambray*. From whom we will here adjoin an account of his *Gift*.

2. He was a native of English Parents in *Britany*, whose names are not recorded, but their piety was shewed by his good education in learning and virtue. He was in his younger years adopted into an Ecclesiastical condition, having received the Clerical *Tonsure*: Afterward in due time he was exalted to *Presbys* head; to the end he might communicate to others such graces and gifts as God had bestowed on him. And considering the greater necessity which other *German* Monasteries, particularly *Germany*, had of the fruits of his knowledge and zeal, then his own country, and invited thereto by that which would deterre a less courageous servant of God, which was danger: he left his kindred and friends and passed over to *Verch*, anciently called *Wittenburg*.

3. The time of his arrivall there, was presently after the *Martyrdom* of *S. Beniface*: and there finding a Venerable man, the third Bishop of that place named *Gregory*, who had been newly ordained there, having been a *Presbys* and disciple of *S. Beniface*, he declared to him the occasion and design of his journey. Whereupon the Holy Bishop much rejoicing in our Lord to see the operation of his Grace, encouraged him to be constant, and giving him for a Companion the Venerable Disciple of *S. Willibrod*, *Marcellin*, he directed him to a place designed by *Aloric*, saying God was the *River* *Isel*, in the confines between the *Saxons* and *French*.

4. Being come thither, he lodged some space of time with a certain *Widow* called *Abachilde*: and there with much industry

A. D. 760

habitat
in
Saxonia
anno 760

and

VII. CHAP.

and confidence preached the Gospel to the neighbouring *Pagans*, many of which he induced to forsake their *Idolatry*, and embrace the Christian Faith. By the assistance of these new Converts he built a little *Oratory* at a place called *Wippe*, on the Western bank of the *River* *Isel*. And not long after, the multitude of *Believers* increasing, he built another greater *Oratory* on the East side of the same *River*, together with a convenient habitation adjoining. There the *Man of God* with great devotion and cheerfulness celebrated *Masses*, and mortified himself with arduous watching and fasting, and withal entertained with much cheerfulness all that came to him, feeding their souls with the Food of *Grace*, by which means he won the affection of persons of higher condition living near that place.

5. But the *Devil* enraged to see the number of his *adversaries* diminished, suggested and communicated to his servants, devoted to him, a great proportion of his envy and malignity: who first complaining, afterward conspired to destroy the *Man of God*, and to burn the sacred *Temple*, which they called a *Stone of Magical superstitions*. And this they effected: for rushing on him in great multitudes, they set fire to his *Oratory* and house: But God would not permit them to execute their malice upon him, but preserved him unhurt nor the salvation of many.

6. The Holy man was so far from being disheartened by this, that he accepted an exploit far more heroicall. The *Nation* of the *Saxons* had no King or general *Supreme Governor*, but consisting of three degrees or orders, the *Nobles*, whom they call *Edingen*: *Free-men*, whom they called *Frislingen*: and *Servants* whom they called *Lasse*: every *Barony* or *District* was governed by a Noble man to whom the *Freemen* and *Servants* were Subjects. Now every year once, their custom was to hold a general Assembly of all their *Barons* and all degrees of *Inhabitants*.

7. The place of this meeting was called *Markle* near the *River* *Weser*.

8. Now this great Assembly being ready to meet, the *Man of God* *Liebwin* had a resolution to present himself before it, and there either to gain a good number of Converts to God or *Martyrdom* to himself. It happened that at this time he was entertained in the house of a certain Noble man of great Power, to whom he communicated his intention. But the said Noble man (whose name was *Falkner*) endeavoured to dissuade him, telling him that though there were some to whom he was very dear, yet the greatest part would show themselves enemies, and endanger to take away his life. He besought him therefore during the time of the Assembly either to return home, or to go to the house of his dear friend *Wipo*: after which he might come and visit him again. But the Holy man replied, That he neither ought nor durst neglect

to perform the work which our Lord Jesus Christ had commanded him to do. The Noble man hearing this opposed no further, but remained very sad.

8. The Assembly then being met, the courageous soldier of Christ, taking all his spiritual Armour, and withal cloathing himself with his Priestly *Ornaments*, and taking a *Crosier* in one hand, as our Lord Englishly bears, and in the other a Book of the Gospel, presents himself in the midst of the Assembly, where they were offering *Idolatrous Sacrifices* and devotions to their false Gods. Which the Holy man seeing, with an inflamed zeal, loud voice condemned their *Superstitions*, telling them that they were *Devils* which they worshipped, which would reward them with eternal torments. Whereas if they would turn to the only true God the Creator of all things and Saviour of men, and repenting of their *Idolatry* embrace the true Faith and be baptized to the remission of their Sins, he would grant them tranquillity and plenty in this world, and everlasting glory in the next. He added hereto, That if they neglected to follow his wholesome and saving counsel, God had provided for their present punishment a King not far distant from them, of wonderful prudence, courage and power, who would avenge the cause of God by their destruction.

9. When they heard these words, they became inflamed with rage against him, calling him *Seducer* and *Impious* and not content with this, they marched out of the hedges flanked with wood, which they sharpened, intending to kill him with them: for they wore no weapons at such assemblies. But the Holy man protected by *Supernatural assistance* passed through the midst of them undisturbed, and so escaped.

10. Yet among them some there were whose hearts *Amplified* God touched with his Grace: Of which the principal was one called *Bawa*, who ascending to an eminent place, boldly told them, that since they were returned to receive and hearken to *Emballadours* sent from their barbarous neighbours: much less ought they to top their ears against the speeches of an *Emballadour* sent from the *Supreme God*, who to procure their good was willing to sacrifice his own life. That they might judge of the power of that God, since he had delivered his *Servant* from the fury of so great a multitude. Therefore no doubt the threatening which in the name of his God he had made against them, would certainly be executed. The mind of the *Multitude* hearing these things, was deeply struck with fear and thereupon they decreed by common consent, That none should hurt or distress that *Messenger* of God, but suffer him freely to pass whithersoever he thought fit.

11. *Saint Liebwin* therefore seeing such a

visible

A. D. 760.

visible proof of Divine protection over him gave due thanks to God, though he was not without some grief that the blessing of *Martyrdom* was denied him. But since he could not suffer from others, he feared not to afflict himself, mortifying and crucifying the flesh and sensual affections of which *Watching, Fasting and Prayer*: by which mean without persecution he suffered a long *Martyrdom*. And as for the *Applisick Office* enjoynd him, he incessantly employed his time in teaching, exhorting and baptizing great multitudes which day gave up their names to *Christ*. This he ceased not to do till *Almighy God* this year thought meet to call him to receive the reward of a good and faithful servant, on the day before the *Ides of November* on which day his memory is celebrated both in the *English and Gallican Martyrologe*.

Martyr. A. D. 760.

12. After his death certain malicious *Saxons* among the *Saxons* envying so great a *Congregation of Christians* as assembled in his *Oratory*, first despoiled the place, and then set it on fire. They had a great desire to exercise their rage by some indignities to his *Sacred Body*, but with all their diligence in seeking it they could never find it.

13. Not long after the said *Oratory* was again restored. It was built in the haven of the *City* called afterwards *Downry*: Which name it took from the forementioned person *Down*, a *Noble man of Saxony*, and most cordial friend and *Disciple* of *S. Leger*.

14. In the mean time the devout servant of God *Gregory* dyed, and *Asteric* succeeded him in the *Archiepiscopall See of Virech*. By his directions and command a certain *Presby*, (afterward a *Bishop*) named *Ludger* was sent to seek out the *Sacred Relics* of this *Holy man of God*, which at last by a vision in sleep he was directed to find: and having taken them up, he with great veneration deposited them in the *Church* new built. Many years after this, *Berulf* accounted the twentieth *Bishop of Virech*, is said to have been the founder of another *Magnificent Church* in the same *Town*, which was consecrated to the honour of God and his faithful servants *Saint Leger*.

VIII. CH.

VIII. CHAP.

1. 2. *Ec. The Gifts of Saint Winnebald.*
5. *And of Saint Sola.*

THE fame year likewise gave an end to the labours of two *Disciples* of *S. Boniface*, *S. Winnebald* and *S. Sola*. As touching the former, he was, as hath been

said, *Son to Saint Richard the English King*, and Brother to *S. Willebald*. There remains in *Ecclesiastical Monuments* recorded of him, but that he was one of those *Presby* which in the year of *Grace* eleven hundred twenty five were called out of *Brittany* to assist *S. Boniface* in preaching to the *English*. He was by the same *Saint* afterward made *Abbot of the Monastery of Hildesheim*. Which office did not to wholly employ him, but that he travelled the country about to root out *Idolatrous Superstitions*.

1. The greatest difficulty he found was in reproving and correcting the errors and vices of *false Christians*, especially such as took on them the title and office of *Presby*. Many of which were most horribly depraved, and defiled with all manner of uncleanness. These were so impatient of reformation, that they endeavoured many ways to destroy him, who spared no labour to save them. But God defended his servant from their malice.

3. After many years spent, and divided between the exercises of *Martha* and *Mary*, sometimes attending in the solitude of his *Monastery to Prayer and Contemplation* as like wife to the exhilarating perfect *Regular Observances* and sometimes travelling abroad to win souls to *Christ*. At last a grievous infirmity seized on him, notwithstanding which he would needs undertake a journey to visit his fellow *Disciple Meggins* then *Bishop of Wurzburg*, with whom he staid only three days: For returning homeward, his infirmity encreasing he retired to a *Manastery* in the way dedicated to *S. Benedict*. Being there, he sent to his *Brother S. Willebald* who was a *Bishop*, and so other his friends, desiring them to visit and assist him in his last sickness. Who being come, exhibited to him all requisite offices of *Christian Charity*. At last the *Holy man* perceiving his last hour to approach, after many pious exhortations made to all that were present, quietly yielded up his soul to God.

4. *S. Ludger* who wrote the life of *S. Gregory* the third *Bishop of Virech*, his *Master*, affirms that *S. Winnebald* was very dear to him, who by many Miracles after his death, shewd how great the sanctity of his life had been. His memory is celebrated in our *Martyrologe* on the four and twentieth of September: but in the *Gallican* on the first of May. Where mention is made of his *Relicks* translated to *Furnes* a town in *Flanders*.

5. The other *Disciple* of *S. Boniface* was *S. Sola*, an *English-Saxon* likewise emulating the piety of his *Master*, taught the *Counsell of Christian Perfection* to such as *S. Boniface* had converted to the Faith. He accompanied *S. Winnebald* and *S. Willebald* in their pilgrimages to *Rome*: And was afterward the first *Abbot* of a *Monastery* founded by himself, in a place from him called *Soluhuffen*. His Life is extant written above eight

hundred

Ludger. in
S. Gregor.
5. Cing. 4.
Martyr. Aug.
14. Sep.Ep. Mart. in
Dietrich.

A.D. 764.

hundred years since by *Ermenald a Deacon and Disciple of Rabanus Arch-bishop of Mentz*. Wherein we read how he became a *Teacher* of a great congregation of devout *Monks*: and after many blind, lame, dumb and deaf miraculously healed by him in the name of *Jesus*, he at last full of all virtues in a good old age gave up his spirit to God. About a hundred years after his death, *Altrinus Bishop of Ely* obtained of *Pope Gregory* the fourth, that his name should be written among the *Saints*. *Molanus* affirms that his *Feast* is celebrated on the third of *December*.

IX. CH.

IX. CHAP.

1. 2. *Ec. A Rebellion among the Northumbrians.*
4. *S. Bregwin Arch-bishop of Canterbury dying: Lambert succeeds.*
6. *Ec. Several Episcopall Sees vacant, supplied.*

A. D. 764.

Hemel. St.

A. D. 764.

Cam. in
England.

Hemel. St.

IN the year of *Grace* eleven hundred and sixty one, which was the third of the Reign of *Ethelwald* 1st King of the *Northumbrians*, a certain Nobleman of that kingdom named *Osfrin* raised a rebellion against the said King: and *Armes* on both sides being brought into the field, a terrible battell was fought at a place called *Edwincliff*: in which *Osfrin* was slain.

1. The year following the same King in the *City of Canterbury* took to wife his *Queen* called *Edilthrida*. As touching the *City* where this Marriage was celebrated *Camden* writes, that at this day nothing remains of it great, but its name, being a very small village called *Ca-Catrick*, and *Catrick* bridge: The antiquity whereof is demonstrated by the large *Roman way* and old broken monuments there digged up.

2. No more is found touching the forenamed *Queen Edilthrida*, unless this be the name to whom an *Epistle of Alcuin* is found directed with this inscription, To the devout servants of God, formerly a *Queen*, now a most beloved Religious sister *Edilthrida*, the humble *Levite Alcuin* wisheth health. Which *Epistle* is full of pious exhortations and instructions suitable to the state professed by her: and likewise of thankfulness for her most sufficient liberality to him then living in *France*.

4. The same year *Bregwin Arch-bishop of Canterbury* after he had governed that *Province* only three years dyed. Concerning whom this *Elegy* is found in *Cædgrave*, *Bregwin* was appointed by God as a *Mirror*, so brightly shining with all virtues, that in his life every

one might find what he ought to imitate. At length in the third year of his *Bishoprick* being full of good works and examples of virtues, he departed this life to eternal happiness, on the seventh day before the *Calends* of September, and was buried in the *Church of S. John* adjoining to the *Cathedral Church*. But in our *Martyrologe* his *Deification* is commemorated on the ninth day before the said *Calends*. In *S. Gudwin's Catalogue of Bishops* we read that the *Monks of S. Augustine* with armed men entered the *Archiepiscopall Palace*, endeavouring by force to take away the dead *Body of Bregwin*: and that their *Abbot Lambirth*, or *Lambert* went to *Rome* to make complaint of the wrong done to that *Monastery*.

5. But besides that none other of our *Historians* mention this: the relation is probably disproved, because the same *Lambert* was by the *City Monks* elected to succeed in the *Archiepiscopall See*, who two years after either went to *Rome*, or from *Rome* received the *Archiepiscopall Pall*.

6. The year following the *Episcopall See of Candida Casla*, or *Wicern*, being vacant by the death of *Friswold*, *Peitwin* was immediately ordained his successor. As yet that *Bishoprick* pertained to the *Jurisdiction of the English*, and was subordinant to the *Metropolitick See of York*, and *se* remand (saith *William of Malmsbury*) all the time of *Edwin*, *Ethelbert* and *Bradulf* the succeeding *Bishops*: After whom no more can be found, because the said *Bishoprick* quickly failed, being seized in the utmost Northern coast of the *English Territory*, and exposed to the violence of the *Scots* and *Picts*.

7. Alfo as *Lambert Arch-bishop of Canterbury* had received his *Archiepiscopall Pall*, he consecrated four *Bishops* the same year: One in *Kent*, and three in the kingdom of the *Mercians*. In *Kent*, the see of *Rocheſter* being vacant by the death of *Dunelm*, there was substituted in his place *Eardulf*. From whom, together with a *Kentish Prince* of the same name there is among the *Epistles of S. Boniface* found one directed to the *Holy Arch-bishop of Mentz*, *Alcuin*, to renew a charitable correspondence, which had past between him and the others his *Predecessors*. Withall a testimony of such charity he desired him in his holy Prayers and Sacrifices to be mindful of three Religious *Virgins* lately dead in *Kent*: their names were *Irmyg*, *Northry* and *Dultha*.

8. There interven'd a great communication of afflictions and *Christian Officers* between *Saint Lulm* and our *English Bishops*, yea *Kings* also: For we find an *Epistle* likewise sent to him from *Kensly King of the West-Saxons*, by a *Messenger* formerly directed from *Saint Lulm* upon some affairs.

9. In the Kingdom of the *Mercians* *Sees* now vacant, were *Lichfield* & the death

Martyr. Aug.
11. Aug. 6.

A. D. 763.

Malmsb. de
Pont. p. 279.

A. D. 764.

Ep. p. 107.
Ep. 77.

of

A.D. 766.

Weyman. his.

of *Hemel*: *Landisla* by the death of *Eadulf*, and *Leofwer* by the death of *Turic*: To the first was substituted *Cuthred*: to the second *Credal*, and to the third *Edders*. But whereas *Mathew* of *Weymanfleter* affirms that he cannot find the names of the *Cities* where the said *Bishops* sat: it cannot be denied but that anciently those *Episcopal Sees* were moveably yet in this age by the munificence of *Kings*, they seem to have been fixed: As that of *Leinfild*, where many *Bishops* had already successively remained. Likewise the *See* of *Lezefer* was established. But as for *Lincoln*, the *See* was ordinarily at *Dorchester*, a Town (saith *William* of *Malmesbury*) in the County of *Oxford*, small and unfrequented: But the Majesty of the Churches, either of old or lately built, was great. In that *See* after *Hedred* there sat *Ethelwald*, *Egbert*, *Kenbert*, *Alwin*, *Eadulf*, and *Cuthred*. Yet true it is that these *Bishops* sometimes sat at *sidracaster*, a place the memory of which has failed.

X. CHAP.

X. CHAP.

1. 2. The (unhappy) death of *Ethelwald* Mol King of the *Northumbers*.
3. 4. Of *Alfo* p: *Egbert* Arch Bishop of *Tork*: at which *Alwin* was present.
10. A strange Charter of *King Kenulf* to the Church of *Welles*.
11. Severall *Episcopal Sees* vacans: and supplied.

A.D. 765.

IN the year of *Grace* seven hundred sixty five *Ethelwald* firnamed *Mol*, King of the *Northumbers* dyed: after he had reigned six years: though *William* of *Malmesbury* assigns to him eleven years. *Stouden* relates certain terrible apparitions in the aire which hapned in the beginning of this year, prefiging the unhappy death of this King, who on the twenty leaventh of *October* was slain by the treachery of *Alred* at a place called *Wircantheate*.

1. The condition of these *Kings* in this age was very sad: few of them dyed natural deaths: This *Ethelwald* gott the Kingdom by the murder of *Osulf*: and by the like means lost it: And the same fate will attend his successor *Alred*.

A.D. 766.

2. The year following gave an end to the worthy actions of *Egbert* Archbishop of *Tork*, after he had nobly admitted that see the space of one and thirty years. A person he was defended of *Royal* progeny and imbued with divine knowledge: Of whose virtues and memorable actions we have treated already. Our *Historians* do vary in the account of the years in which he continued Bishop: the ground of which uncertainty is

because it does not appear whether the time be to be reckoned from the resignation or death of his Predecessour *Wulfred* the younger.

4. There was present and assistant at his death his famous Disciple *Alwin*, whom a little before he had made *Deacon*: and who having hitherto all his life composed all his actions by his rule and order, was desirous to receive his commands and instructions at his death also, for the future disposing of his actions. Thus we read in the Life of the said *Alwin*, prefixed before his *Works*, and taken out of an ancient *Manuscript* belonging to the Church of *Rhemes*: whence we will here extract the following passage:

5. *Alwin* (or *Alcuinus*) proceeding from one virtue to another, was consecrated *Deacon* on the day of the Purification of our *Blissful Lady*: for before on the same feast he had received the Clerical Tonfure. And perceiving that his *Blissful Father* *Egbert* infirmity increasing shewed that his death was at hand, having hitherto done all things by his counsell, he was earnest to enquire of him what his pleasure was he should doe, and how he should dispose of him self, after that death should separate them.

6. Hereon the *Holy Bishop* returned this Answer, suggested to him, as the event shoud, by a supernaturall direction of God: I would have you (said he) first go to *Rome*, and in your return to visit *France*. For I know that there you will produce much good. Our Lord shall be the Guide of your journey, and will bring you back in safety. Be diligent in impugning the late abominable Heresy which endeavours to assert that *Christ* is only an adoptive son of God, and be a constant defender of the Mystery of the *Holy Trinity*: this Doctrine cast not clearly and fluently to preach. After he had spoken thus, he gave him his fatherly Benediction, commending him to our Lord safe protection: and presently after he with cheerfulness departed to our Lord on the sixth day before the Ides of *November*.

7. He was buried in the Porch of the Church of *Tork*: and near to him was also layd the Body of his Brother *King Egbert* (or *Eadbert*) who exchanged his *Royal Purple* for a poore *Monasticall* habit, and dyed two years after him.

8. The Arch-bishop left behind him severall Monuments of his learning, to enrich the Noble Library which he made at *Tork*: Among which are reckoned *A Book* of *penitential Canons*, likewise *Collections* out of the *Canon Law* of the Church, and others mention'd by *Sir H. Spelman*. To those we may add, *A Dialogue* of *Ecclesiastical Institution*, lately printed with an Epistle of *S. Bede* to him: and other Treatises, by the care of *Sir James Ware*.

9. His successor in the *Archiepiscopal See* of *Tork* was *Aldbert*, otherwise called *Cena*: To whom, by this latter name, returns a memorable actions we have treated already. Our *Historians* do vary in the account of the years in which he continued Bishop: the ground of which uncertainty is

A.D. 765.

Phi. Nichol.

Melch.

Ap. Bonif. ep. 109. 11. 49. 79.

freindship

A.D. 769.

Guben in
epist. Budo
Vallens.

A.D. 771.

A.D. 783.

XI CHAP.

A.D. 769.

Guben in
epist. Budo
Vallens.Ap. Bonif.
ep. 109.
11. 49.

friendship, lending of prelents and entreating of Prayers for dead Ireinds.

10. There is extant a Charter of *Kenulf* King of the *West-Saxons* by which he this year gave to the Church of *Wells* and *Colledge*, formerly built there by *King Ina*, certain Lands there adjacent, the bounds whereof he lets down. These possessions he gave for the love of God, for the expiation of his sin, and for some vexation to his enemies of the *Cornish Nation*. There are the words of the Charter. What he meant by this last *Motive*, I leave to the Reader to judge.

11. This year dyed *Furthuber* Bishop of *Hesfeld*: whose Successor was *Alemandus* Prelate of great piety and prudence. And shortly after *Cuthwin* Bishop of *Dunwich* dying, his place was supplied by *Aldbert*: Like as upon the death of *Ethelred* Bishop of *Helmham*, there was substituted *Laufert*. I know not by what fate these two *Episcopal Sees* of the *East-Angles* for the most part loole and get new Bishops at the time timeat least to we are informed by the *Ecclesiastical Chronicles* of that Church and the following year *Edmund*, who is reckoned the ninth among the *London Bishops*, after he had governed that Church eight years, dying, left it vacant to his Successor *Eadgar*.

XI. CHAP.

1. 2. Of the beginning of the Reign of the Charlemagne, &c.
4. Of a learned Englab Virgin.

THE year of *Grace* seven hundred sixty nine is notable through the whole Church, for the beginning of the Reign of that most famous King, and afterwards Emperor, *Charles* firnamed the Great: *Huntingdon* and *Hoveden* doe thus write out: In the first year, which was the first year of the Reign of *Kenulf* King of the *West-Saxons*, began a great change of the right hand of the map *Heigh*: For then did *Charles* the Great King of *France* upon the death of his Father *King Pipin*, begin his reign: to whom thirty years after the *Roman Empire* which had been glorious so many ages, became subject: and continued so to his Successors to these times.

1. We declared before how a great league of friendship and *Re-all* pients intervened between the two late *Kings Pipin* and *Egbert* King of the *Northumbers*: The like friendship and society did *Alfred* now King of the *Northumbers* demand of *Charles* the glorious Successor of *King Pipin*. This we collect from a Letter written by him and his *Queen Osfrida* to *S. Lullus* Arch-bishop of *Mentz*: In which he desires him to assist with his counsell and favour the *Embassadors* which he had sent to his Lord and Person the most glorious King *Carl*: that peace and friendship may be established between them.

2. In the same Epistle likewise which is an

III. Part.

answer to one tent him from *S. Lullus* in behalf of the disaffected Churches in his dominion, the same *King* and *Queen* doe only haubly begg the *Holy Bishops* prayers for themselves, but likewise send him a Catalogue of the Names of their special kindred & freind: lately dead, of whom they desire him to be mindful at the *Holy Altar*: assuring him that the same *Charity* shall be extended to all his relations in their Churches. Indeed we can scarce meet with any Epistle writt in the e times, but this is generally on clause and part of the buhnes.

4. About this time *Saint Harpulf*, there flourishd in *Britanny* two *Religious Virgins*, famous for their piety and learning, calld *Agnes* and *Gisla*, Disciples of the famously learned *Aluin*, who taught very many at this time in *Britanny*. He was not unmindful of the advice given him by his Master *Arch-bishop Egbert*, if going to *Rome* and auncient returning into *France*: But seeing how usefull and even necessary his abode was in *Britanny*, he delayd the said journey, till he saw opportunity was presented him as we shall hereafter. And as touching the forsaide *Magnus* Virgins we shall in due time mention the kind and learned Letters which passed between them and their Master, when he lived in *France*.

XII. CHAP.

1. Succession of Bishops.
2. Of Pope Adrian: to whom the King of the Northumbers sends Embassadors.
3. The Church of S. Boniface miraculously preserved from fire.
- 6 7. Of the King of the Mericians invades and subdues severall Principallities. Fir Elions of Malten Paris.

IN the year of our Lord Incarnation seven hundred seventy one two Bishops of the *East-Angles* luckily again dy together, and to *Aldbert* Bishop of *Dunwich* is substituted *Eglafe* to *Laufert* Bishop of *Helmham*, *Athelwulf*. In the next following age these two *Sees* were united into one, which first remaind at *Helmham*, thence was transferr'd to *Therford*, and lastly to *Norwich*.

1. The year following to *Pope Seven* succeeded the worthy and learned *Pope Hadrian*: first of that name: to whom *Alfred* King of the *Northumbers* sent an *Embassador* to congratulate his installation, and for other *Ecclesiastical* affairs, not recorded. To this *Embassador* *Aluin* gave an Epistle directed to the same *Pope*: full of humble respect to him, and congratulation to the Church, or enjoying the happiness of to worthy a *Pope*. The *Emilia* *Julianus* name was *Angilbert*, whom *Aluin* calls his most beloved son to whom he com-

A.D. 771.

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mitted certain requests to be presented by word of mouth.

3. The fame year *Kenulf* King of the *West-Saxons* added to his former liberality towards the *Monastery of Glastonbury*, the *Manor of Compton*. This he gave to the *Abbot* thereof called *Waldan* who newly succeeded to *Goben*.

4. Afterward the *see of London* being vacant by the death of *Eddgar* in his place succeeded *Kenwald*. Nothing remains of the *Gests* of either: Neither can any account be given more of the names of *Cuthred Bishop* of *Lichfield* who died at the same time, to whom was substituted *Bertin*. *Hoveden* calls them by other names, as likewise the *Episcopall* see too. It is a difficulty not worth the penetrating.

5. It will not be impertinent in this place to relate how miraculously *God* gave testimony to the *Gests*, *Dolline* & *Sanctity* of *S. Boniface* of late happy memory by defending his *Church* of *Fritzlar* for the tury of the *Saxons*. They making an invasion into the confines of the *Princely* dominions, besieged a certain *Strong Castle* called *Barmberg*. During which siege they waited with sword and ire the country circumjacent. Their principal rage was directed against the *Church* of *Fritzlar* built by *S. Boniface*, and concerning which he had prophesied that it should never be consumed by fire. Whilst the furious *Pagans* were endeavouring their utmost diligence to make this a false Prophecy, and were heaping wood and casting firebrands to set it on fire, there appeared to several *Christians* in the forest *Castle*, and to some *Christians* likewise, women in white shining raiments, who protected the *Church* from here to by no diligence or pains taken within or without the *Church* could the *Pagans* effect their desire. On the contrary, a terror from heaven falling on them, they fled away, none pursuing them. When they were gone, there was found one *Saxon* soldier stark dead upon his knees, with fire and wood in his hands, bowing down in the posture of one blowing the fire with an intention to burn the said *Church*. Thus did *God* shew his power and favour to his faithful servant. And though shortly after he permitted the *Church* of *S. Walburga* at *Verden* to be consumed by fire yet to terrible a punishment he inflicted on the *Archerians*, that it became evident that the said *Blissful Bishop* preached the true Orthodox Faith.

6. In the year of *Grace* seven hundred seventy four *Offa King* of the *Mercians* a Prince of high spirits, began troubles which in success of time endangered the ruine of several petty kingdoms of *Brittany*. For having three years before this subdued the Nation of the *Heflings* in the *Southen* parts of the Island, or *Suffex*, he extended his ambition to add also the Kingdom of *Kent* to his conquests. And because *Canterbury* (or as some Copies write, *Lambeth*) then *Archbishop* of *Canterbury* endeavoured to defeat his ambition, he turned his indignation against that *Church* also, the dignity and revenues of which he sought to diminish: For he took from it several Mannors, as *Cherting*, *Sileberts*, *Chert* and several others: which were afterward restored.

7. This war between *Offa* and *Alric* was so briefly described by *Huntingdon*. In the seventh year of *Kenulf King* of the *West-Saxons*, faith he, *Offa King* of the *Mercians* fought against the *Kentish* men at place called *Ottanford* where the slaughter was most horrible especially on the *Kentish* parts. So that *King Offa* by this victory became famous and terrible. *William of Malmsbury* adds, that *Alric King* of *Kent* by this unhappy battle against the *Mercians*, did cast a great cloud upon the glory of his times.

8. It is probable that by such great success & enlargement of power which this victory gave to *Offa*, the other *Saxon King* might be terrified as to seek assistance from abroad, especially from *Charles* the illustrious King of the *French*. But surely there is small truth in the relation made by *Marher Baron*, how not only *Alric King* of *Kent* was slain in this battle, but that thereupon *King Offa* of *Brittany* should in a pompous manner write a common letter to the said *Charles* in which calling themselves the most powerful King of *Brittany*, they demanded his aid and strict society, giving him the Title of *Imperial Majesty* and that he in his Letter to *King Offa* should stile himself the most potent of all Kings. These seem to be groundless fictions borrowed by that *Author* from some such fabulous Fictions as began to abound in this age. However certain it is that *King Charles* had not the Title of *Emperor* given him till many years after this time.

9. And as groundless is another story of the same *Author*, how after the conquest of *Kent* the same *King Offa* subdued all the other *Saxon Kings*, and particularly *Alric King* of the *Northumbrians*, whom he compelled to fly into *Wales*. And that thereupon some hollow bargain between *Offa* & the *French King Charles*, who is said to have written to *Offa* a letter, who is said to have written to *Offa* a letter, threatening Letter, containing imperious demands, and that *King Offa* should answer what he had written *Charles* the beyond-sea King. I have seen any injury to me, I will in hostile manner invade him, and endeavour to make him tributary to my Crown. These are trivial inventions which the said *Historian* borrowed from some obscure Writer, who strain his wit to found forth in an immodest, indiscreet manner the praises of *King Offa*.

10. As for that clause which regards *Alric King* of the *Northumbrians*, it is true that this year in *Eastre-week* his subjects compelled him to fly out of *York*, and afterward out of his Kingdom, as *Huntingdon* relates. And *Hoveden* more expressly declares that *King Alric* died by the unanimous consent of the *Northumbrians* was deprived of all power and privilege of a King.

King, and that he changed the Majesty of a Prince into the miserable condition of a banished person. First he fled into the City *Bebban* attended with a very small train, and afterward he had recourse to *Cynetha King* of the *Picts*. This misfortune therefore was not brought upon *King Alric* by *Offa* as the foregoing fabulous narration pretends: Neither did he fly into *Wales*, but into the Province of the *Picts*.

11. *Alric* being thus compelled to forsake his Kingdom, there was chosen in his place *Ethelred* son to the late *King Edilwald*. But neither did *Ethelred* live quiet any long time in his throne: but by another faction of his subjects was expelled, and the same misfortune happened to several succeeding Princes there; by a tall giddiness then possessing the minds of that Northern Nation.

12. This same year *Kenulf King* of the *West-Saxons* extended his liberality to the *Church* of *Shirburn*, upon which (as *Camden* from his Charter declares) he bestowed a possession of one *Danstan* seated on the Westside of the River *Eym*, near from the place where it enters the sea. This land he gave to the end that *St. Mary* might there be made for the necessity and manifold use of the said *Church*.

XIII. CHAP.

1. The Monastery of *Bathe* founded by *King Offa*.

2. Succession of English Bishops.

3. 4. The happy death of *S. Walburga* Virgin and Abbess.

THE following year *Offa King* of the *Mercians* founded a Monastery at *Bathe*. This Monastery being afterward burnt and utterly ruined by the Danes, was restored by *King Edgar*, being delighted with the magnificent situation of the place, and because there he first received the Crown of his Kingdom.

2. The same year *Edulph Bishop* of *Rechester* died, and was succeeded by *Dioira*, to whom a certain Noble man in *Kent* named *Exbert* gave much land, as ten ploughs could labour, besides certain woods. To *Edulph* likewise *Bishop of Worcester* was substituted *Fremund*: And to *Elfa Bishop* of *Hereford*, *Cedmund*.

3. In the year of *Grace* seven hundred seventy six the *Blessed Virgin Walburga* made a happy change of a mortal life for an immortal. We have a ready shew that she was daughter to *Richard* by right a King, and Sister to *S. Winibald*, and *S. Willibald*: and that together with them she went into *Germany* to *S. Boniface*. She was constituted Abbess of a Monastery at *Heydenham*, the same town where her Brother *S. Winibald* governed a Monastery of Religious men. There she lived with wonderful perfection, both by her words and example teaching her spiritual children to live the life of *Angels*.

4. Her Life was written by *Welfard* a devout Priest who lived in the next Century, and who recounts many wonderful Miracles wrought by her intercession: to whom I refer the devout Reader. But one ought not to be omitted, since it is related by an *Author* that writes what happened to himself. This is *Philip Bishop* of *Ely*, who also wrote her Life. He relates how his sacred Body was first buried in her own Monastery of *Heydenham*, and afterward translated (at least a great part) to *Ely*, and reported in a Monastery consecrated to her Name. There faith he, is the day (which was five hundred years and more after her death) there flew from her chape Relics a precious Oyle of *Incense*, and universal vertue to cure all manner of diseases. The wonderful vertue whereof I myself had experience of. For being cast down by a vehement distemper of the *stomach*, all Art of Physicians or natural remedies, I commanded some of that sacred Oyle to be brought to me, which with earnest Prayers to *God*, and begging her intercession, I drank, which was no sooner done, but the admiration of all present recovered my perfect health.

5. Her Sanctity was so famed, that many Churches ambitiously sought and obtained some portion of her Relics. Thus in the *Gallican Martyrology* on the fourth of *August* we find a commemoration of the receiving the Relics of *S. Walburga* Virgin & Abbess, which with great honour were brought out of *Germany* to *Furness* in *Flanders*, by *Palatin* firmament *Fremund*, Count of the same country. And in the same place, faith *Harcan*, there was built a Monastery of the Order of *S. Benedict* to her honour, wherein since hath been placed a College of Canons.

6. Again in the *Gallican Martyrology* on the second of *May* there is at *Antwerp* laid to be an anniversary celebration of the memory of this Holy Virgin, from whose tomb doth flow as *Gregory* liquors, who regains health to many persons who desire her assistance and intercession. A particular reason why her veneration is so great in that City is given by *Marcan*, because faith he, is a constant Tradition of that Church that this same Holy Virgin in her way from *England* into *Germany* made some abode in *Antwerp*. And to this day there is seen in *Antwerp* Church of that City a certain *Crypt*, in which she was wont to pray, for which reason the same Church formerly called the *Cryptic Church*, was afterwards by our *Antwerp* dignified with the Title of *S. Walburga*. And indeed before the receiving of the *Roman* office, the same Church was accustomed to celebrate the memory of *S. Walburga* as their peculiar Patroness four times every year, but since that time they keep her Feast but once.

7. It is very probable that this Holy Virgin was entertained for some time at *Antwerp*, where her Brother *S. Winibald*, as being of the same Country, Fort appears by the Testament of the same Holy Bishop that he possessed by his death the Church built in the *Crypt* of *Antwerp* near the *River* *Scald*, together with

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XIV. CH.

XIV. CHAP.

1. 2. Succession of Bishops.
3. The Northumbrian rebellion.
4. 5. King Offa's victory over the West-Saxons.

A. D. 777

A. D. 778.
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a third part of the custom or tribute belonging to us as we have before declared.

8. The same Archbishop adds that in the forementioned walls of that Church there is preserved a part of S. Walburg's shawbone, which, saith he, in the year of Christ sixteen hundred and fifteen, was visited and reverently kissed by the pious Archbishops Albert and Ithobald.

hidero had befallen Kenulf: who was a Prince renowned both for his virtues and warlike exploits. But after this, continual calamities oppressed him, till his death, which was also very unhappy.

5. Kenulf after this defeat endeavoured by the assistance of the Britanni to repair his losses: But Offa to prevent the encounter between the West-Saxons and Britanni: caused a mighty trench for the space of ninety miles between the Rivers Dee (Deva) and Wey (Vaga) to be made: which though it was the occasion of many contentions, yet it them all offa had the advantage.

XV. CHAP.

XV. CH.

1. 2. Etc. Miraculous Indgments of God against the Pagan blasphemers of Saint Swithbert, and Sacrilegious destroyers of his Church and Monastery at Werd.
3. 4. Etc. The writer of this Narration is Saint Ludger: whose Holiness together with the Doctrine of the Veneration of Saints, is asserted.

W Hilst these troubles afflicted Britanny, Almighty God in Germany fought for the defence of the Faith planted there by the English-Saxons, miraculously punishing the Sacrilege committed by the Saxons and Westphalian Pagans against the Monastery of Werd built by his servant S. Swithbert, as we find written in an Epistle of S. Ludger Bishop of Munster written to Regino Bishop of Utrecht.

2. Whilst the glorious King of the French, Charles surnamed the Great was fighting in the Southern parts of France against the Saracens then reigning in Spain, the fierce and perfidious Saxons and Westphalians judging this to be a fit time to revenge themselves of the losses which they had formerly suffered from the Christians, raised a mighty army, with which they waited all the countreys as far as the Rhene, expressing their rage principally against the Churches of God, and sparing neither sex nor age. With this was the fury they came to Werd, where was the Church of S. Swithbert. There they utterly destroyed and burnt to the ground both the Town and Church: all the inhabitants and Priest: they killed which had not escaped by flight: and all the sacred books and ornaments they burnt. Only the Sacred Body of S. Swithbert was preserved from their fury, though with all possible diligence they made search for it. Yet many of those Saxons who were Christians, had a desire to express their hatred against this Holy Bishop, because many years before this, by his in-

tercession

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tercession the French had gained a memorable victory against them.

3. In this detestable Army there was not any one so execrable in his malice and cruelty as a certain Officer called Odo, Officer of the Palace. This man was the principal instrument of the Devil in all mischiefs committed, in which he took excessive pleasure: And particularly he it was who with great labour and diligence heaped wood for burning the said Church, which with much ado at last by Gods permission he performed.

4. After he had among many other horrible actions executed this, being at dinner with his companions in a measure adjoining to the same place, he with great joy and triumph retired to them what he had done, particularly insulting upon S. Swithbert the Protector of the French, and blaspheming God: But behold in the midst of his laughter and joy the heavy wrath of God came upon him, so that he fell backward, and rose not up on the plain ground, and broke his neck: by this horrible death paying a fit punishment for his sacrilegious cruelty.

5. Neither did Almighty God judge this sufficient testimony of the honour which he would due to S. Swithbert in the fight of the Pagan Army. For three hours after the accursed body had lye on the ground covered with a garment, a trumpet sounding to the remove of the Army, certain kinsmen of this execrable ogel and others his associates in mischief carry'd it into the Church-yard of S. Swithbert, to bury it there. But they could not effect it by any means: For as soon as ever they had digged a grave, presently the earth would fall into it, and no sign of a trench would appear. Again and again they made tryall in other places there, but till the ground became plain and even immediately. This caused a wonderfull astonishment in them: and they all concluded that he was unworthy of burial there, who had so sacrilegiously profaned the place and burnt the church. Moreover when they took the garment off from his face, it app and so horrible to them, that in a grievous fright they left the body, not knowing what to do with it: When some other Saxons of that Army heard this, they with indignation took the carkeyfe and cast it into the Rhene.

6. This prodigious accident being by some of these companions with much grief told to the two principal Rulers of the Army, Nibelun and Odo: they answered, This was an accident to be imputed to chance, and not to any power of S. Swithbert, who was not able to defend his own Church. After many the like blasphemous speeches the said Noble men departed from one another, and Nibelun as he was boasting of the mischief done to the Church, was immediately struck blind, and tor-

mented with unufferable pains in all his members: Which continued and encreased upon him, till by the advice of certain tober men, he with many flying Sarcasms acknowledged the crimes which out of pride and malice he had committed against God and his Saint: Moreover he upon his knees in the sight of his army made a vow that if God would please by the intercession of that Holy Bishop to restore his sight, and take away his torments, he would humbly visit the Shrine of S. Swithbert, and employ his riches to rebuilding the Church. He had no sooner publicly made this vow, but immediately he recovered his sight and health. And shortly after attended by his whole family, he accomplished his vow.

7. As for the other Noble man called Odo, he returning now towards, not knowing any thing which had hapned to Nibelun, as he was beating in the way of his exploits against the Christians, and especially now that he had been overpowered by S. Swithbert, in whose protection the Christian had put so much confidence: He presently in the presence of his whole troop was by Almighty God struck both deaf and dumb. In which case he was carried to his house: and a good space of time after, recalling to mind his cruelties and blasphemies against God, he acknowledged himself justly punished, of which he heartily repented, and hoped by Prayers and Alms to obtain a removal of that punishment. Notwithstanding his Prayers and Alms had not that effect which he expected.

8. But when he was informed how Nibelun by the intercession of S. Swithbert had been cured of his blindness and pains he presently conceived a great hope in God and his Saint: and in like manner vowed that he would visit the Shrine of Werd, and addit himself wholly to his service, if the like might recover his speech and hearing. The same however he also was healed by the Heavenly Physician: and letting his house in order, he with his whole family solemnly went to Werd to the Church of S. Swithbert, and with great devotion and reverent performance this Vow. Moreover of failing to return him to worldly employments, he remained there, and joyning with the torrid Nibelun and other devout persons to turnish costs, he the next year rebuilt the Church which had been burnt, so that it was more beautiful than it had been before. Year moreover renouncing his Government and dignity, he spent the rest of his life at the Monastery of S. Swithbert at Werd, with great favour serving our Lord and S. Swithbert.

9. Thus writes the Holy Bishop Ludger, relating the affairs of his own age. Now what will the Secretary of our age oppose to this? I mean, who are as great enemies to the veneration due to Saints and honour to their Shrines, as ogel or the two Noble men

had

had been? They will perhaps say, that *Saint Ludger* was too credulous, or not rightly informed in the occurrences of those times.

10. Let *Barnim* then inform them what a person *S. Ludger* was: *S. Ludger* (saith he) was by birth a *Frison*, descended from *Christian* parents, and bred up under the discipline of *Saint Gregory* disciple of the holy *Marys* *Boniface*, in the Church of *Worms*. *Altho* he was admitted into the Clergy, he was by him first into *England*, where *Alcuin* did publicly profess the teaching of *Sacred Learning*. He staid there only one year with him: after which he returned to *S. Gregory*, by whom he was ordained *Deacon*. Then he went back into *England*, where during the space of three years and a half he heard the letters of the same famous *Deafour*, well known to *Charles the Great*, inasmuch as Letters passed frequently between them. From thence, after the death of *S. Gregory*, he was in a vision called by *S. Leobwin* who had preached the Gospel in *Deventry*: Whereupon thither he went, and repaired the Church which had been burnt by the Saxons. From *Deventry* he was sent by *Alcuin* the Successor of *S. Gregory* into the country of the *Frison*, where he zealously preached the Christian Faith, and destroyed many *præfate* Temples of *Idols*, even when the *Idolatrous Pagans* were present, and withstood by a Divine hand from opposing or hurting him: so that he may truly be called the Apostle of the *Frison*. This testimony does *Barnim* give of *S. Ludger*, which he collected out of his ancient *Acts* written by the *Monks* of *Worms*.

11. But though it were supposed that *Saint Ludger* was misinformed: and the like may be said of *S. Gregory the Great*, *S. Augustin*, *S. Gregory Nazianzen* and other *Fathers* who write such like Stories, confirming the *Deeds* to much opposed by *scilicet*, of *Innovation* and *Perverseness* of *Saints*: It may be they were credulous a little too much, at some times. But the *Miracles*, of which they profess themselves to have been eye-witnesses, cannot be suspected. And however, this may be said in general, that how incredulous soever any one may pretend to be of the special Stories related by them, yet none can be so unreasonable to affirm that they related any *Stories* which contradicted or destroyed the *Faith* which they maintained: and which appears likewise to have been the common *Faith* of the Church in their respective ages, since their *Writings* have been generally approved and admired, and not any but protitled *Heretics*, such as *Pygellanus* and *Invinian*, ever opposed the *Doctrines* confirmed by such *Stories*.



XVI. CHAP.

1. *S. Gr. Several Successions of English Bishops.*

2. *S. Gr. The Gifts and Death of S. Sturm* first *Abbot* of *Fulda*.

THE year following several *Episcopal* sees were vacant in *Brittain*: In the Kingdom of the *East-Angles* *Eglafr* Bishop of *Dumrich* and *Adhelwulf* of *Helmham*, as it were by an ancient *Law*, dying at the same time, so the former was substituted *Eadard*, and to the other, *Hunfrid*. Again the See of *Staffordshire* being vacant by the death of a *Prelat* of eminent virtue, *Alcmund*, *Tilbert*, or *Tilbert*, or as some call him *Gilbert*, was ordained in his place: And *Kenulf* Bishop of *London* dying, his Successor was *Higbald*. Lastly in our ancient Catalogue of the Succession of *Bishops* we find that another *Tilbert* was consecrated Bishop of *Worcester*, in the place of *Weremund* who died this year.

2. Not long after *Albert* or *Aldebert* surnamed *Cena*, *Arch-bishop* of *Tork*, as *Beven* writes, departed this life to our Lord: but a little before he died *Enbalad* was ordained in his room. Some affirm that this *Enbalad* was *Disciple* of *S. Alcuin*. But they are mistaken: for it was not this, but an other of the same name who sixteen years after this was his immediate Successor in the said *Arch-bishoprick*, that was *Alcuin* *Disciple*.

3. Moreover *Kincard* Bishop of *Winchester* at this time ended his life, to whom succeeded *Ethelard* *Abbot* of *Melton*, or *Malmesbury*, who was afterward assumed to the See of *Canterbury*. And in the place of *Berow* Bishop of *Lichfield* was substituted *istegil*.

4. Wee shall not much transgress the bounds of this History if we commemorate the death of *sturm* the first *Abbot* of *Fulda* who by the *Centuriators* of *Magdeburg* is affirmed to have been an *English-Saxon*, but more truly a *German* of the Province of *Noricum*, as we read in his life written by *Agilnoth* the fourth *Abbot* of the same *Monastery* of *Fulda*. He was in his childhood offered to the *Boniface*, who recommended him to the care of his devout *Preceptor* *Wigbert*, *Abbot* of the *Monastery* of *Fritzlar* by whose instruction he was in his tender years brought up in piety and learning: in so much as that being yet but a child, he committed to his memory the whole *Psalter*, and a great part of the *Gospels* and other *Lessons* of Holy Scripture.

5. In due time he was ordained *Prebend* and with great zeal preached the Gospel among the *Pagans*. *Almighty God* confirming his *Doctrines* by frequent *Miracles*, as calling out

of *Devils*, restoring many to health by imposition of his hands with prayer. Many *seduced Christians* he recovered to the *Orthodox Faith*: and many discords and dissensions he composed, teaching all his hearers to practise meekness, humility, longanimity and Charity.

6. After three years thus piously employed, he was by *supplication* moved to undertake a life of *solitude*, austerity and contemplation. Which having discovered to *Saint Boniface*, he was by him appointed to find out in the Province called *Rehonia* a convenient retired place for a *Monastery*, to which quiet state *S. boniface* himself had an intention in his old age to betake himself, though he could never effect his desire. After a long search, at last his *Disciple Sturm* found out the most proper and in all respects most convenient seat of *Fulda* where it hath been declared, *S. Boniface* by the munificence of the *Stole Prince Carolman* and *Pippin* built that famous *Monastery*.

7. When it was built, he committed the care and government of it to *S. Sturm*: to whom he gave instructions how he should direct such as were committed to his care: adding likewise Precepts concerning obedience and Humility to be practised by the *Monks*, conformable to the *Rule* of *S. Benedict*, which he established among them. Among other instructions he told them that he could not find in any *Writings* of the ancient *Institutors* of *Canonicall Profess* in that *Rule* of *Strong drink* were becoming the *Discipline* of a *Monastery*: he therefore forbade the same to them. But some years after, in the reign of *King Pippin*, this custom by the Decree of a *Synod* was altered in consideration of the weakness & infirmities of many among them: though some persisted in the ancient austerity to their deaths.

8. But for a more perfect instruction in *Monasticall Discipline*, *S. Sturm* four years after he had been constituted *Abbot*, with the consent of *S. Boniface*, went to *Rome*, where for a years space he perfectly informed himself in the *Regular Practices* and *Traditions* of the *Monasteries* there and several other parts of *Italy*: And having made a collection of the best and most perfect, returned home: and first informing *Saint Boniface* of all, by his advice he established the practices of them in his *Monastery* of *Fulda*. Hence it came to pass that many seeing the innocence and piety of those *Religious* men, were induced to heap possessions on the said *Monastery*.

9. After *S. Boniface* *Martyrdom*, the Holy *Abbot Sturm* to whom *S. Boniface* had given order that his body should be buried at *Fulda*, went into *Friland*, attended with a great multitude, to fetch the *Sacred Body*, which after earnest contention with *S. Lullus* *Arch-bishop* of *Mentz*, at last he obtained, and with a most solemn *Procession* brought

to his *Monastery*. By occasion of which the devotion or many to that holy place increasing, the *Monastery* became much enlarged and enriched.

10. Not long after the *Devil* enviously looking on the prosperity of the said *Monastery*, suggested to the minds of three mischievous *Monks* to accuse their *Holy Abbot* to *King Pipin*, obliging to him that he was an enemy to the *King*. The *Italy* man did not expell much earnestness to refute this accusation, saying only: *I have a witness in heaven of the justice of this imputed crime*: Whereupon the *King* command he was banished from thence with a few other *Monks*, and retired to a *Monastery* called *Pandulph*, where he remained two years, with all kinds of entreaties by the *Abbot*. As for the *Monastery* of *Fulda* the care of it was committed to *Enlin*, who had conceived a bitter passion against the *Holy Abbot Sturm*, upon occasion of the contention about *S. Boniface* his body. *Lullus* thereupon appointed over them a certain *Monk* called *Mare*: whose government the *Monks* could by no means support: inasmuch as when they were ready unanimously to forsake the *Monastery*, *Lullus* quieted them by permitting the choice of an *Abbot* to themselves: This pleasing them, they elected one of their brethren, a true servant of *God* named *Præfatus*, one who from his infancy had been brought up by *S. Sturm*: and was tenderly loved by him who accepted of the Office of *Abbot* only out of a desire and intention to join with his brethren in endeavouring to restore their good *Spiritual Father Sturm*: For which purpose they demanded the *Prayers* of all the neighbouring *Monasteries*.

11. By virtue of which *Prayers*, *God* moved the heart of *King Pipin* to call to mind the servant of *God S. Sturm*, and to give order that he should come to his presence. Being then brought to the Palace, and several days expecting when he should be called to the *King* presence, it happened one morning early that the *King* intending that day to hunt, went according to his custom to prayers into his *Chapell*, where the *Holy man* after the *Matins* office still remained. Who seeing the *King*, presently took a light which he carried before the *King*, till he came to the *Altar*, where after he had prayed, he said to the *Holy Abbot*, *God has not more brought us together: What was that which your Monks accuse you of, and which moved your displeasure against you? I have quite forgotten it. The Holy man answered, Though I have forgotten God, yet I am free of all sin, except against you, *Monks*. The *King* replied, *However it matters little, if you have sinned, or done anything to my prejudice, God forgive you, as I likewise do*. In saying which words he drew out of his garment a thread of silk which he threw on the ground, saying, *Let this be a**

A.D. 780

taken that I have cast away all displeasure against you. And presently after knowing how much his return was desired, he sent him back honourably, confirming the *Priviledge* given by the *Pope*, by which that *Monastery* was exempted from the *Jurisdiction* of *Lullus Arch-bishop of Mentz*. The report of his return being divulged, he was solemnly met by all the *Religious Monks* in those quarters, who with singing of *Psalms* and great joy attended him to his *Monastery*.

12. The blessed *Abbot* then employed his whole time in correcting all disorders in his *Monastery*, in adorning the *Church*, and repairing the decayed buildings about it. And particularly to the end all occasions of going abroad might, according to the *S. Benedict's Rule*, be taken away, he took care that all necessary *Manservants* should be exercised within the *Convent*, and for a general commodity he caused trenches to be made by which he conveyed water within the *Monastery*, to the inestimable benefit of his *Religious*. He also made a sumptuous *Stom* for the *Sacred Body* of *S. Boniface*, enriched with gold and silver, which remains to this day. And so great favour and familiarity he had with *King Pippin* that he obtained of him a *Mannor* called *Omnusfar* belonging to the *Crown*, with all that depended on it.

13. The like favour he enjoyed with *King Charles* after his *Father King Pippin* death, who oft sent for him, and bestowed another *Mannor* on the said *Monastery*, called *Hamelburg*. In consideration of which, *Prayers* are said to this day by the *Monks* for him. After this the said *Most Christian King* began to think seriously how to induce the barbarous Nation of the *Saxons* to embrace the *Faith of Christ*: Which design he recommended to the prayers of all *Gods* servants. Then gathering a great Army, and taking with him many *Ecclesiastical persons*, he partly by terror, and partly by their preaching and exhortations withdrew a great part of that Nation hitherto captivated by the *Devil*, from *Idolatry*, and caused them to submit themselves to the easy yoke of *Christ*. After which he divided the country into *Parishes*, appointing *Presbys* to preach & baptize among them.

14. Notwithstanding after the *King* was departed with his army, most of the *Saxons*, renouncing *Christianity* returned to their old *Idolatry*, and not content with that, among them, and walking the whole country as far as the *River Rhene*, when they came near to *Fulda*, the *Holy Abbot* knowing that they had sent a band of soldiers to burn the *Monastery* and to kill all they found in it, gave notice to his brethren of the danger: Whereupon they all taking the *Holy Marry's* body with them, went towards *Hamelburg*. But the *Holy Abbot* went to a place called *Weserish*, endeavouring to gather

soldiers to repress the cruelty of the barbarous *Saxons*. Which was also effected: And when the *Saxons* were compelled to retire home, the *Monks* returned with the *Holy Marry's* body to *Fulda*.

15. After this *King Charles* brought a second time his Army against the *Saxons*, and commanded the *Holy Abbot* *Sturms* with his *Monks* to remain in a strong town called *Hersburg*. And after the war, which was prosperously ended by the *King*, he set him being sick to his *Monastery*, attended by his own *Physicians* called *Winters*, who mistaking his delicate, applied *Physick* to him which instead of curing, much encreased it. Whereupon the *Man of God* perceiving that death approached, commanded all his *Monks* to be assembled, whom he earnestly exhorted to persevere in the same *Regular observance* which he had instituted among them: And then recommending himself to their prayers, he begged pardon of every one who thought himself any way injured by him, and professed that he cordially forgave all his persecutors, particularly the *Arch-bishop Lullus*, who had always been his adversary. Then he took leave of them all and presently after his sickness coming to extremity, we who afflicted him besought him with tears that he would be mindful of us, and pray for us in heaven. He suddenly turning himself towards us, said, Make yourselves worthy that my Prayers may do you good, and I will not fail to do what you desire. After this his pious Soule was delivered out of the prison of the *Body*, and being continually enriched with all divine virtues and graces departed to our Lord, to live forever in his heavenly kingdom. Amen.

16. Thus writes the *Devout Abbot Egil* successor and *Disciple* of this blessed man: who was an eye witness of many things here related. He was canonized by Innocent the second in a Council of *Luxemburg* celebrated in the year eleven hundred thirty nine. His *Memory* is celebrated on the sixteenth of December.

XVII. CHAP.

1. 2. *Of the Gifts and happy death of Saint Willibald, an English Apostolick Bishop in Germany.*

THE year following another *Disciple & Companion* of *S. Boniface* in his *Apostolick Office* received the reward of his labours. This was *S. Willibald* son of *King Richard* and *Bona* (who is said to have been sister to *S. Boniface*) and Brother to *S. Winnibald* and *Saint Walburga*. His Life remains written by a kinswoman of his, a *Religious Virgin* who lived in his Sister *Walburga's* *Monastery* at *Heidenham* in *Germany*. The summe whereof is this:

1. When

A.D. 781

A.D. 781.

A.D. 781.
The Willibald's
Life.

1. When he was but three years old a certain grievous infirmity seized on him by which all his members were so contracted & benumbed, that he became as in a fort dead, so that his parents almost despaired of his recovery. Where with being grievously afflicted they took him and offered him to our Lord, to whose service they designed him in case he would please to restore him his health. Now it was a custom among the *Saxons* that instead of *Oratories* they would erect in the fields or near their houses *Crosses* of stone or wood, to which they would repair for performing their devotions. Before such a *Cross* they layd the infant, vowing him to *Gods* service. Which they had no sooner done, but his health was immediately restored to him.

2. Two years after therefore they, being mindful of their *Pow*, delivered him to a venerable person named *Theodoret*, who according to their order presented him to a devout *Abbot* named *Egibald* who governed a *Monastery* called *Walheim*. He with the advice and consent of his brethren, received him as a Member of their *Religious Congregation* where he was bred up in all modesty piety and humility, and withall according to his capacity was instructed in all *Sacred* learning.

3. When he was arrived at a mature age he by earnest prayers obtained permission to accompany his *Father* and *Brother* in a pilgrimage of devotion which they undertook to *Rome*. In their return their *Father S. Richard* dyed at the *City of Lunca*, where also he was buried with great honour, as hath been else where declared. After whose death, an earnest desire took him to prolong his pilgrimage as far as the *Holy Land*, there to visit and perform his devotions in all the places where the principal *Mysteries* of our *Salvation* were wrought. And accordingly, being accompanied by two devout persons, he returned back, and taking ship at *Castra*, they sailed to *Cyprus*: and from thence into *Syria*, where arriving at a *City* called *Emela*, he with his companions, who were now eleven, was taken prisoner, and in danger to lose his life, upon a suspicion that they were *espies*. Being thus made *captives*, and disposed the heart of a certain old man who was *asteron*, to pity them: inasmuch as he oft visited them and sent them daily sufficient nourishment in their prison. Not long after a Spanish merchant who had a *Brother* a servant of the *Prince* of that *City*, in great favour with him, by his intercession obtained the freedom of these *Captives*.

4. From thence therefore they went into the *Holy Land*, which they passed quite through, scarce omitting any place that was memorable, or recorded in *Holy Scriptures*. A particular account of all their proceedings, with the names of each place in order may be read in the *History* of the said *Religious Virgin*, who professes that she received the relation from

5. Willibald's own mouth.

6. When they were come to *Castra*, *S. Willibald* being present at *Mass* solemnly sung to the honour of *Matthias the Apostle*, lost his sight, and for the space of two months continued blind: whereupon he returned to *Jerusalem*, & entering into the *Church* where the *Holy Cross* was found, his sight was again restored to him. After this passing through several cities and places of devotion, they took ship again & returned to Italy, arriving at *Naples*: From whence *S. Willibald* with one companion travelled to the famous *Monastery* of *S. Benedict*, called *Monte Cassin*, where they found very few *Monks* under the government of their *Abbot* called *Perennas*, a man of great mildness & prudence. There *S. Willibald* made his abode the space of ten years, during which he was some times appointed *Sacristan* of the *Church*, afterwards a *Dean*, and lastly the *Porter*.

7. In this place having perfectly instructed himself in all duties belonging to *Regular observance*, at last with permission of his *Abbot* he returned to *Rome*, where he was with great kindness received by *Pope Gregory*, the third, who took great delight in hearing him recount the marvellous variety of accidents which befell him in his long voyages. And a while after, the said *Pope* told him that his kinsman *S. Boniface* had earnestly requested him to command him to quit the *Monastery* of *Monte Cassin*, and to send him into *Germany* to assist him there in preaching the *Gospel*. To which command *S. Willibald* humbly submitted, and accordingly leaving behind him his companion in the *Monastery*, he began his voyage into *Germany*, and at last arrived at a place called *Lindbrach*, where he found *S. Boniface*: who not long after sent him to a place called *Eyslar*: Which place had been given to *S. Boniface* by a devout person called *Swiger*, who accompanied *Willibald* thither. The *Regen* thereabout was in a manner wild, for soe any house to be seen, but a small *Church* dedicated to our *Lady* Now after these two devout persons had chosen a place convenient to be the Seat of a *Monastery*, they went to *S. Boniface* to give him notice thereof: who returned thither with them and there ordained *S. Willibald* a *Presb.* A year after this *S. Boniface* called him into *Thuringia*, whither being come he went to *Ulfred*, where his *Brother* was *Abbot* of a *Monastery*, by whom he was with very great joy received, after so many years of separation. To the same place shortly after *S. Boniface* came with two other *Bishops*, *S. Burchard* and *S. Wige* by whom *S. Willibald* was consecrated *allo Bishop*: and sent back to *Eyslar*, which *Saint Boniface* bestowed on him to be an *Episcopall See*, giving it the preeminence next to the *Metropolis* of *Mentz*.

8. There he built a *Monastery*, instituting the *Monks* in the *Discipline* which he had learnt at *Monte Cassin*. And there leading an *Angelical*

A.D. 783.

life among men, dividing his employment between a quiet repose of contemplation in the *Monastery*, and charitable solitudes in governing his *Diocese*. he at last full of merits and *Grace* this departed happily his soul into his merciful *Creators* hands and was honourably buried in his own Church, where his *Memory* is in great veneration, and his *Sanctity* testified by many *Miracles*, which are registered in his own Church, the same *Bishopric*. Two hundred and eighty years after his death he was solemnly canonized by *Pope Leo the seventh*. And both in the *Roman* and *English Martyrology* his *Memory* is celebrated on the seventh of July.

Martyrology
and July.

XVIII. C.

XVIII. CHAP.

1. The death of *S. Werburga*.
2. Succession of *English Bishops*.
3. A great miracle of a Soldier recovered by the Intercession of *S. Bruno*.

A.D. 783.

1. ABOUT the same time is recorded the death of *S. Werburga* she had formerly been wife to *Cedric King of the Mercians*, after whose death, which happened in the year of *Christ* eleven hundred and sixteen, she complying with a divine inspiration entered a *Monastery*, where like the good Widow, *Saint Anna* the *Prophetess*. She never departed from our *Saints Temple*, serving God night and day in abstinence and prayer the space of sixty five years, partly as a simple *Religious* woman under Obedience, and partly as *Abess* of the same *Monastery*, with as much humility governing others, as she had formerly obeyed.

A.D. 783.

2. Then the *See of Worcester* being vacant by the death of *Adulf*, it was supplied by the substitution of *Adulf* in his place. *Cedric* likewise *Bishop of Hereford* dying, there was ordained in the same his Successor named *Fred*, in the year of *Grace* eleven hundred and thirty three.

3. Little else occurring the same year in *Britanny*, *S. Ludeg* will inform us how wonderfully *Almighty God* glorified his servant *S. Ludeg* in *Germany*, for recommending the *Earth* which he had taught. That year (saith he) the most victorious King *Charles* having destroyed all the forts of the rebellious *Saxons* and *Wesphalians*, came to a place called *Brom*, which having likewise subdued, he left it to be kept by his son, called *Charles* also, whilst himself went further into the midst of *Saxony*. In his absence the *Wesphalians* came with strong forces purposing to drive the young Prince out of that country. Thence upon a battell being fought, the Prince with his hosts quickly defeated the *Enemies*.

4. Now among the *Wesphalians* there was a certain soldier called *Bruno*, a devout *Christian*, who had been compelled by the *Noble* man who governed that territory where he lived, to be present in the battell: His name

when he was a *Pagan* had been *sidick* he was a man of great courage and wealth. This man having been present at the miserable death of the *sacriligious Ogyl*, and knowing how the forementioned *Noble man, Ogyl* and *Wolstein* had for their sacrilege and cruelty been divinely punished, and again upon their repentance restored, thereupon became a *Christian*, and moreover in devotion to *S. Ludeg*, he besides his other prayers, every day recited *Our Lords Prayer*, and the *Angelicall salutation*, earnestly begging that by his intercession he might obtain mercy in his last hour.

5. Now this *Bruno* fighting valiantly in the front of the army, was at last oppressed by the *French horse*, and among other wounds, was struck into the breast with a lance, so that falling to the ground he was trodden under the horses feet. Thus weltering in his own blood, and being ready to expire, he inwardly prayed *S. Ludeg* to assist him in the present extremity, vowing that if he escaped that danger he would devote himself to him, he had made this prayer & vowing being in an *Ecstasy*, *S. Ludeg* in a glorious shape, adorned with his *spiritual vestments* appeared to him, and touching him with his *Crosier*, told him, that he had obtained of *God* that he should be freed from the present danger: therefore he should be mindfull of his *Pow*. Having said this, and making the sign of the *Cross* upon him, he vanished out of sight.

6. In the mean time certain of the *French* conquerors saw the brightnes in which *S. Ludeg* had appeared & thereupon ran to the place, conjecturing that it was a sign that some person of eminent holiness was either dead, or at least in an *Ecstasy* there. *Bruno* seeing them, with a soft mournfull voice begged their charitable assistance. The soldiers seeing his horrible wounds, wailed he was not dead. Then he informed them concerning the apparition of *S. Ludeg*, and the *Pow* he had made as likewise how by compulsion, and against his confidence he had fought in that war. Hereupon they compassionately bound up his wounds, and carried him to a commodious lodging, where care might be taken for his recovery.

7. The fame of this being spread came to the ears of the *King*, who then was at a great distance in a place called *Strungh*. He commanded therefore that the soldier should be carefully brought to him: & having viewed all his wounds then not perfectly healed, & heard a particular relation of his *Vision* from his own mouth, he for the honour of *S. Ludeg* gave him his freedom: Who soon as he was recovered went to *Werda* with liberal oblation, & there served out *Lords* the remainder of his life. And as for the glorious King *Charles*, calling likewise to mind how great a victory his Father King *Pippin* had obtained by the intercession of *S. Ludeg* he honoured him

A.D. 783.

K. KENUL
PHIL.

A.D. 784.

A.D. 784.

him ever after as his special Patron, and recalling all the *Miracles* of the *Monastery* of *Werda* who had during the war been dispersed, he gave them many gifts and possessions: and magnificently adorned the Church of *S. Ludeg*. Yea moreover many among the *Saxons* and *Wesphalians* bore a peculiar honour and veneration to the same glorious *Saint*.

8. This Narration commended to posterity by a *Bishop* of so great Holiness, as *S. Ludeg* hath been shewed to be written likewise in the same age wherein this wonder happened, and such public marks of the truth thereof appearing, seems to be warranted from all possibility of falshood. And yet our late *Latinus Criticorum* have the immudely to write, *S. Ludeg* was in great fame for working miracles but yet not any of them can be demonstrated. As if a thing publicly seen, confirmed by the writings, *Charters*, oblations and lasting Monuments of Princes did want sufficient testimony. But men who willfully shut their eyes, cannot see a mountain, when they dash their heads against it.

XIX. C.

XIX. CHAP.

1. The Gifts and happy death of *Saint Gregory*, Successor to *S. Boniface* in the *Bishoprick of Vrecht*.
2. Of *S. Alricum* an Englishman, Successor to *S. Gregory*.

A.D. 784.

1. IN the year after our *Lords Incarnation* eleven hundred eighty four dyed *S. Gregory Bishop of Vrecht*, a disciple of *S. Boniface*, worthy such a Master. Some Writers notwithstanding affirm that he was only elected but never confirmed *Bishop*, his modesty and humility testifying so we read in the *Annals* to our *Martyrology*. Or it were *Bishop* then, he either resigned, or admitted as his *Coadjutor* *Alricum*. His life is written by *S. Ludeg* *Bishop of Munster*. Where it appears that he was by birth a *German* yet by reason or his relation to *S. Boniface* deserves to be commemorated in our *Hist.*

Vid. Grogg
at A.D. S.
S. Ludeg.

2. One example or two of his piety we will here briefly relate. Two of his Brethren travelling unworship through a forest, were men, robbed & murdered by thieves. Whereupon a strike French being made, the murderers were apprehended, and brought to this Holy man, to be punished according to his pleasure and order. But he being a disciple of him who loved and dyed for his enemies, not only commended let them be left free, but likewise entertained them with all humanity, affording them both meat and clothes: contenting himself with admonishing them to obtain for the future

from such injustice and cruelty.

3. The same meekness and patience he shewed in injuries done immediately to himself. For he wanted not such as calumniated and fought to deprave his bad actions. These he was to far from hating, or revenging himself on them, that he rather concealed his kindness and tenderness to them. Yet God took his cause in hand: inasmuch as not any one of them escaped punishment, but by some judgment or other were so expelled to acknowledge their malice and injustice.

4. His little knees was a *Pilgrimage*, which yet neither deprived him of a power to walk, nor to continue his pious exhortations to his *Disciples*. This dilate continued three years before his death, and it pursued him as gold in the fire. A God was pleased to show by a visible sign how pure his soul was: for when he was brought to that feebleness that he could not be removed out of his bed, all the members of his body became like clean white wool. Being ready to dye, he would needs be carried into the Church, where having received the *Sacrament* of our *Lords*, he gave up his spirit to him, looking towards the *Altar*. His *Memory* is celebrated on the twenty fifth of *August*.

Martyr Aug.
25. Aug.

5. As touching his Successor *Alricum*, he was by birth an *Engloman*: and is named in the *Gallian Martyrology* with this elegy: On the one and twentieth of *August* he celebrates at *Vrecht* the death of *S. Alricum*, *Bishop of the same City* an. *Cod. Verc.* He was born in *Britanny* in the *Diocese* of *Turk*, from whence he came into *Germany* to preach in *Germany* and for his excellent endowments in piety and eminent learning he was made Canon of the Church of *Vrecht*. Afterward when *S. Gregory* *Bishop of Vrecht* was old age was disabled to administer the same *See*, *S. Alricum* was appointed a *Successor* of the whole *Diocese*, to govern both the Clergy and people, and *S. Gregory* himself by inspiration of the *Holy Ghost* foretold that he should succeed him in the *Bishoprick*. Therefore after the death of *Bishop* he was freed from the chains of his *See*, & came into *Germany* according to the desire of an exalted to his Episcopal throne. After which not contenting himself with the jurisdiction of his particular *Diocese* and Province, he extended his care to the adjacent regions, and sent *S. Ludeg*, who was afterward *Bishop of Munster*, into the country of the *Frisians*, where to spread the *Gospel*, a great vast *Island* was inhabited. At his desire he had converted the Church of *Vrecht* into many years, and admirable *Sanctity*, thus being, servant of God who was wholly celestial, joyful the earth, in which his heart never had been fixed, and departed to his heavenly country. He was honourably buried near *Reims* had Predecessors accompanying him to his Tomb and reward, whom he has also followed in order and merit.

Martyr Gal.
Lucas Aug.

A. D. 785.

XX. CHA.

XX. CHAP.

1. 2. Succession of Bishops in England.
3. 4. The unhappy death of Kenulphus King of the West Saxons.
6. Brihtic succeeds him.
7. Of Rithribra, a Holy Queen and Abbess.

AT the same time in Brittain the Episcopal See of London being vacant by the voluntary resignation of Kenulph (as it is said) it was supplied by Raddold, or Radderch. And after the death of Edmer Bishop of Leicester, Penna was ordained in his place.

A. D. 785.

The year next following the two Bishops of the East-Angles dye again together, and to Eadred Bishop of Dunwich succeeded Alphon : to Hunfer Bishop of Helmham, Bitha. And within two years ; both these agree to dye together, and to leave their sees to new Bishops.

3. This was the last year of the Reign of Kenulph King of the West-Saxons: a Prince who had given many examples of virtue and piety, but yet ended his life unhappily. The length of his reign, and circumstances of his death are thus declared by William of Malmshury: Kenulph, says he, was a Prince illustrious both for his virtues and warlike exploits. In one only battell which in the four and twentieth year of his reign he fought against Offa King of the Mercians, he was overcome. And after that he was afflicted with many calamities, and in conclusion came to a dishonourable and unhappy end. For after he had governed the kingdom of the West-Saxons the space of one and thirty years neither cowardly nor immediately : at last whether it was out of a proud confidence that none durst resist him, or out of a provident care of the security of his Successor, he commanded Kneard the Brother of the Tyrant Egbert, whom he saw to encrease daily in power and wealth, to depart his Kingdom. Kneard, judging it best to yield to the tempest, went away with a show of willingness: But presently after by private meetings and insinuations he assembled a body of men given to all manner of villany, with which he watched an opportunity against the King. And having been informed that he was for his recreation and lustful pleasure retired with a small retinue into a certain country dwelling, he came suddenly upon him with some light armed soldiers, and encompassed the house where the King was, securely attending to his unlawful luxury. Who perceiving the danger he was in, advised with his servants what he should doe. At first he barricaded the doors, hoping either by fair speeches to win, or by threatening to terrify the soldiers without: But finding neither way to succeed, in a furious rage

Malmsh. de Regl. i. c. 11.

he suddenly leaps forth upon Kneard and wanted very little of killing him. But being compassed by the multitude, and thinking it unglorious to fly, after he had well avenged himself by the death of many of the Traytors, he was slain: And these few servants with, attended him, forming to yield, and earnest to avenge their Lord, were killed likewise.

4. Precisely the same of a execrable a Tragedy was acted abroad, and came to the knowledge of certain able men, not far distant, with the Kings adherents. Among whom Offa, who was most eminent both for age and prudence, encouraged the rest not to suffer the death of their Prince to pass unrevenged in their perpetual infancy: whereupon they all drew their swords and rushed upon the traitorous murderers. Kneard first came forward to justify his cause, to promise great matters, and to challenge kinred: But when all this professed nothing, then he inflamed the minds of his companions and fellow soldiers to resist boldly. A god while the combat was doubtful, one side fighting for their lives, and the other for glory. At last victory having a good pace before it, uncertainly turned her self to the other side: so that the vanquished Traytors after a courageous but vain resistance, left his life, having enjoyed the success of his treachery a very short time. The Kings body was carried to Winchester, where it was buried in a Monastery, in these times very magnificent, but in this age almost desolate.

5. Other Historians mention the name of the village where King Kenulph was thus unfortunately slain: Thus Florentius writes: It happened (saith he) that Kenulph at that time came to certain village which in the English tongue is called Mercum, for a certain warden named Jake, &c. This village is in the Province of Surrey and is now called Meron, of old, faith Camden, famous for the fatal end of the West-Saxon.

6. There remained in that Kingdom two Princes of the Regal family, which might pretend to the succession, Brihtic and Egbert. Brihtic was preferred, perhaps for his mild and modest disposition: For he was a man more studious of peace than war: he was skillful in reconciling friends, when dissenting; foreign Princes he civilly courted, and was indulgent to his own servants, yet so as not to prejudice the vigour of his government.

7. As for Egbert, he was to attend sixteen years, before the scepter would fall to his lot. Which having once got, he managed it gloriously: for he it was who dissolved all the petty governments, and reduced the whole kingdom into a Monarchy, as it has ever since continued: and moreover obliged all the other Princes to call themselves English, and the whole kingdom England, as shall be shewed hereafter.

8. In these days, as Hoveden writes, Rithribra, who long before had been a Queen, and was then an Abbess, departed this life to our Lord. It does not where appear of what Pro-

A. D. 786.

Wigorn.

contin-
tary.

Malmsh. de Regl. i. c. 11.

A. D. 786.

Vince

A. D. 787.

XXI. CH.

XXI. CHAP.

since this Lady was Queen, nor of what Monastery Abbess: But her piety deserves that her name and memory should not be abolished.

1. & Pope Hadrian sends Legats into Brittain: Their Seils there.

A. D. 787.

IN the year of Grace seven hundred both by Princes, and Bishops in Brittain for the settling of Ecclesiastical affairs: For the better composing of which Pope Adrian sent his Apostolick Legats, George, Bishop of Ostia, and Theophilact Bishop of Tuderum. Whether this proceeded from the said Popes voluntary care and sollicitude, least the errors and disorders by which the Church was defiled, should infect the Western likewise: Or that he was solicited thereto by the Bishops in Brittain, and some Princes too, to the end that provision might be made against the aspiring attempts of Offa King of the Mercians, who at late not only fought the oppression of some of the weaker Princes, but had also usurped the revenues of the Church of Canterbury, and fought like wolves to depredate dignity, it cannot certainly be determined: But this seems most probable: as may be collected from the proceedings of the said Legats.

2. When they were come into Brittain, they were received both by the Kings, Clergy and people with great honour. They landed in Kent, as appears by the Letter of George Bishop of Ostia to the Pope in which he gives him an account of all that proceedings. The first person who entertained them was Lambeth (so he calls the present Archbishop of Canterbury who is by our Historians named Lambert or Lambert.) they had admonished the said Archbishop concerning such matters as they esteemed necessary, they proceeded in their journey Northward, and came to the Court of Offa King of the Mercians: who for his great reverence which he bore to St. Peter and the Pope his Successor, received with wonderful joy and respect him the Legats and Epistles which the said Pope by them had written to him.

3. At the same time the King of the West-Saxons (Brihtic) also came to advise with Offa concerning the common affairs of the Church, to whom they likewise presented the Popes Letter directed to him: in which those Kings themselves were faulty: which disorders they promised to amend.

4. After some consultation with those

Kings, the Legats divided themselves: For George Bishop of Ostia, who seems to have been the principal Legat, thought first to leave his companion Theophilact among the Mercians, and other more Southern Princes, to reform disorders there: and for himself he went into the Northern parts, to Alfwold King of the Northumbrians, and Eadmead Archbishop of York: In which journey he took with him as an assistant Wighid an Abbot and Priest, a man of approved fidelity, whom Charles the Great had sent with him into Brittain.

5. When he was come as far as York, he found that King Alfwold at that time remained at a place a great way distant from thence Northward. The Archbishop therefore thought fit to send Messengers to him to give him notice of the Legats arrivall, and intention to assemble a Synod for redressing abuses. The King received this information with much joy, and immediately appointed a day when the Synod should meet: commanding all Princes both Ecclesiastical and secular to give their attendance at it.

6. It is not in the Legats Epistle mentioned where this Synod met: but since our Ecclesiastical Writers doe speak of two Synods this year and the next assembled in the Kingdom of the Northumbrians: the one at a place called Finerehale (not Finerehale, as some corruptly write it, it is now called Finley) The other at Asley, both which places are in the Province now called the Bishoprick of Durham: it is very probable that the Legats went so far Northward, to preside in both those Synods, as being most commodiously assembled in the midst of the Northumbrian Kingdom.

7. When the Synod was met: One of the prime things which the Legats did, was to deliver Popes Admonitions to be publicly read: Which being done, both the Princes and Bishops unanimously protested that they would obediently observe the Decrees contained in them. What those Decrees were the Legats do not declare. But we find that the year before this, Pope

Hadrian had made a Collection of certain Heads of Ecclesiastical Discipline out of both the Greek and Latin Canons, the Roman Synods, and Decrees of Ancient Popes, which he sent by Legats to several Churches to be received in their respective Synods, as the Common Law of the Church. Such a Collection was recd sent to Ingermarus Bishop of Metz in Germany: and very probably the same was also directed to the Bishops of Brittain, to the end that those might be an university of Discipline through the whole of Christian Churches.

8. Besides these Bullies sent from the Pope, the Legats advising with the Bishops and Princes found that great disorders and irregularities were spread through

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those Churches; which, said he, was no wonder, considering that, since the time of Saint Augustin no Bishop had been sent from Rome to make inspection into those Churches, and to reform abuses, To rectify which he with advice compiled a Capitular, or Writing containing the several points to be reformed: Which having caused to be read publicly: there followed a general profession of subjection and obedience to the orders and regulations prescribed by him, with humble thanks for his reasonable admonitions.

XXII. CH.

XXII. CHAP.

i. 2. *Ec. The Capitular, containing twenty Ecclesiastical Decrees: proposed by the Pope Legat in a Synod at the Northumbers, and Subscribed to by the Bishops, Abbots and N.les.*

THE Capitular here mentioned contained several Ordinances and Admonitions prescribed by the Legat, in order to the correcting of abuses which had crept into the Churches of Britanny. There were twenty in number, the sense of which we will here briefly set down.

1. The first admonished them to hold fast the Faith and Decrees established in the Council of Nice and the five following General Councils: and that every year Bishops in their Synods should examine diligently their Presbyters whether they taught the people conformably to those Decrees.
2. That Baptism should be administered according to the Canonical Orders and at the due times appointed: and that God-fathers and God-mothers according to their obligation instruct their God-children, teaching them the Creed and our Lords Prayer. 3. That Bishops every year visit their Dioceses, and twice assemble Synods, to prevent abuses rising: Likewise that they appoint Congregations whither the people might resort to hear Gods word preached.
4. That Bishops take great care that Canons live Canonically, and Religious men and women regularly, as well in their dyer as Cloathing: that to a distinction be made between Canons, Monks and Seculars in their habits: Wherin the two former were to conform themselves to the grave fashions observed in the Eastern parts, avoyding light-colour and costly rayment. 5. That when any Abbot or Abbesse dyes, care be had, with the counsell of the Bishop, that fit Superiors be chosen in their places, out of their respective Convents: or in case none be found, there they should be taken out of others.
6. That none

be ordained Presbyters or Deacons but such as are of approved lives and can perform their Charges: and that they persevere in the Titles to which they are consecrated.

7. That all Publick Churches at Houses Canonical with reverence observe their Customs, or Ecclesiastical Office. 8. That all ancient Privileges conferred by the Apostolick See on any Churches and Monasteries in Britanny be preserved inviolate: and in case any prejudice has been done to them by wicked men, that such injury be taken away.

9. That Ecclesiastical persons eat their meat in common, that it may be observed whether they do talk and debate according to their obligation: and therefore that none, except he be sick, presume to eat in Secret, because such is the practice of the Heretics and Saracens.

10. That Priests at the Altar for decencies sake under their Sacramental Vestments wear other clothing, as it was commanded in the Old Law.

11. That oblation should be bread, not Corn. And that no C. Altar be made of Iron. Likewise that Bishops meddle not in secular business.

12. Kings and Princes were admonished to doe justice, and to hearken to the admonitions of Bishops, who also are commanded confidently, without fear or flattery to tell them their duty.

13. That in the election of Kings regard be had to such as are not born of adultery or incest: and that the Electors should be, not the common people, but the Nobles and Bishops.

14. And Kings being once constituted, that none should resist or detract them, much less conspire against their lives, under pain of an eternal Anathema.

15. That the 13. was: That Great men and Judges should judge causes justly, without acceptance of persons.

16. That no uniuert should be imposed on the Church, nor any greater then were according to the custom of pious Emperours and Kings, or as the Roman Law appoints: And that such Princes should especially abstain from this violence as doe communicate with the Roman Church.

17. That all Marriages incestuous with near kintred or consecrated Virgins be utterly forbidden.

18. That bastards, or children of Religious persons shall not be admitted to inherit.

19. That Tithes be duly paid without fraud, that God may bless them. For if offences happens, that he who pays not tithes, is reduced to nothing. Vengeance is utterly prohibited.

20. And if equal weights & measures ordained.

21. That all vices made either in prosperity or adversity be performed.

22. That all superstitious rites and relics of Paganism be rooted out: And particularly that men abstain from dying and colouring their bodies, or painting figures on them.

23. Likewise that heretic Britanni of old did, who should turn off their beards, eat their flesh, for all these are according to the practices of Pagans.

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10. All are admitted to Penance: and to bring forth fruits becoming Penance: Not approaching to the Holy Eucharist but according to the judgment of the Presbyters after Satisfaction imposed according to the measure of their faults: And that if any one departed this world without Confession and Penance, none should pray for him.

11. In these Decrees there are some passages which require our consideration: For whereas in the fourth Canon, Bishops are required to take care that Monks in their cloathing conform themselves to the grave fashion of those in the Eastern parts. Some may perhaps from hence infer, that the Legs by the Orientals intended the Grecians, and consequently that Monachism came to us from the Eastern Church, and perhaps Religion also. It is not to be doubted but that by that phrase he meant the Orders of Religion observed in Kent, the most Eastern Province of the Kingdom and the most civilized part of the Island. Which is confirmed by the like expression in the ninth Canon, where he forbids the wearing of hair-shirt, a custom not practised in the Eastern parts. For surely he had no need to have recourse to Greece or the Eastern Church for decreeing that barbarous custom.

12. Again, whereas in the said ninth Canon he enjoineth against painting their bodies: It seems that ancient rude fashion of the Old Britanni and Pells was not altogether disused: Yet not so as if the Northumbers practised it as in old times, over their whole naked bodies, but only on some parts which were discovered, as the face, arms, or thighs: which favoured of some relic of Gentilisme.

13. Lastly, whereas in the sixteenth Canon mention is made of the Ecclesiastical Courts, or Office: we are to observe that though some Churches had their peculiar Office for Divine service: Yet that in Britanny, and principally among the Northumbers, they customed themselves to the Roman practice, introduced by St. Benedicts Bishop, as St. Beda declares.

14. The Decrees were by the Legat proposed in Council, and withall devotion submitted to both by the Bishops, Abbots and all the Nobles. And thereupon confirmed by the Legat in the Paper name with making the sign of the Croffe: and in like manner signed by the Bishops and Abbots there present. As touching the subscriptions: there are found several names both of Bishops and Episcopall Sees which are nowhere else to be found: and therefore the false Writing of them is to be imputed to the unskillfulness of Transcribers.

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XXIII. CHAP.

XXIII. C.

i. 2. *Ec. The Same Capitular received in a Synod of the Mericians.*

3. 4. *Ec. Offa King of the Mericians to the prejudice of the See of Canterbury, raises Lichfield to an Archbishopepall See.*

6. 7. *King Offa makes his Son Egfrid King with him: Offa Queen Quendrida.*

1. AFTER this Synod in the Kingdom of the Northumbers, the Legat attended by King Embassadours and certain Bishops, went back into the Kingdom of the Mericians. With them also went Aldelm and Prætor Loffow, who catted with them the Decrees of this Synod. And being arrived there, they called another Synod at a place by the River called Crathie, Cæthie, Calthie, and Calchub. (Where this place is located none of them determine. Probably we may understand Chelney, which, with London, in ancient Records is found written Chelchib, which was one of the seats of the Merician Kings.)

1.1. this Synod there were present King Offa and the Nobility of the country: Likewise Lambert or Lambert Archbishop of Canterbury, with the other Bishops of that Province. There in the presence of the Council the fore said Decrees were read with a loud distinct voice, & moreover explained both in Latin and English, that all might understand. Whereupon they who were present unanimously gave thanks to the Legat, promising their obedience to the Pope's admonitions, and that they would faithfully observe the said Decrees. And consequently both the King, Archbishop, Bishops, Abbots and Nobles confirmed them by their subscriptions.

2. Besides this, King Offa had a desire to promote one of the Episcopall Sees of his own Kingdom to a Metropolitan Dignity, partly out of a consideration of the commodious redundancy thereby to his own Subjects: and partly out of displeasure conceived against the Archbishop of Canterbury, who being desirous to preserve the ancient Privileges of his own See, opposed earnestly this design of King Offa, producing the frequent Edicts, both old and new, of the See Apostolick in confirmation of the Superiour Dignity of his Church. This resistance did to displeasure King Offa that he deprived him of all the lands feared in his Kingdom which belonged to the See of Canterbury.

3. A certain Monk of St. Alban's in Writing published under the name of Marston

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Malimb. 14.

Alcinus Ep. 8.

Paris touching the Life of King Offa, affirms that the said Lambert Archbishop of Canterbury was accused before the King of conspiring against him, and that by reason of the vicinity of his See to France, he had promised to Charles the Great that in case he would invade Brittany he would give him free entrance into his Archbishoprick, and all assistance likewise.

5. This Controversy being earnestly prosecuted on both sides, at last the King lent wife Messengers to Rome, and partly by reasons, partly by gifts so wrought in that Court that Pope Adrian condescended to his request, and exalted the Episcopall See of Lichfield to an Archbishoprick, to which were subiect all the Bishops of the Merican Kingdom, namely Denbier Bishop of Worcester, Wensford Bishop of Leshfer, Eadulf Bishop of Sidnacester, Wulphard Bishop of Hereford, as likewise the Bishops of the East-Angles, Althard Bishop of Elmham, and Tildif Bishop of Dunwich. (Now the name of the Bishop of Lichfield, who was made Archbishop was Alculf.) So that there remained to the Archbishop of Canterbury onely fower Bishops subiect, to wit, of London, Winchester, Rochester and Selwy (or as others write, shurburn.) From whence appears that though King Offa this year laboured to effect this design, yet it was not effected till some years after: because Alculf was not at this time consecrated Bishop: the Bishop of that See now being Hygler.

6. This same year King Offa thought fit to assume his Son Egfrid to a participation of his kingly dignity, for which purpose he caused him to be solemnly crowned, probably whilst the Synod was sitting. This is intimated in an Epistle of Alcin to him, in which he styles him King, and gives him good instructions for the discharge of that high Office, though he say wicthall, that his admonitions were not necessary, since he might sufficiently at home learn authority from his Father, and piety from his Mother.

7. This Mother of Egfrid and wife of King Offa, was called Gurdrida, and as Malimb. Paris affirms, was kinswoman to Charles the Great, and before she came into Brittany was named Drida. She was banished out of France for some unknown fault: and being arrived in Brittany for wrought upon the affections of King Offa, perhaps by a shew of Piety (for which Alcin commends her) that he made her his Queen. But that her Party was only in shew appeared by her impious murdering of the most pious Prince Kaelm. Of which hereafter.

2. 3. Lambert Archbishop of Canterbury being wrongfully oppressed by King Offa, would quit his See: but is dissuaded by Alcin. His death.

1. Lambert Archbishop of Canterbury took very heavily this unjust diminution of his See. He smirred nothing, he feared neither cost nor labour to assert the dignity of his Church, and to repress the greedy covetousness of his adversaries. Several Appeals to Rome he interposed, and when he saw that King Offa's power and gifts prevailed, he determined to defer his See. Notwithstanding let it men should judge that he took such a resolution out of passion and a sudden discontent, he consulted with his friends about it.

1. There is among Alcin's Epistles extant one, directed to a names person, containing an Answer to the same person (which doubtless was this Archbishop, who signified to him the Matter, inducing him to a purpose of forsaking his Episcopall charge.) Which Answer was sent by a Disciple of Alcin called Candidus. And therein Alcin utterly dissuaded him, telling him that he could not have a more iustifiable motive then his Predecessor s. Lawrence had, which was the return of Idolatry, and the danger of death and torments in case he opposed himself thereto. Yet he after he had been chastised by the Epistle s. Peter himself, repented of his purpose. It seems that when this Letter was written Lambert was already retired into France, because Alcin exalts the happiness of the Church in which Lambert then lived, under the protection of so glorious and orthodox a King as Charles the Great was, whom he there, and else where calls David.

3. Lambert hearkened to Alcin's advice, and returned to his See where two years after he died on the twelfth of August, and was buried after the ancient manner of his Predecessors in the Church of s. Peter and s. Paul. For thus we read in the Antiquities of Britanny Lambert after he had the space of many years maintained the Dignity of his Prelacy with great constancy and no less labour: when he foresaw that his death approached, desiring to abolish the late decrees of his Predecessors touching the burial place of the Archbishoprick, and to reduce it to the ancient primitive custom, commanded that when he was dead, his body should be carried to be buried in the Church of s. Peter and s. Paul in the Monastery of s. Augustin. Which command was accordingly without any opposition performed: and he was honourably buried in the Chapterhouse of s. Augustin. Concerning his Successor we shall treat in due place.

Malimb. 14.

Alcin Ep. 97.

Malimb. Paris.

under the Saxon Heptarchy. XXIV. Book. 651

XXV. CHAP.

1. Brithric maries the daughter of King Offa.
2. 3. The Danes begin to invade Britanny. &c.
4. 5. Lands given to the Monastery of s. Deusin France.

1. IN the year after the fore-mentioned Synods, Brithric King of the West-Saxons, fifth Huntingdon, demanded and received for his Wife Eadburga daughter of Offa King of Mercians. By which alliance he was so much strengthened in his kingdom, that he became haughty and proud.

2. At the time time began the Prologue of all those inexplicable miseries which our Island in following times suffered from the rapines and cruelty of the Danes: of which we shall oftentimes have but too just occasion to treat and recount most horrible tragedies acted by those barbarous inhumane Pagans. For the same Author immediately a ter mention of that Marriage thus proceeds: In those days, such he, there were three ships of Danes in winter, who came only to rob, and stole Wicth the Governor of that Province where they landed knowing he went with too much negligence and security to meet them, intending to apprehend them and lead them captives to the King's Court. Thus he did, not asking himself, who and how many they were, nor for what cause they were come. Therefore unwisely taking in among them, he was slain. Thus was the first Englishman which the Danes slew: but afterward many thousands suffered the like fate: And these were the first Danish ships which abode in England.

3. The same year two new Bishops were (according to custom) together consecrated in the Kingdom of the East-Angles, Tildif to the Church of Dunwich, and Althard to that of Elmham. And about the same time Wulphard succeeded to Tild in the See of Hereford. These were the first Bishops consecrated by the late ordained Metropolitan of Lichfield.

4. We read among the Antiquities of s. Deusin in France compiled by a Monk of the same Monastery, a certain Charter, in which the Author of it, Berthwald a Dane in the Kingdom of the South-Saxons in Britanny relates, how having fallen into a disease judged by Physicians incurable, he had been informed that in France at the Monastery of Saint Dionysius, s. Rusticus and Saint Eleutherius, of which the Venerable Flored was Abbot, many miraculous cures

were wrought by the intercession of the said Saints. Whereupon having demanded and obtained leave of King Charley, he went thither. And there after he had for the space of a very few dayes layen sick, he was restored to perfect health through Gods mercy obtained by the intercession of those blessed saints. Therefore according to a Vow which he had made to God and the said Saints, some Reliques of whom he brought back into Britanny, he built a Church dedicated to their honour at a Monks house of his seated in a village called Kargaria upon the River Saferd in a territory called Carjessa in which lieth the City of Chichester. For the maintaining of the Monks belonging to the said Church, he by the content of his Brother Eadwald gave the same Village with all its dependencies, and moreover the benefit of the two Havens next adjoining, Hasting and Pevensey, with the Saltpetre, &c. that they might pray for his soule. This Charter was accepted by a Monk called Desdane in the name of the said Saints Dionysius, &c.

5. This donation made by Duke Berthwald to the Monastery of s. Deusin in France was confirmed by a Charter of King Offa dated the second year following: In which Charter there is likewise a confirmation of another Donation to the same Monastery by two Brethren, Agonessa and Siger, of certain lands seated in a haven called Lundwic: To which the said King likewise adds a gift of all the rents and customs due to himself out of the same Haven and Land. And this at the Petition of Dagmarus Abbot of s. Deusin who sent a Monk of his called Nadertharus to receive in his Abbot name this Charter from the King's hands. And Scribes thereto are King Offa, Hugler Arch-bishop of Lichfield, Kinsaid the Queen, Pwona a Bishop and others.

6. In the next Century likewise upon occasion of a complaint made by the Abbot of s. Deusin to Ethelwulf Monarch of the English, of injuries done by a certain Officer of the King called Tager, to the Tenants of that Monastery in Raderfeld, in the Havens, Saltpetre, &c. the said King renewed a confirmation of the forelaid Donation and Charter. The like did also King Edgar upon such a complaint above a hundred years after that.



1. 2. &c. *The Gifts of S. Lullo, Arch-bishop of Mentz.*
6. *The sudden and happy death of S. Wiita Bishop and Abbot.*
7. 8. &c. *The Blessed death of Saints Lullo.*
10. *S. Willehade first Bishop of Bremen.*

S. Willehade
viii. ludi.

IN the same year dyed S. Lul or Lulla, the Successor of S. Boniface in the Archbishopric of Mentz. His parents were Noble, for he was kinsman to Kineard Bishop of Winchester, and, as some write, to S. Boniface. He was educated in the Monastery of Malmesbury (Maldubia). When he was Deacon he went over into Germany with other Apostolick Preests the year of Christ leaven hundred twenty five, at the invitation of S. Boniface, by whom he was ordained Priest, and employed in the great charge of preaching to the Pagans in Havia and Thuringia. Afterward he was sent to Rome to procure the erection of the Church of Mentz into a Metropolitan See, as likewise Privileges to the Monastery of Fulda: which he easily obtained.

1. When S. Boniface undertook his last journey into the country of the Frisians where he was martyred, he obtained permission to consecrate S. Lullo his Succellour in the See of Mentz, as hath been declared, and withall recommended him to the protection and favour of King Pipin and other Princes: and least they should forget this recommendation, he wrote to a certain Priest named Fulrad Chaplain to King Pipin, desiring him earnestly to take him into his care, in which Epistle he gave S. Lullo this Character, which shew'd his esteem and particular affection to him, *I desire you, saith he, and in the name of God doe carefully beseech you that you will so order matters that my Son and Fellow-bishop Lul may be constituted in a power to compasse the affairs of the People and Churches and be made a Teacher of Preests. And I confidently hope through Gods Grace that the Preests will find in him a Master, the Monk a Regular-Deacon, and the People a faithful Preacher and Pastour.*

3. S. Lullo worthily made good this commendation given of him by his Master: for as soon as he was gone he in person visited his Province, teaching, exhorting and correcting all abuses. But shortly hearing of the Martyrdom of his dear Father, he did not so wholly yeild to grief for his losse, but that he employ'd his thoughts how to honour his Memory: And therefore calling his Clergy together, he attended by a great multitude of

Ap. Bonif.
Ep. 24.

Ecclesiastick and Nobles also, went to the place where the Holy Bishop had been martyred, and with great solemnity, singeing of psalms, and lighted torches he brought the sacred Body to Mentz, where he earnestly desired it might be buried in the *Archiepiscopall Church* founded by him. But herein he was strongly opposed by S. Sturmis Abbot of Fulda, who bid him call to mind that the last words almost which he had spoken to S. Lullo himself, were a command that his body should repose in his Monastery of Fulda. Here to S. Lullo was compelled to yeild, but yet the love & incomparable respect which he bore to the memory of his dear Master kindled in his heart (such a passionate displeasure against S. Sturmis, for depriving him of so beloved and so sacred a pledge, that he scarce ever ceased afterward to doe him any diip caluse, and even to persecute him with a violence not becoming his Priestship. Notwithstanding the Holy Martyr bowell, he placed in a Church at Mentz, where they are held in great veneration.

4. Moreover in a further expression of his love and regard to his blessed Masters memory, he exhorted S. Willehade his Disciple to write the Holy Martyr's Life, to the end that posterity might know, honour and imitate the heavenly virtues which shone so brightly in him.

5. Several Monasteries he founded, as that of Heresfeld in Havia, not far from Mentz, which he endowed with ample revenues, & adorned it with many Relicks, translating likewise thither from Fritzlar the Body of S. Wigbert, for which a magnificent shrine was made by the constitution of King Charles the Great. Another Monastery likewise he erected at a place called Mendenstat about two miles from Mentz: Which afterward by his Succellour Berold was changed into a College of Canons. Thither also he translated the Relicks of S. Terrad from Eggen in a sword his whole life was employed in nothing but the advancement of piety and virtue: either in converting Pagans from Idultry to the Christian Faith, or in promoting devout Christians in the wayes of Perfection.

6. When his last sickness seized on him, he sent for the Holy companion of his Apostolick Office S. Wiita, who had been consecrated by S. Boniface Bishop of Biring, and after that Term was destroyed, was made Succellour of S. Wigbert in the Monastery of Fritzlar. Him being come, he desired to say Mass, after which he intended to direct him to his Monastery of Heresfeld. The good Bishop after he had with great devotion prepared himself for celebrating that most dreadfull Sacrifice, not then perceiving in himself any bodily infirmity at all, went to the Holy Altar, where he had no sooner performed that Divine Liturgy, and communicated, but immediately he expired. His Body Saint Lullo presently caused to be carried into a boat,

conveying

Mentz Aug.
15. Offici.Hinc. viii.
B. g. d. Off.

conveying it himself to Heresfeld, where he buried it with great honour. This Holy Bishop is by some German Writers called *Albinnus*, according to the Saxon signification of his name *White or Albite*.

7. Presently after S. Lullo himself followed him, partaking together the eternal rewards of his labours, on the sixteenth day of October. His Body was there likewise in the same Monastery buried with all religious piety and solemnity. And about threecore years after being taken up, it was found with as fresh a colour, as due proportion and softness of all the members, yea and covered with vestments as free from any decay, as if it had been then newly buried.

8. The said Monastery of Heresfeld having been ruined by the rebellious Lutherans, it is not known whether that sacred body was removed: But his Head was caried to the Monastery of S. Gildard, the Abbot whereof Herman in the year of Christ sixteen hundred and three gave it to the *Jeuits* of Mentz, to be placed there in their College.

9. Many Miracles are recorded as performed by him both in his life and after his death: I will only mention one. In the

year of Grace eight hundred forty seven when his Body was taken up, as the Story there were removing a huge Stone which lay over it, it fell from their hands upon the foot of one of their Brethren, so crushing and breaking it, that it quite lost the shape of a foot. Whereupon the Religious Monks being much contristated, had recourse to God in Prayer, begging likewise the same intercession: And the night immediately following it was so perfectly restored, that the said Brother alighted at the next Morning, not retaining any mark of the least bruise at all.

10. A little before his death he by the appointment of Pope Adrian ordained S. Willehade Bishop of Bremen. Which City was then newly erected into an Episcopall See by the same Pope, and richly endowed by the munificence of Charles the Great: Whole Charter, describing the limits of the Territory whereof, and likewise of the lands conferred on it, is extant in *Barnim*. As touching S. Willehade, the first Bishop thereof, we shall deliver his Gifts in the accounts of the year of Christ leaven hundred ninety one, in which he dyed.





THE
FIVE AND TWENTIETH
BOOK.
OF THE
CHVRCH-HISTORY
OF
BRITTANY.

I. Chap.

I. CHAPTER.

1. 2. *Gre. Alfwold the pious King of the Northumbers, murdered: to whom Ofred succeeds: and presently after, Ethelred.*
7. 3. *Ethelred Bishop of Hagulfad: the magnificence of that Church.*

1.



NOTWITHSTANDING all the care which the Legats of Pope Adrian in the late Synod, with the unanimous consent of the Bishops and Nobles had taken for the preventing seditions and rebellions in the Kingdom of the Northumbers, yet such an unquiet, tumultuous spirit had taken so fixed a possession of the minds of that people, that scarce any King could be permitted to sit upon that throne but by the murder of his Predecessor, and the uniuersal usurper by his own destruction made way for his successor. Which restless, turbulent disposition since it could not be cured by the Law and authority of Gods Church, God took the revenge into his own hands, and sent the terrible Nation of the Danes first to

lay wast that kingdom, and afterwards to be a most tearfull scourge to the whole Island.

1. In the year of Grace leaven hundred eighty nine Alfwold the good pious King of the Northumbers after that he had with the great joy of vertuous men governed that Kingdom the space of eleven years, was by a tempestuous sedition of wicked men deprived of it, and his life also. The Head of the faction against him was a Noble man of it at Kingdom, who gathering a troop of desperately wicked men murdered this most innocent King in a place called Sticestor near the Pils wall. (This was an ancient station of the Romans, where the Adurian King quartered, to oppose the irruptions of the barbarous Picts and Caledonians: and it was then called Clurnam but is now much more celebrated for the death of this pious King.) In the place where he was slain a heavenly light was frequently seen, saith Huntingden.

3. His Body was caried to the Cathedral Church of Hagulfad, where it was with great honours and devotion buried: which Church had been built to Gods honour, and the memory of his saints, Saint Cuthbert and S. Oswald King and Martyr. Of how great merit this innocent King was with God, the miracles performed at his

A. D. 789.

Houid. f. 404

Huntingden. p. 342.

Houid. ib. f. 404. p. 342.

T. mbe.

K. BRITH- R.I.C.	656 The Church-History of Britanny	K. BRITH- R.I.C.
A. D. 790.	<i>Tembe, and effere de declare abundantly.</i>	A. D. 790.
A. D. 790.	Moreover the Divine iustice gave a yet greater testimony of his sanctity by the terrible revenge with which God expiated this execrable murder, which though committed by a few, was punished with a common calamity. For not only <i>Sigga</i> who defiled his hands with his blood, the same year was of his depair became by vice executioner and murderer. But likewise dire Prodiges terrified the whole Nation. Horrible thunders and fiery dragons in the aire foretold a most grievous famine shortly ensuing; and an unexpresible slaughter of men. Thus writes Heveden. And Marston of Westminister adds, as a prodigy of great warr, that on mens clothes were seen the sign of the Crucis: which he conceived to have been intended by God for a warning against the coming of the Danes, which shortly followed.	A. D. 790.
W. Boun. lib.	5. In the place of <i>Alfred</i> there was substituted <i>Ofred</i> , son to King <i>Alfred</i> who a little before reigned in the Kingdom of the Northumbers. But this <i>Ofred</i> enjoyd but a short time the fruit of the treason committed against <i>Alfred</i> : For within a years space the Northumbers according to their natural inconstancy grew weary of him: so that he was overthrown by the treachery of his Nobles, and deprived of his Kingdom after which he fled to the Monastery of <i>Wincaster</i> in the City of <i>Tork</i> , and yet no finding security there, he was compelled to fly out of the Kingdom.	W. Boun. lib.
Hoved. A. D. 790.	6. After the depol of <i>Ofred</i> , the Northumbers recalled out of banishment <i>Ethelred</i> the son of <i>Ethelwald</i> , who was a second time exalted to the throne. Among the Epistles of <i>Alcuin</i> there is extant one directed to this King <i>Ethelred</i> after his restoration, as likewise to <i>Oskald</i> and others two of his friends.	Hoved. A. D. 790.
Id. ib.	7. <i>Ofred</i> admonishes them to sett before their eyes the great calamities lately befallen that Kingdom by the iniustices, rapines & uncleannesses of former Princes: which vices if they did not avoyd, they must expect the like judgments. Particularly he exhorts them to apprehend the scourge which lately afflicted the Church of <i>S. Cuthbert</i> , a place enriched with the holy Relics of many saints, but now miserably waisted by <i>Pagans</i> . Before which Letter was sent, <i>id est</i> King <i>Ethelred</i> was slain, as appears by the destroying the Church of <i>Lundesham</i> .	Id. ib.
Id. ib.	8. To this <i>Ethelbert</i> newly Bishop of <i>Hagufeld</i> , and to the Congregation of Monks there serving God in the Monastery dedicated to <i>S. Andrew</i> , there is found an Epistle also of the same <i>Alcuin</i> , in which after congratulation for his assumption to that high priest,	Id. ib.
Id. ib.	he humbly recommends himself to his and all their Prayers, and exhorts them to be careful in the pious education of young Religious; that they may be worthy successors of the benen which they had obtained in other Churches, and likewise that they might be intercessors for them when they were dead. For (saith he) the prayers of the living are profitable to the dead, to obtain for some the pardon of their sin, and to others an increase of their happiness. In the same Epistle likewise he magnifies the beauty and lumprousness of that Church and Monastery at <i>Hagufeld</i> , built long before by <i>S. Wilfrid</i> : Which according to the testimony of <i>William</i> of <i>Malmibury</i> , was so magnificent, that in no country on this side of the <i>Alpes</i> could be found a Church which might deserve to be compared with it: Inasmuch as those which came from Rome seeing it, imagined they saw the Roman ambition in Britany. And indeed it was from Rome that <i>S. Wilfrid</i> called the <i>Archibishop</i> and <i>Majors</i> which built it.	Id. ib.
Id. ib.	II. CHAP.	II. CHAP.
Id. ib.	1. <i>Ofred</i> Succession of Bishops in England: <i>Ethelard</i> an illustrious Arch-bishop of Canterbury	Id. ib.
Id. ib.	2. <i>Ofred</i> after his depol, and Monasticall Tonure slain	Id. ib.
Id. ib.	3. <i>Ethelred</i> marries the daughter of <i>Offa</i> .	Id. ib.

K. BRITH- R.I.C.	under the Saxon Heptarchy. XXV. Book. 657	K. BRITH- R.I.C.
A. D. 791.	and Priviledges of his Church, which had been de-pressed by King <i>Offa</i> : and in what esteem he was for his Sanctity will appear by the Epistle of <i>Pope Leo</i> to King <i>Kenulphus</i> , of which hereafter.	A. D. 791.
A. D. 791.	3. A little after his assumption to this supreme See, <i>Alcuin</i> wrote a letter of congratulation to him, in which he exhorted him to imitate the virtues of his glorious Predecessors, the <i>Doctors</i> and <i>Lights</i> of Britany, by whose prayers he should certainly be assisted, if he would reclaim their intercession, with whose Sacred Bodies and Monuments he was compassed. Which Epistle seems to have been an answer to one which this worthy Prelat wrote to him to demand his counsell and instructions, as one perfectly versed in all sacred and Ecclesiastical learning, touching the discharge of his <i>Novitiate</i> Office.	A. D. 791.
A. D. 791.	4. To the See of <i>Winchester</i> , from which this illustrious Bishop <i>Ethelard</i> had been taken, was promoted <i>Egwald</i> , who is reckoned the tenth Prelat of that Church.	A. D. 791.
A. D. 791.	5. At this time was performed an impious fact by King <i>Ethelred</i> lately restored to the Kingdom of the Northumbers. For whereas two children of the same King <i>Alfred</i> fearing the cruelty of King <i>Ethelred</i> , had fled for security to the Church of <i>Tork</i> , as to an inviolable Sanctuary, they were by deceitfull promises withdrawn from thence, and miserably slain by the said King in a place called <i>Wondaldermere</i> : The names of these two Princes were <i>Elf</i> , and <i>Elfrim</i> .	A. D. 791.
A. D. 791.	6. The death of <i>Ofred</i> presently after this following, did not deserve to be so much lamented, because though he had been violently deposed from his throne, to which King <i>Ethelred</i> was restored, yet having been in some sort engaged in the security of a <i>Regent</i> life, of which he had received the <i>Tonure</i> , it was not so glorious for him to aspire to a Crown to which <i>Ethelred</i> had a right pretensible to his Howsoever he was about the time presently revealed from his banishment in a place called <i>Engenia</i> , by certain Princes of the Northumbers discontented with King <i>Ethelred</i> , who interposed their avarice to be loyal to him: But afterward his own soldiers deserting him, he was taken prisoner by King <i>Ethelred</i> , and upon his command slain in a place called <i>Dunburgh</i> (or as others call it, <i>Cunburg</i>). His body was carried to the mouth of the <i>River Trent</i> , and buried in the famous Monastery feared there.	A. D. 791.
A. D. 791.	7. King <i>Ethelred</i> not thinking himself as yet secure, to confirm his Kingdom yet more strongly, sought the freindschip and allocation of <i>Offa</i> King of the Mercians, the most powerful of all the English Saxon Princes at this time. And to knit more strictly the league between them, he demanded his daughter, named <i>Elsfelda</i> , for his wife: which he likewise obtained, having call off his former wife. But that which he contrived	A. D. 791.
A. D. 791.	for his security, was the occasion of his ruin: for his Subjects abhorring such impiety, deprived him of his Kingdom, and afterwards of his life. And with him ended the Northumbrian Kingdom, though the Name of King was given to some few others. Notwithstanding by the invasion and horrible depopulation made by the barbarous Danes, thole <i>Tribular King</i> of the English blood were scarce taken notice of by any.	A. D. 791.
A. D. 791.	III. CHAP.	III. CHAP.
A. D. 791.	1. <i>Ofred</i> The Gifts and happy death of Saint Burchard, Bishop of <i>Wirtzburg</i>	A. D. 791.
A. D. 791.	2. <i>Ofred</i> Likewise of his Successor Saint Meinward.	A. D. 791.

A. D. 791.

received. At which time the bounds of the said *Diocēse* were limited. And *S. Burchard* being left in his *See*, omitted no duty of a worthy *Pastor*, being assiduous in reading, assiduous in conversation, powerful in preaching, exemplary in life, liberal in alms-giving, tenderly loving and beloved by his flock.

5. In the second year after he was consecrated *Bishop*, by the advice and with the assistance of *S. Bunsface*, he made diligent search for the *Sacred Relics of S. Kilian* and his companions the holy *Apollinarius Martyr* of *Chiois*, which having found, he with great devotion took them out of the place into which they had been ignominiously cast by their murderers the *Isidore Pagan*. As soon as the earth was opened, a celestial fragrance was breathed from thence, and though their flesh was already resolved into dust, yet the vestments and books were found encircled with them into the pit, were found encircled with them into the pit. They were in a most solemn *Procession* carried to the Church of *Wirtzburg*, where by a world of miracles they to increased mens devotion, thereby means thereof the Church became enriched with great possessions. *S. Burchard* himself gave a village called *Mitchelsnast*, which *Prince Carlesman* had formerly bestowed on him. *King Pipin* afterwards gave a certain *Castle* called *Kreilburg* with several other ample possessions.

9. Near the said *Castle* there was a small *Monastery* which had been built by a *Holy Virgin* named *Gertrude*. This *Monastery* being much retired did another devout *Virgin* called *Immagine* beg of *Saint Burchard*: and in exchange gave him a place called *The Mount of Saint Mary*, or *Old Wirtzburg*, of far greater value. To this place were the *Sacred Bones of Saint Kilian* and his companions translated. There likewise did *Saint Burchard* build a magnificent *Monastery*, and placed there his *Episcopal See*. And thither did he retire, whensoever he could obtain any vacancy from the solitudes of his charge and conversation of men: and there did he attend to *God* and celestial things only.

7. Forty years did this *Holy Bishop* spend in the exercises of perfect *Charity*, either to *God* in *Prayer* and contemplation; or to men in advancing their souls in the same *Divine Charity*. And after such incessant labours in our *Lords Vineyard*, his corporal strength diminishing, he called his *Clergy* together, to whom he declared his desire to see his *Episcopal See* provided of a person able to sustain the weighty employments of *interior* which purpose he proposed to them his *Disciple* and companion *Meginand*, well known to them for his eminent virtues and piety: who was immediately by common consent elected to be after his death his *Successor*, and during

his life his assistant. A confirmation of this Election he easily obtained from his *Metropolitan* the *Arch-bishop of Metz*, Charles the Great King of France consenting thereto.

8. Having discharged his mind of so great a care, he took with him only four of his *Disciples*, and by boat descended to a certain *Castle* called *Hohenburg*, where he employed the remainder of his days in great austerities, in watching, fasting and incessant *Prayer*. He had a desire to have continued his journey to *Mitchelsnast*, where his purpose was to build another *Monastery*: But his infirmity encreasing upon him would not permit him to accomplish his desire. For within a few days after his coming to *Hohenburg* he gave up his soule into his Redeemer's hands, having before secured his last passage by the *Sacraments of Holy Church*, which he received with admirable fervour and spiritual joy.

9. His *Sacred body* was by the affectionate care of his *Disciple* and *Successor Meginand* transported to his *Cathedral Church* of *Wirtzburg*, where it was deposited near to the *Sacred Relics of Saint Kilian*, all the *Abiding* and in a manner all the inhabitants of the Country being assembled to honour the funerals of their beloved *Pastor*. Who as in his life time he had been an instrument of great benedictions to them, so after his death likewise they experienced many effects of his Love, by frequent deliverances and consolations obtained by his intercession. The day of his death is marked on the fourth day before the Nones of February: But his principal Feast is observed on the fourteenth of October, the day of his Translation.

10. His *Successor Saint Meginand*, who was one of those which *Saint Bunsface* had called out of *Brittany*, was come to a great age at the death of *Saint Burchard*: he he administered that see the space of fifteen years, in all things conformable to the good example of his *Blessed Predecessor*. And at last being oppressed with age, by the content of his *Clergy* he elected to his *Successor* a certain *Disciple* and *Monk* of his *Monastery* called *Bernulf*, to whom he resigned the whole care of his *Bishoprick*, consigning into his hands all the possessions and goods left by *Saint Burchard*. And attended by a few disciples he retired to a certain place given to him by a devout person named *Hatto*.

11. But in this his choice he was not so happy as his *Predecessor* had been: for instead of kindness and respect due to him, he found extreme ingratitude and persecution from his *Successor*. Infoluntary as whereas in the *Monastery of Saint Kilian* he had left fifty *Monks* laudable in

their

A. D. 790.

A. D. 791.

their observance of *Regular Discipline*, all these did *Bernulf* with intinities drive out of the *Monastery*, and compelled them to have recourse to his *Master Meginand*. And not content with that, he most grievously and inclemently vexed the good old man with frequent clamorous accusations of having detained certain *Disciples* and *Books* left by *Saint Burchard*. So great and insupportable unquiesces and troubles he caused to his *Master* who had made him *Bishop*, that he was compelled to forsake that place of his retirement called *Reinlabe*, and afterwards *Nienhast*, which he gave up to the patronage of *King Charles*, and betook himself to another further distant *Monastery* by the same *King* bestowed upon him and his *Monks*. Where living in all freedom from secular molestation under the protection of the illustrious *King Charles*, in all things being acceptable to *God* and men, he in a short time full of good works departed this life to receive his eternal reward.

IV. CHAP.

IV. CHAP.

1.2. *Of the Gifts and blessed death of Saint Willahade, first Bishop of Bremen.*

1. AS for *Saint Willahade* he likewise came out of *Brittany* presently after *Saint Bunsface* his *Martyrdom*, and arrived at a place called *Disum*, where the said *Holy Martyr* received his *Crown*. There he remained a good space, not deterred by the late cruelty of the barbarous *Pagans* from boldly preaching the *Gospel*: and *God* to blessed his labours that many were converted and baptized by him. From thence passing over the *River Lavinia* he went to a place called *Huchmark*, where endeavouring likewise to withdraw those barbarous people from their *Idolatry*, they in a great rage cried out, that such a profane seducer ought to be killed. And when they were ready to put this in execution, certain men among them more moderate, told them that they ought to make a tryall, according to the ancient custom of their country, by calling of *Lots* whether his death would be acceptable to their *God*: or no: And being hereto perswaded, through *Gods Providence* he escaped so that they gave him free permission to go out of their country.

2. Leaving them therefore he went to a place called *Dreuer*, where by his preaching many were converted and bapti-

zed. But when his *Disciples* moved with zeal began to destroy the *Idolatrous Temples*, the barbarous people became incensed, and had a resolution to kill them. *Saint Willahade* was fore bruised with clubbes, and one among them ran upon him with his sword purposing to cut off his head. Lifting up therefore his sword, he with all his force smote him on the neck. Now the *Holy man* had at that time a calf full of *Relicks* creak about his neck. The sword then cut a funder the string only, and did not at all enter into the flesh. The *Pagans* therefore astonished at this *Miracle*, let both him and his *Disciples* depart without any further harm done them.

3. Now the *Vikings King of France* Charles having heard report of this *Holy man's* sanctity and zeal, encouraged him much to be constant in preaching the *Gospel*. He went therefore into a Territory called *Vismode*, where he converted many, and built Churches: Yea the greatest part of the *Frifins* inhabiting there about promised they would embrace the *Christian Faith*. But not long after *Wittekind Duke of the Saxons* rebelled against *King Charles*, and raising an army began a great persecution against the *Christians*. The *Holy man* therefore after he had escaped an imminent danger went to *Rome*. Where being much comforted and encouraged by *Pope Adrian*, he returned back into *Francia*.

4. Moreover at the command of the same *King* the man of *God* went again into *Vismode*, where he openly and boldly preached the *Faith*, and repaired the Churches which the *Pagans* had demolished. And *God* did so prosper his labours that the *Frifins* once more embraced the *Faith* which they had renounced: Yea *Duke Wittekind* himself, the *Antichrist* of all the mischief, submitting himself to *King Charles*, was perswaded to receive *Baptism*.

5. The said *King* seeing so many *Christians* converted, thought good that a *New Episcopal See* should be erected: for which purpose he made choice of a place called *Bremen* in the country of *Wagade*: there he caused a Church to be built: and with the advice of *Luth*, he sent to *Pope Adrian* to demand that this *Holy man Willahade* should be consecrated *Bishop of Bremen*: which was accordingly performed. There is in the *Annals of Bernum* extant the *Charter of King Charles* for the creation and endowment of this *Episcopal See*, in which after thanks given to *God* for his many victories over the *Saxons*, he declares the limits of this new *Diocēse*, what possessions and *Tithes* were annexed to it, as likewise to a *Monastery* adjoining, all which were committed to the care of the *Holy* servant of *God*,

Baron. ad
A.D. 783.

A. D. 791¹4p. Sur B.
Novemb.

Willehade. Which Charter was dated in the year of our Lord Incarnation Leaven hundred eighty eight :

6. In this function *saint Willehade* behaved himself with wonderful piety, and encreased his diligence in the practise and progresse in all vertues. And falling into an infirmity of body, he was commanded by *pope Adrian* to eat fish for formerly out of a rigorous abstinence he forbore the use of them. Scarce any day passed in which he did not with great contrition of heart celebrate *Mass*, and besides that, he would some dayes recite the whole *Psalter* twice or thrice. Thus the blessed man did wonderfully adorn his *Devotion*, and by his own example confirm that which with his tongue he preached to others.

7. At length after he had several times with great zeal visited his *Diocese*, he came to a certain place called *Blacken-fer*, now *Plexem*: Where so violent a feavout took him, that his *Disciples* despaired of his recovery. And one of them being more familiarly conversant with him, could not forbear to testify his grief by teares and complaints, saying, *Holy Father, doe not so soon forsake your tender flock, least when you are gone, the wolves seize upon it*. The Blessed man, answered him, *My son, doe not you desire to detain mee from the sight of my Saviour: These my sheep he gave mee, and to him I commend them of whose goodness the whole earth is full*. Thus piously affected, and always intent upon God was this Blessed servant of his to the hower of his death, which befell on the sixth day before the *Ides of November*. To his funeralls all the people on all sides made haite, and with hymnes and praises to God carried the *Sacred Body* of their most dear Father and Teacher to the Church of *Bremen*, which himself had built, and dedicated to the *Apittle Saint Peter*. He fate in the same Year only two years, three months and twenty six dayes: having been a laborious Preacher thence the death of *S. Beniface* the space of thirty five years.



V. CHAP.

V. CHAP.

1. *A falsely supposed Book against Images, said to be sent from Charles the Great to King Offa: Alcuin's judgement touching Images.*

2. *It was upon misinformation that the Council of Frankfurt censured the Eastern Church in that Point.*

THE year of *Grace* Leaven hundred ninety two is much celebrated by modern *Presbyterian Writers*, because, as they suppose, it affords them a great advantage to question, yea condemn the *Roman-Catholic Faith* touching Images, and the *Reverendation* due to them. *Sir Henry Spelman* thus briefly gives an account of the business: That year, saith he, Charles the Great King of the French sent one *Britannus* to Offa King of the Mercians a Book of the second Council of *Nice*, in which a Decree was made that Images are to be adored, that the English read this.

1. To iustify this Device he first produces a Letter pretended to be written by King Charles to Offa, thereto annexing a passage out of the *Ambrosius* by whom the said Letter is recorded, to wit, the *Compiler* of the Life of this King Offa the second, lately published under the Name of *Mathew Paris*. As touching the Letter, there is nothing in it relating to the Controversy about Images: But therteto the said *Ambrosius* adjoyns, That among others matters of extraordinary friendship between the two Kings, Charles, who as he was the most powerful, so also the most meek and kind of the Eastern Kings, sent to Offa the greatest and most pure of the Western Kings, certain Epistles, and together with them Synodall Statutes, as it were certain rudiments of Catholic Faith, for informing the minds of the English Prelates, whom he believed to be rude, unlearned and irregular. These things he sent to King Offa for perpetuating the friendship begun happily between them. And this present Offa received with joy, as a blessing sent him from Heaven.

2. This foundation being thus laid, though as yet not a word touching Images be found, yet *Sir Henry Spelman* to prove that at this time the English-Saxons, as to the Point of Images, were *Protestants*, that is, *Iconomachs*, will needs collect from hence that the Synodall Statutes here mentioned as sent to inform the unlearned disorderly Prelates in Brittany, was the same Book of which *Heaven* thus writes: The same year Charles

A. D. 791.

Epistol. de
Kensil. fol.

11.4.

Dina. de
Offa.

King

A. D. 791¹
Novemb.suppl. fol.
11.6.

p. 11.6.

Fol. 11.6.

Dina. de
Offa.

11.4.

King of the French sent a Synodall Book into Brittany, which had been directed to him from Constantinople. In which Book, alas! were found many things disagreeing, yea directly contrary to true Faith: and principally one Point confirmed by the unanimous consent of almost all the Eastern Doctors, and not so few as three hundred Bishops: That Images ought to be adored: which was an assertion which the Church of God should altogether abhorre. And against this Point Alcuin (or Alwin) wrote an Epistle admirably established upon the Divine authority of Scriptures: which together with the forementioned Book he himself carried to the King of the French, in the name of our Bishops and Princes.

4. Harpsfield taking Notice of the like passages, as he judges, it is needless to interpose in the writings of some of our ancient Authors, effects the whole Narration to be a foolish, unfavourable fable: not worth the trouble of confuting. And indeed, *Sir H. Spelman* himself after he had produced these things, foreseeing that it would be a difficult task to iustify these allegations, is content to repress himself, and onely in general to affirm, that *hitherto he could find no ground to judge that as yet the English Church had admitted the adoration of Images*. Thus writes he, and yet in the same Book he before had with great earnestness endeavoured to iustify a pretended Synod of London assembled almost fourscore years before this time, in which a Decree was made by the English-Saxon Clergy and Nobility for admitting the adoration (that is, veneration) of Images, as we have already shewed.

5. And as touching the pretended Epistle in consultation of the said *Deffrine* written by Alcuin, and by him carried into France, besides that it neither appears in the volume or his Epistles published by himself, nor in any other Author: Let the indifferent Reader judge how unfavourable a table the imputing of this to Alcuin is, when he shall read what Alcuin himself writes concerning this Point.

6. In his Book of Divine Offices treating of the Ceremonies appointed by the Church to be observed on Good Friday, he writes thus: Towards evening in all Churches of Preilts, Bishops and Monasteries a Crosse is prepared before the Altar, which is sustained on both sides by two Acolytes, and a cushion laid before it. Then comes the Bishop alone, and having adored the Crosse, kisses it. The same also is done by the Priest, Deacons and other Clergy, and lastly by the people. The Bishop sits in his Seat, whilst all salute the Crosse. The two first Preilts having saluted the Crosse, enter into the Sacrifice, &c. Moreover the same Alcuin, not content with this, further teaches why and how this Ceremony is to be performed: When we adore the Crosse, saith he, let our whole body prostrate on the ground, and with our mind let us look upon him whom we adore, as hanging

on the same Crosse, and we adore the veritate in self which it received from the son of God. In body we are prostrated before the Crosse: in mind before our Lord. We venerate the Crosse by which we are redeemed: and we pray to him who redeemed us. Yea further for exploring Alcuin's mind touching this matter, these following words of his are remarkable, *Those who cannot have any part of the very wood of our Lord's Crosse, do without any preparation to Faith adore that Crosse (or Image of it) which they have*. Such a *Protestant* Iconolatry was Alcuin: thus does he confute by the Divine authority of Scripture the veneration of Images ascribed by the Council of *Nice*.

7. Notwithstanding what ever becomes of this story touching King Charles his Synodall Book (sent into Brittany) which is no other but his *Capitulaire*, containing a great number of Ecclesiastical ordinances) or of Alcuin's supposed Epistle: This is undoubted that about this time a great scandal was given to the Western Churches upon occasion of the *Deffrine* touching Veneration of Sacred Images alleged a little before this time in the Seventh General Council assembled at *Nice*. In which Council three hundred and fifty Eastern Bishops rebuked the *Sacred* use and Veneration of Images, which had been with horrible cruelty impugned by several preceding Emperors. In the Decrees concerning which, they taught the very same *Deffrine* and practise which King Charles and the French Church, as likewise King Offa and the English-Saxon Bishops, conformably to Pope *Hadrian*, both believed and practised. Notwithstanding which, two years after this in a Council assembled by command of King Charles at Frankfurt the said Council of *Nice* was sharply and bitterly condemned.

8. It may seem strange that the Eastern and Western Churches should so well agree, and so sharply disagree at the same time, and upon the same Point. But the wonder will cease when it shall evidently appear that it was upon a most malicious and false misinformation that King Charles and his Bishops entertained a prejudice against the Eastern Church, being told that they maintained a doctrine which they expressly disclaimed.

9. To the end this may be demonstrated, we will produce from the Western Council at Frankfurt what judgment they made of the Council of *Nice*: (which upon misinformation is there called the Council of *Constantinople*). There was brought into the Synod who publicly debated a Question concerning a late Synod of the Greeks, which was held at Constantinople touching the adoration of Images: in which was found written thus clause, That an Anathema should be denounced against all such as would not exhibit the same service or adoration to the Images of Saints, as they do to the Divine Trinity. Such an adoration and

11.6.

A. D. 791.

service our Holy Fathers have with contempt
renounced to images, and unanimously con-
demned it.

10. This was indeed a just and neces-
sary condemnation of so blasphemous a
Doctrine: and no doubt both *Alanus* and
the English Bishops would not refuse to
join in the like condemnation. But the
Doctrine is worthily condemned is so far
from being approved or asserted in the
Council of the Greeks at *Nicea*, that in
the very Decree concerning the veneration
of images, they do expressly re-
nounce it: as will appear by their De-
cree here following:

11. We insinuating on the Doctrine of the Holy
Fathers, observing likewise the Tradition of
the Catholic Church, We desire that vener-
able and sacred Images, commendably framed
in colours, and made in any other matter ac-
cording to the manner and form of the veneration
and like-giving Gifts, are with all dili-
gence and care to be dedicated to Churches,
in sacred Festivals and Festivities, in walls
and tables, in private houses and public
ways: and especially the image of our Lord
God and Saviour Jesus Christ, next of the
Divine Virgin-Mother, of the glorious An-
gels and Saints: To the end that by an in-
spiration of such images, all that look upon
them may be brought to the remembrance and
desire of the principal objects represented by
them, and exhibit reverence and respectful
adoration to them, yet by no means any true
Divine Worship (adivina) which according to
our Faith is only due to the Divine Nature:
We therefore intend such a veneration as we
show when we reverently burn incense, or light
candles to the Type of the venerable and life-
giving Cross, to the Holy Gospels, and other
Reliquaries, as hath been and is the custom re-
ceived from our predecessors.

12. Whence appears how innocent the
Bishops of that Synod were of the impiety
condemned by the Western Bishops at *Franc-
fort*. So that we may conclude that this
false information was given them from
the Heretics themselves, condemned by the
same Council. And the more the same *Dr.
Henry Spelman* writes truly and ingeniously
saying, I do confess that I do not find that
prodigious sentence concerning despoiling of images
in the Exemplar of the Nicene Synod which is
published by *Armen*.



VI. CHAP.

1. 2. *Of the Body of Saint Alban
the Proto-martyr of Brittany, miracu-
lously discovered in King Offa: who
causes it to be translated: and builds
a magnificent Church and Monastery
to his honour.*

THE Year following Offa King of the
Merians residing then at the City of
Bath, was in sleep admonished by a Divine
Oracle to take up out of the earth the Sacred
Body of Saint Alban, and place it more ho-
nourably in a shrine. He therefore sending
for Humbert Arch-bishop of the Merians
declared unto him his vision. Then the said
Arch-bishop attended by Censul and Prie-
st two Suffragan Bishops with an innumera-
ble multitude of both sexes meet the King
at *Perulam* upon a day appointed. There
did the said King behold a Light from be-
neath during its beams over the place where
the Holy Martyr had been buried: by which
sign given of them all they became assured
of the truth of the former vision. Then
were all the people commanded to punish
themselves by fasting, alms and prayers,
and the Bishops adorned with their sacred
vestments begged the assistance of the
said Martyr. For the place since the com-
ing of *S. Germanus* and *Lupus* two French
Bishops into Brittany to root out the Pagan
Saxons, English and Inter who con-
quered the country, and destroyed all sacred
places, and among the rest the Church which
after the death of the Holy Martyr had been
magnificently built to his honour by the
Britannians, was totally destroyed.

The said Bishops therefore after fa-
sting and prayers, opening the ground,
found the blessed Martyr's body in a wooden
Coffin, together with the Sacred Relics of
the Apostles and Martyrs which Saint Germa-
nus had placed there. This Invention drew
tears of joy and devotion from the eyes of
all the Clergy and people present: and the
Bishops with great reverence and fear took
out of the ground that precious Treasure
which had been a long time hid, and with a
solemn Procession, with Hymns and Canticles
they transported it to a certain Church which
had anciently been built to the honour of
the said Holy Martyr without the gates of
the City *Perulam*, where in a shrine cu-
riously wrought of gold and silver and ador-
ned with precious stones they deposited it.

3. In the same place this day divine

miracles

miracles are frequently wrought, for in the
light of many, healing is restored to the
deaf, walking to the lame, sight to the
blind, and death both of mind and body
to all who with confidence in the Divine
mercy through the intercession of his Saint
implore it. These things were acted in the
five hundred and sixteenth year after the suf-
fering of the Holy Martyr, the three hundred
fourth year after the coming of the En-
glish into Brittany, the first tradition and the
first day of August.

4. King Offa not content with preparing a
sumptuous shrine for the honour of this
glorious Martyr, added also a most magnifi-
cent Monastery, for obtaining of Privileges,
for which by advice of the Bishops recourse
was had to the Pope. Concerning which Ma-
nastery, *Mather of Westminster* writes, that as
S. Alban was the Prime among the British
Martyrs and Saints, so his Monastery excelled both
in possessions and liberties all the other Monaste-
ries of the Kingdom.

5. To this day is preserved the Charter
which King Offa made to this Monastery: in
which he mentions the foresaid Monastery as
discovery of the holy Martyr's body: adding
that since Heaven gives to God, and gives de-
votion to his Saints is the ability of an earthly
kingdom, the prosperity of long life, and will un-
doubtedly be rewarded with eternal happiness,
therefore he gave such lands and possessions
there named to the said Monastery, freeing
it likewise from all tributes and burdens: Ap-
pointing withal over it as *Abbot Wiligoda* a
Priest to govern it according to the Rule of
Benedict for ever. Lastly requiring that daily
prayers should continually be offered there
for the souls of himself and his friends.

6. At the same time the Abbot of *Croyland*
called *Patrick* succoured to the first Abbot
thereof *Kemulph*, seeing the devotion and pi-
ety of King Offa to God, Saints, and his kind
inclination to the Prayers of Religious men,
obtained of him a Charter likewise, by which
he took into his Protection the said Monastery,
confirming all the possessions and Privileges
formerly given to the same, freeing the
Monks thereof from all secular burdens and
impositions, as he had newly done his brethren
the Monks of S. Alban: (such is his expression.)

VII. CHAP.

1. 2. *Of the Gifts and Martyrdom of
S. Ethelbert King of the East-angles.*

Concerning this King Offa, the Chata-
ter given him by *William of Malm-
sbury* is very proper, saying, in one and the same
man sometimes vice did palliate them; some-
times a show of virtue, and sometimes various did
succeed vices, that a man would be uncertain in

what shape to represent such a changeable Prince.
For the same year in which he fled himself
so pious toward the Holy Martyr S. Alban,
he showed himself most impious in cruelly
killing an innocent Prince and making him
a Martyr.

2. This Prince was *Ethelbert* the Son of
Ethelred and *Leofgata* by whom he was suc-
cessfully instituted in piety and all virtues. He
had now governed the Kingdom of the
East-angles forty four years with such justice
and moderation that he was tenderly loved
by all his subjects. All which time he had
never admitted any proposal of marriage:
but now yielding to the importunity of
his Mother and Nobles who earnestly desired
to see a Successor, he remitted to their judg-
ments to propose to him a fit consort.

3. When they were therefore to consult
about the person, in the first place they ge-
nerally turned their thoughts upon a Prin-
cess among the South-Saxons whose name
was *Seledrida*, and her Father, *Eggen*, by
whose death she was possessed of a very con-
siderable Province, besides other great riches.
Therefore they desired the King to make
choice of her, whose Fatherland and territory
would be a great strength and accession to
his Kingdom. But the King whose judgment
was directed by better Rules than humane
policy and interests, rejected the proposal,
because that Province which *Eggen* had left
unto his daughter was procured by unjust
and fraudulent means, and therefore he
could not expect a benediction from God
upon the pollution of it.

4. Some few others therefore whose
councils were guided by Principles more
sublime and not so worldly, proposed to
the King a daughter of the most potent King
Offa, whose name our Historians generally
call *Alfreda*. Only by Ingulfus she is named
Etheldreda: a Virgin endowed withall Graces,
against whom no exception could be made:
Yet moreover such authority conferred upon
her Father would be an absolute security
to the Kingdom. To this therefore King *E-
thelbert* consented, and thereupon *Embsaf-
aldurs* were dispatched to King Offa to de-
mand of him this grace: which he willingly
granted, so that conditions on both sides
were readily agreed on.

5. When the time appointed for the ma-
riage drew near, King *Ethelbert* thought fit
to go to the Merians, thereby to show
more affection and respect in conducting
his espoused Lady home. But when he be-
gan his journey there happened to him many
terrible prodigies portending a fatal suc-
cess. Among which this was one: When
he mounted on horseback, attended by a
great multitude of his loving subjects who
earnestly prayed for his happiness, on a
sudden, besides a great earthquake, the Sun
became wholly darkened, in such manner
could not discern another, neither durst they

Mdm. de
Pon. l. 4.
16. Angl.
4p. Coger
in Ethelbert.
Westm. A.
D. 194.
Pope. Virg.
l. 4.
Harps. spec.
l. 9.
Marian: in
Addit.

remove

remove by reason of the trembling of the earth. All were astonied at this, and falling prostrate on the ground, earnestly besought God to avert his wrath from them. But the King, more devoutly than the rest, humbly begged of God at least an intercal light by which he might discern whether that journey and the occasion of it were acceptable to him, and for the benefit of his own soul in token of which he besought him to cease the trembling of the earth, not to restore the *Sun's Light*. Alloon as he had ended his Prayer all these prodigies immediately ended. Thereupon the King confidently prosecuted his journey, though his *Mother* terrified by such ominous signs earnestly endeavoured to dissuade him.

6. Alloon as he was entered into Mercia attended by a small guard, God was pleased in a vision by night to signify to him his approaching death, and the immense glory which should follow it. For First it seemed to him that the roof of his Palace fell upon him, and that his *Mother* seeing it, let fall from her eyes tears of blood. Afterward he saw a wonderfully great and most beautiful Tree, which certain persons feignedly endeavoured to hew down, and out of the wounds made in it flowed a torrent of blood eastward. Then a pillar of Light from the south more bright than the Sun seemed to rise up; and himself in the shape of a Bird having the extremities of his wings shining like gold, had a great desire to embrace that glorious pillar: that mounting to the top of it, he heard a most celestial Harmony, to which he with infinite pleasure attended, till his sleep ending, all vanished away.

7. The next morning he recounted this Dream to his friends, at which their astonishment and fears were renewed with great increase, considering such fearful signs, as the falling down of a house, his *Mother's* bloody teares, a fair tree cut down, and blood issuing out of it. Thereupon they attempted to persuade him to return, and not to tempt God after to manifest a warning given him of danger. But the King thinking it both dishonourable and unsafe to publish a suspicion of any treachery in so great a King as *Offa*, and withal considering that though in his *Prison* there were many ominous signs, yet the end seemed glorious and happy: Therefore resigning himself into *God's* hands he cheerfully pursued his journey.

8. King *Offa* at that time had his residence at a certain town now called *Sutton Walla* in *Herefordshire*, seated upon the *River Lugg*. (Lugus) There the King received him with demonstrations of kindness and joy, the like did the *Queen*, whose name was *Quendreda*. But whether this kindness on the King's part was sincere or no, is left doubtful. But certain it is, that the impious *Queen* presently after his arrival most ex-

cessarily contrived her *son* in *Law's* murders whereby without any danger or trouble she might procure to her family the accession of a new kingdom. This horrible design, it is said, she discovered to her husband King *Offa*, who at first expressed a detestation of it: but at length was periwaded by the impious *Queen* not to join in the execution, at least to suffer her to do it alone.

9. She had before this laid the execrable design, and provided a fit executioner: His name was *Winthorpe*, and to him was assigned the office of conducting King *Ethelbert*, whensoever he was to treat about the accomplishing the Marriage. One day therefore after he had excused to him King *Offa's* meeting him, upon a pretence of indisposition, he lead the innocent King through certain obscure passages of the Palace, where with the help of his associates there attending, he murdered him. And so was fulfilled his vision of a beautiful tree cut down, and a stream of blood issuing from it. Yes withal the other part of the vision likewise was accomplished, in which was represented a glorious Pillar of Light, and a Bird with golden wings mounting to the top of it, and there entertain'd with celestial Music: Which Bird was the soul of this pious King and *Martyr* received into heavenly loves.

10. Some of our *Historians* relate the fact after another manner: That in the King's Bed-chamber a chair sumptuously adorned was placed upon planks which at pleasure might sink down, and draw the person after. And King *Ethelbert* having, after a day spent in feasting, been conducted into this his Bed-chamber, and sitting in the said Chair, fell down into a hollow place, where being over whelmed with bed-cloaths and pillows he was strangled. However the crime was performed, all consent that it was principally by the *Queen Quendreda's* contrivance that this pious King was murdered: though all do not charge King *Offa* with the guilt of conspiring, or so much a knowing of it till it was executed.

11. The blessed King's body being taken out of the Cave was by the command of King *Offa* buried privately at a place called *Marden* near the *River Lugg*: whither whilst it was carried, it was found so light, as if it had been already ennobled with the Doves of a glorified Body. But it lay not long in that ignoble Sepulcher: for the night following was seen a Pillar of Light (sparkling in beams to the place where the Sacred Body lay: And the third night after, *s. Ethelbert* appearing in a vision to a simple husband-man, commanded him to transport his body to a *Manservant* built on the banks of the *River Lugg*: which he accordingly performed, and by the way a blind man was restored to sight by the merits of this Holy *Martyr*: for so is he

generally

generally called in all ages since, by reason of the frequent Miracles wrought by his intercession: and this Title is expressly justified by *William* of *Malmesbury*.

12. The place where he was buried, was by the Saxons called *Fritley*, but now *Hereford*, where a fair Church had formerly been built: To which King *Offa* in testimony of his Repentance gave very rich Presents. There also he built a magnificent tombe for him: and in succeeding times the opinion of the holy *Martyr's* sanctity did so encrease, that *Mildred* one of the following Kings of *Mercia* much enlarged the same Church, dedicating it anew to the honour of *s. Ethelbert*. For thus writes *Ieland*, from the name of King *Offa* the City of *Hereford* received great augmentation by occasion of the Monument of the glorious *Martyr Ethelbert* King of the *East Angles*: and it is deservedly esteemed the prime Seat of that Province.

13. Out of the place where the Body of *s. Ethelbert* was first buried issued a fountain of most clear water, called *s. Ethelbert's well*, over which now stands a Church, no doubt built to his honour. For what other miracle could the builder have, since it is placed so near the River *Lugg*, which every flood being overflowed by the muddy waters of the River, never diminishes any thing of its own purity. This wonderfull effect to this day the neighbours, even *Priests* and *Monks*, take notice of, and impute it to the sanctity of the *Saint*, yet think it an impiety to honour the *Saint* so highly honoured by *God*. His Memory is celebrated in our English *Martyrologe* on the twentieth day of May.

Humbly
obey.

VIII. Ca.

VIII. CHAP.

1. *s. Offa* King *Offa's* devout Pilgrimage to Rome: and pious actions there.
4. Great Privileges granted to the English by the Pope.
5. His *Queen Quendreda* justly punished for the murder of *s. Ethelbert*.

King *Offa* by the testimony which *God* gave to the sanctity of King *Ethelbert* perceiving the enormity of his own crime: (for though it were true that his own hand had not been defiled with the *Martyr's* innocent blood, yet a great crime it was to permit so horrible a crime to pass unpunished:) He thereupon conceived great remorse for it, and sought all ways how to pacify *God's* displeasure. Some *Writers* impute the founding of that magnificent Monastery of *s. Alban* to his desire of making some manner of satisfaction for that offence, which therefore they conceive to have pre-

ceded that building. However certain it is that the remaining years of his life he employed in memorable works of Charity and devotion.

2. Besides this, the year following he undertook a devout Pilgrimage to Rome, there to beg pardon of *God* at the Thrones of the two Princes of the Apostles. There also he with great fervour visited most other places dedicated to the honour of *Saints*.

3. During his abode at Rome he confirmed through his whole Kingdom, containing one and twenty Provinces or Shires, that Contribution called *s. Peter's pence*, or *Rome's*, which King *Offa* had before imposed on his Kingdom of the West Saxons. And moreover he endowed with large possessions the Schools of the English formerly founded also by the same King *Offa* at Rome, for the sustentation of such his English Subjects as should repair thither, either out of devotion only, or a desire also to perfectation their minds with the study of sacred learning. *Thos* Schools, faith *Matthew Paris*, by reason of the great confus of strangers thither to seek comfort and assistance, was turned into an University, called the *Hospital of the Holy Spirit*.

4. Lastly he supplicated *Pope Hadrian* not only to confirm by Apostolic authority the large possessions which he had lately and should hereafter bestow on his New-founded Monastery of *s. Alban*, but likewise to confer spiritual Privileges & exemptions on it. To which request the Pope willingly condescended, for he adopted that Monastery to be a special Daughter of the Roman Church, exempted from all Jurisdiction Episcopall and Archiepiscopall, as immediately subject to the See Apostolic. He granted likewise that the Territory belonging to that Monastery should be the only place in his Dominion free from the general contribution of *Peter's pence*. Yet moreover that the Monks of *s. Alban* should be the Collectors of the same Contribution through the whole Province of *Hereford*: which having collected, they should reserve it to their own use for keeping hospitality. To these he added this general Grace, that he enjoined King *Offa* for the redemption of his sins at his returning home to call a Synod of his Bishops and Nobles, and whatsoever possessions or Privileges he with their advice should bestow on the said Monastery he promised that he would himself confirm such his Charter by his own authority. And lastly in testimony of his great esteem of King *Offa's* piety, he gave this general Privilege to all the Subjects of his Kingdom, That no publick Person should be obliged, in execution of his Penitence enjoined, to goe out of the Kingdom: that is: Whereas in severall cases of enormous crimes men were obliged to seek Absolution at Rome, he gave a general Indulgence that for all sins, men might be absolved at home.

s. Thus

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5. Thus did *King Offa* omit to expedient whereby to expiate his crime touching the murder of the blessed *Mary King Ethelbert*. He returned not into his kingdom till the year following. In the mean time several occurrences hapning in *Britany* requaire a place here. As for his impious *Queen Ecgw*, the fruits of her cruelty, for in the space of three months after she suffered a miserable death, but well becoming her wicked life. And her Son *Egfrid* a virtuous and pious Prince, for whole advantage especially she executed that horrible murder, he was taken away by an untimely death after a few months reign: by which means the *Mercian Crown* was transfused from the family of *King Offa* to the posterity of *King Wenda*. And lastly her Daughter *Alfreda* designed to be the *Spirit* of the *Holy Mary*, she had such a horour of her parents crime, that out of a general devout of the world she retired herself to a solitary devout life among the fenns of *Croyland*, where she spent many years in aspiring to the embraces of a yet more glorious *Brigideum*. Concerning her wee shall treat further when we arrive to the year of her death.

IX. CHAP.

1. The decay of *Kenish Kings*.
2. Of the Scandalous Rebellions and Treasons of the *Northumbrians*: justly punished by God: Their miseries benayed by *Alcin*.

THE same year which *King Offa* spent at *Rome* in his Devotions and Charities, *Alcin King of Kent*, who was Tributary to *King Offa*, ended his life after a reign of thirty four years. He was the third and last of *King Wighards* children, not any of them leaving heirs behind them. And after his death (saith *William of Malmsbury*) the Noble flock of the *Kenish Kings* niched away, and their generous blood lost all its vigour and spirit. Then any one who had impudence enough, who either by fraud could make himself rich and popular, or by faction terrible, added to Tyranny there, and unworthily adorned his head with the Regal Diadem. Such an one was *Waldere*, the *Kenish* throne, and after he had the space of two years tyrannized in that kingdom, he had the foolish boldness to provoke the *Mercians*, by whom he was taken prisoner, and forced to submit his hands to chains, and his body to captivity.

2. The same decay likewise at this time befell the kingdom of the *Northumbrians*: for this being the fifth year after *King Ethelred*

had been recalled from banishment to govern that Kingdom, he was also slain by his Subjects. And his death gave an end to the Kingdom of the *Northumbrians*: and after thirty three years vacancy and want of a lawful King it was filled upon and possessed by *Egfrid King of the West-Saxons*. Yet in the mean time there are named five for petty Kings there, during the time of the Danish incursions. Thus we read in the *Books of the Succession of Saxon Kings*. The first who after the death of *Ethelred* usurped the place and title of *King*, was *Ofwald*: and he after a short show upon the stage for twenty eight dayes, was compelled by the *Northumbrians* to fly to the King of the *Picts*: so leaving place for *Adulf*. But the memory of these and some other like *Kings* following hath been in a sort obliterated by the tempestuous rage of the *Danes* waiking those parts at this time, and putting all things in confusion.

3. A most iust punishment that was, sent by God to plague that rebellious Province, the inhabitants whereof had no regard to the Majesty of their Prince, but freely defied their hands with their blood: by which they became odious both to God and man. Yea the infamous scandall of their rebellions passed into fourteen countreys likewise: as appears by a letter of *Alcin*, who at this time lived in *France*, into which he was invited by *King Charles the Great* to assist by his learning the Church now combated by *new Heresies*. That Letter was written by him to *Offa King of the Mercians*: the tenour whereof is as followeth:

4. Your Majesty may please to know that *King Charles* does oftentimes speak to me of you with much affection and sincerity, and you have in him a most faithfull friend. And to expresse his kindness, he has given order that presents should be sent to your Majesty, and your Bishops, as likewise to *King Ethelred* and the Bishops of Churches in his Dominions. But alas! what presents together with letters were no sooner delivered into the Messengers hands, but certain men out of Scotland which passed through your Country, brought me a most sad Message concerning the unhappy death of that King of the *Northumbrians* by the insafidelity of his own Subjects. Whereupon *King Charles* presently in great anger drew back his presents intended thither, calling them a perdition, a perverie and rebellious Nation, which so often murdered their own Prince: and among them therefore were sent them. And if I had not been interceded for them, he would not only have sent them hundred times from any gods, but likewise have done them all the mischief which lies in his power.

5. Notwithstanding though *Alcin* by his intercession with *King Charles* could avert the effects of his displeasure against the treacherous *Northumbrians*, he could not fufpend the indignation and severity of Gods judgments upon them: For the same year a naval army from the *Northmen* caught, like sharp

under the Saxon Heptarchy. XXV. Book. 667

flinging harnets, invaded the kingdom of the *Northumbrians*: and the barbarous soldiers like dire half-famished Wolves ran up and down the country, wasting, killing not only long, in even and their law Preests, Doctors and Queres of Religion men and women. They came to the Church of *Lindisfarne*, where they miserably spoiled all the country about: they trade under foot the most sacred things, they demolished Altars, and carried away all the treasures and ornaments of the Church: severall of the Monks they killed, some they took for slaves, and most of them after shameful usage they drove out naked, and exposed to starving by cold and hunger: some likewise they drowned in the Sea.

6. *Alcin* having been informed of the defolation of his country (for by many proofs in his Writings it appears that he was born in the Province of the *Northumbrians*) wrote many bewailing sad letters to his friends there to condole with thè in their miseries: One he wrote to the Monks of the Monastery of *St. Andrew and Gery*, in which he seriously exhorted them to sanctity of life, and to read in the steps of their Predecessors, *Saint Bede* &c. And to her to the same effect he sent to his Brethren in the Church of *Tork*, in which he called himself a son of that Church. And a third to *Higbald Bishop of Lindisfarne* and the whole Congregation there, whom he files the *Children of Saint Cuthbert*, and tells them that he himself feared the same misery would befall the whole Island, since *Saint Cuthbert* and so many Saints reposing there did not defend his own Church. He concluded, that as soon as *King Charles* should return with victory over his enemies, he would go to him, and take care of redeeming the *Northumbrian* children which the *Danish* Pagans had sold into *France*, and of other their necessities recommended to him.

7. Moreover in a letter to *Offa King of the Mercians* he signified that he was prepared to carry himself the presents of *King Charles* sent to him, and thence to go into his Native Province of the *Northumbrians*. But on better consideration he thought it more convenient to abide still in *France*, and there to serve his country by doing all good offices: since he knew not what benefit he could bring to a place where none could remain in any security, where the Holy Altars are demolished: by Pagans, Monasteries polluted by adulteries, and the whole land stained with the blood of their Prince.

8. What those presents were will appear in an Epistle which *King Charles* sent to *King Offa*, as likewise in *Beveden* who writes thus. The magnanimous *King Charles* with a potent army had lately subdued the Nation of the *Huns*, their country he wasted, put to flight their King and destroyed his army. From thence he brought home five hundred carts so loaded with gold, silver and precious vestments of silk, that four oxen could scarce draw each of them. All which spoyle the same King in thankfulness to

God for his victory, commanded to be distributed among the Churches and poor, not only in his own kingdom, but at *Rome* also, and in *Britany* &c.

X. CHAP.

X. CHA.

1. 2. Displeasure of *Charles the Great* against the English: which is afterward compounded.
3. A Scottish Preist banished for eating flesh in Lent.
4. 5. Pope *Adrian* dyes: and *Leo* the third succeeds.
6. 7. 8. A Synod at *Verulam*: wherein the Privileges of the Monastery of *S. Alban* are confirmed.
9. Successions of Bishops.

1. *King Offa* was now returned from his pilgrimage to *Rome*. Some years before his going thither *King Charles* had taken some displeasure against him, the occasion whereof seems to have proceeded from English Heresies, which detoured the French of their customs; in so much as a breach had like to have been made between the two Kings: So toward it was, that *King Charles* forbade trading between the two Nations, neither was it late for English men to pass through *France* in devotion to *Rome*. But *King Offa* who by his invitations and urgings had made almost all the Kings in *Britany* his enemies, much apprehended the displeasure of so powerful a King as *Charles*, and therefore by many Embassages and presents endeavoured a reconciliation with him, which at length with much solicitation he obtained. After which followed not only frequent entercourte Letters between them, but many other expressions of kindness.

2. There is extant a Letter of *King Charles* to *Ethelhard Archbishop of Canterbury* and *Cosmo* a Bishop of the *Mercians*, in which he intreated them that a certain man a Subject of *King Offa*, who had incurred his displeasure, had fled into *France* with his whole family, to seek protection and security there. Now this mans family being desirous to return home after the *Master* death, whose name was *Winfred*, desired *King Charles* his Letter of Recommendation, which he most willingly granted them, desiring these two Bishops to intercede in their behalf with *King Offa*: and in case they could not qualify his displeasure, he desired them to lend them back to him.

3. Two Letters did *King Charles* this year write to *King Offa* of the one informing him that a certain Preist, by nation a *Servit*, had

made some abode in the *Diocese of Calen*, where he had been accused of *eating flesh in Lent*. But because the *accusers* *proof* were not absolutely convincing, therefore the *Bishops* in those parts would not pronounce sentence against him. Notwithstanding they thought not fit he should stay any longer among them, by reason of the *jealousy* given by such an *Offence*, and lest others should by his example learn to neglect that *holy Fast*. So they thought best he should be sent into his own country, to be judged by his own *Bishops*. To facilitate his journey therefore *King Charles* desired *King Offa* to take care for his safe conveyance into *Scotland* from whence he first came, where he hoped that the *Scottish Kings* would be well observed.

4. In a second Letter he signified to him that free leave should be given to all *English pilgrims* to pass through *France* to *Rome*, but if any upon a pretence of devotion shall bring prohibited merchandise into *France*, or defraud the *King's* customs there, that should not be suffered. He further said him that he had sent *Sacred Vessels* to several *Churches* in *Britany*, desiring that in consideration thereof there should be said *Prayers* for *Pope Hadrian* then newly dead: for though he did not doubt but his soule was in rest, yet he desired this to testify his cordial affection to his most dear friend.

14. B.

The same day that *Pope Hadrian* dyed, there was chosen his Successor *Pope Leo* the third of that name. The suddenness of his election, and the unanimous consent of his *Electors* argued an eminent esteem of his sanctity and abilities. He was chosen both to doe and suffer many things. By him the *Empire* was restored to the *Western parts*.

6. A little before *Pope Hadrian* dyed, *King Offa* being safe returned from *Rome*, according to his order assembled a *Synod at Peterham*, near which place he had built the famous *Monastery of Saint Alban*. What was acted in that *Synod* is briefly related by *Sir H. Spelman* out of an ancient *Manuscript* of the Life of *S. Alban* in this manner; *King Offa* having then assembled at *Kerulam* a Council of his *Bishops* and *Nobles*, by their unanimous consent and out of *honesty* affection to *Saint Alban*, he conferred on that *Monastery* very large *Privileges*, considering that great hospitalities was to be kept there: because near thereto lay the broad highway called *Wallingfere*, by which men came from the *Northern parts* and returned. Therefore he esteemed it a pious thing that travellers might find there a house to be entertained freely. For this reason he added that place to the *Monastery*, which he dignified with many *Privileges* and immunities. Moreover he gathered a Congregation of *Munk*, one of several houses, where *Regular Observance* was kept with best care, especially from the *Monastery of Bee* in *Neustria* (or *Normandy* in *France*) and ordained an *Abbot* over them named *Willode*, a man

Spelm. f. 314.

who was indeed according to his Name, of good will. He was defended by the *Royal family* being near of kin to *King Offa*.

7. The particular possessions given by the *King* at this time to the said *Monastery* are specified in his *Charter*, which remains to this day. And besides the *Privileges* before related he added these, that what sever exactions or forfeitures due to the *King* from any criminal person within the liberties of the same *Monastery*, should be paid thereto. That the *Abbot* or *Monks* who was *Arch-deacon*, under him should exercise *Episcopal jurisdiction* over all persons, both *Freight* and *Laymen* living within their possessions: and that they should pay subjection neither to *Arch-bishop nor Legat*, but to the *Pope* alone. In a word the said *Church* as it had all *Royal rights* from the *King*, so did it likewise enjoy *Episcopal ornaments* from the *Pope*.

8. This *Charter* the *King* sent to *Rome* to be confirmed by *Pope Hadrian*, and this seems to have been one of the last actions performed by the same worthy *Pope*. Who having late in *S. Peters* chair twenty three years, ten months and seventeen days, was notwithstanding esteemed by all good men to have quitted the government of the *Church* immortally. Particularly *King Charles* for the *effulgent* which he bore him, *disfranchised* alone not only through the *Churches* but *revenues* subject to him, but also in *foreign countries* for his soule, as we have declared in his Letter sent to *King Offa*.

9. The same year *Hugbert*, or *Humbert* the first *Archbishop of Lichfield* dying, there succeeded him *Aldulf*, to whom a *Pall* was sent from *Rome*, notwithstanding before he dyed he was obliged to lay aside that *Archiepiscopal* ornament, and to content himself with the simple Title of *Bishop*. Likewise to *Eusebald* Bishop of *London* the same year succeeded *Heathbert*, and to *Egghald* Bishop of *Winchester*, *Drada*.

IX. CHAP.

1. *Ec. The death of King Offa: and his Children.*

4. *Ec. Egfrid his pious Successor dies shortly after him: being ready to restore the Rights to the See of Canterbury.*

9. *Eusebald Archbishop of York dies: whom another Eusebald succeeds.*

THE year of *Christ* seven hundred ninety six was the last of the reign of *Offa* the illustrious *King* of the *Britons*, after he had reigned thirty nine years. He left a noble memory of his courage in three victories obtained against the *Kings of Britany*, the *King of Kent*, of the *West-Saxons* and *Northerners*. And of his piety in founding the famous *Monastery* of *S. Alban*, and charitable contribution to the *See of Appleby*, besides many other Monuments of his Charity and devotion.

2. The

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IX. CH.

2. The memory of his name he left to several places: For in *Warwickshire* having built a *Church*, a town thereto adjoining was called *Offa-Church*, and in *Suffolk* another town was called *Offa*. Lastly he dyed in a village named *Offa*. From whence his body was removed to the Town of *Bedford*, where it was buried in a *Chappell* without the *City-walls*, with *Royal solemnity*. But in procelle of time, his *Sepulcher* was swept away by a violent inundation of the *River Fk*.

3. He left behind him by his *Queen Osundreda* several children. His eldest son and Successor was *Egfrid*, who succeeded to his *Father's* virtues, but not the years of his reign, for he governed the *Kingdom* not a full half year. In *Caesare* we read of another Son of his called *Fremund*, slain afterwards by the *Danes*: but the story related of him does so disagree from *Chronology*, that it is manifest the *Author* of it mingled together the Occurrences of several ages. He had two daughters the one, named *Ethelburga*, who in her vices resembled her impious Mother *Queen Osundreda*: for she not only left a stain upon her own country by poisoning her husband *King Beorhtic*, but upon *France* also as we shall declare. The other much unlike her sister, & truly the daughter of her fathers *Piety* was *Alfreda*, whom the *Holy Martyr King Ethelbert* had demanded for his wife, and who after his death preferred the tenets of *Crysdian* before her *Father's* Palace.

4. His eldest son *Egfrid* had been afflicted by his *Father* into a *Society* in his *Thirteenth* years before this: yet this is called the first and only year of his reign, for he did not out-live his *Father* more then five months. Yet in that short time he left many and lasting monuments of his piety, wholly employing the few days of his reign in adorning and amplifying *Monasteries* and *Churches*. He was a *Prince*, said *William of Malmesbury*, who studiously avoided the sight of his *Father's* cruelty. He restored all the *Privileges* of *Churches* which had been prejudiced by his *Father*. Moreover a possession which his *Father* had taken from the *Monastery* of *Malmesbury* he willingly returned into the hands of *Cuthbert* then *Abbot* thereof, upon the exhortation of the worthy and courageous *Archbishop* of *Canterbury*.

5. Above all he most favoured the *Monastery* of *S. Alban*, to which he not only confirmed all the possessions and liberties given by his *Father*, but himself added new in a place called *Pennelsfield*, as appears by his *Charter* recorded at the end of *Mathew Paris*, and subscribed by the *Queen Cyndreda*, his *Bishops* and *Nobility*. In a second *Charter* likewise to the same *Monastery*, in like manner subscribed he added another possession called *Thrysfeld*. The place where this was written and confirmed in a *Synod*, is named *Crelchyd*.

6. *Atthelard* Arch-bishop of *Canterbury* perceiving the pious disposition of this young

King, suggested to him his obligations to repair the injuries done by his *Father* to the *Mother Church* of *Britany*, *Canterbury*, which by all *Princes* since the beginning of *Christianity* had been esteemed the only *Metropolitan Church* of that part of *Britany*, but lately had been diminished by the unia exaltation of the *See of Lichfield*. With which suggestion of the worthy *Archbishop King Egfrid* was mollified, and had restored the honour of the *Archiepiscopal See* of *Canterbury*, if death had not too hastily taken him away. But what *Atthelard* could not effect by reason of the too short reign of this *King* (since a business of that importance required many measures and returns to *Rome*, serious agitation on both sides, and reasons to be given by the two contrary pretendents) His Successor in the *Archbishoprick*, *Kennulf* at last perfected after the death of *King Egfrid*.

7. This good *King* therefore being accomplished in a short time fulfilled a long age, and after five months paid his debt to nature: He was taken away, said *Alcuin*, not for his own sins, but because his father for the blushing his kingdom, had shed much blood. But how unbecome a foundation blood is for the establishing of kingdoms, was shewn in this exemplar *Offa* was so far from confirming his Throne to his posterity, that five months after his death it was transferred to another family, a quite stranger to his.

8. The same year dyed also *Eusebald* Archbishop of *Tork*, and in his place was chosen and consecrated another *Eusebald* a *Preb* of the same *Church*, and *Dioc* of *Alcuin*. The place where his predecessor dyed was called *Eder*: and his body attended by great multitudes was conveyed to the *Church* of *Tork*, where it was honourably buried. This second *Eusebald* dyed courageously with *Ethelard* Archbishop of *Canterbury* to nullify the invasion which *Offa* *King* of the *Mercians* had made on the *Archbishop* of *Canterbury*, which they also effected, as shall shortly be declared. And this endeavour of *Eusebald* was much commended by his Master *Alcuin*, as appears by part of his Letter cited by *William of Malmesbury*.

XII. CHAP.

XII. CH.

1. *Ec. Alcuin, famous for learning: teaches at Tork and is called into France.*

WEE have oft made mention of *Alcuin* as making his abode in *France*. It will not be impertinent to declare what occasion drew him into *France*, and obliging him to spend the remainder of his life there. Twice he had passed into *France* before: the first time upon some business, for which his Master *Egbert* Arch-

Malm. f. 287

bishop of *Tork* sent him to King *Charles*: What that special business was, it does not where appear. The second time when he was sent by *Astwald* King of the *Northumbers* to *Rome*, to demand and bring the *Archbishop's* *Fall* to *Ensbeld* the gift of that name *Archbishop* of *Tork* in the year of *Grace* seven hundred eighty one. In this journey both going and returning he passed through *France*. But neither of these times did he make any long abode there. However his second journey was the occasion of his going a third time thither never to return. Because at his coming from *Rome* he met *K. C.* who the *Great* at *Pavia*, who being much delighted with his discourse and behaviour, earnestly entreated him that alloon as he had finished the present affair for which he had undertaken that voyage to *Rome*, he would return to him into *France*.

2. The answer which *Alcuin* gave him was, That without the order of his King and *Arch-bishop* he could not dispose of himself. And in effect his stay in *Brittany* was esteemed so necessary, that twelve years more passed before he could comply with this request of so great a King. But to speak more properly, it was not in compliance to this request that he then went, but he was obliged thereto by the emergent necessities of the Church, which was combated by a *New Heresy*, for repressing of which none was found more sufficiently enabled then *Alcuin*, considering his eminently famous piety and learning.

3. That which detained him so long in *Brittany*, was for his instructing the youth thereof in all manner of learning, both sacred and secular: For since *S. Bede's* time *Brittany* had never enjoyed to universally a knowing Master. Some *Writers* pretend that he was a *Disciple* of *S. Bede*. But the long space of time which intervened between them takes away all probability from such an assertion and those *Writers* mistake is grounded upon a confounding of two persons into one, for they suppose, that this *Alcuin* or *Alvin* is the same with that *Alvin* who many years before was *Abbot* of *S. Augustinus* Monastery at *Canterbury*. The Master and *Influencer* of this *Alcuin* was *Egbert* the Noble and learned *Archbishop* of *Tork*, as not only the *Author* of *Alcuin's* life, but *Alcuin* himself declares.

4. The twelve years which *Alcuin* employed in *Brittany* in teaching, produced a wonderful happy effect, for out of his schools were produced almost all the able *Bishops*, *Presbys*, *Abbots* and other *Religious* persons which adorned this island in the present and following *Age*. Yea not a few came out of *France* and *Germany* to enrich themselves and their countries with those treasures of knowledge which *Alcuin* communicated to them: at his *School* which he kept open at *Tork* in his own *Native Province*, where

he was furnished with a most plentiful Library instituted there by his Master, *Egbert* the *Archbishop*: whose Successor *Ensbeld* the second of that Name was one of the most eminent among *Alcuin's* Scholars.

XIII. CHAP.

1. 2. *Of two holy and learned English Virgins, Gisla and Kistrudu (or Columba), Disciples of Alcuin: Their Letter to him in France: and his Answer, &c.*

1. Among *Alcuin's* scholars in *Brittany* we must not omit two illustrious: *Gisla* and *Kistrudu*: concerning whom our Learned *Pier* gives this short account: *Kistrudu* and *Gisla* (saith he) English Nuns of the Order of *S. Benedict* were first extraordinary Nuns, but much more for their piety and learning. From their childhood they were instructed in the purity of the Latin tongue and other good literature by their learned Master *Alcuin*. After whose departure out of *Brittany*, it is reported that they made great progress both in the studies of learning and exercises of virtues in their Monastery at *Canterbury*. They diligently imitated both *S. Mary Magdalen* in contemplation, and *S. Martha* in industry of Charity. They with continual watchfulness attended to the perfecting their own souls by *Mystical* and *Spiritual* Meditations, and next to bestow their neighbours by external works of Charity, especially comforting the afflicted. Their two Virgins were renowned in *Brittany* during the time of *Alcuin* King of *Rome*. But this supposition that they lived at *Canterbury* seems to be grounded on the forementioned mist that *Alcuin* was *Abbot* in the same City. Whereas it is not to be doubted but that they were *Northumbrian Virgins*, living in their Monastery at *Tork*, where *Alcuin* taught.

2. There has lately been refused from the dust of oblivion one *Epistle* written by these devout Virgins to *Alcuin*, which alone may be a proof sufficient both of their piety and learning. In which *Epistle* they signify to him their earnest desire to receive from him out of *France* sometimes letters of instruction and consolation: and that they would therein imitate *S. Jerome*, who living in his Monastery at *betlehem* did not disdain to write *Epistles* to several *Noble Virgins* at *Rome*, notwithstanding the great distance between, in which *Epistles* he did moreover explicate to them many obscure passages in the *Prophetical Books* of *Scripture*: Adding, that the distance between *Brittany* and *Tork* in *France* (where *Alcuin* lived) was in comparison so great as between *betlehem* and *Rome*. More particularly they humbly

XIV. CHAP.

1. 2. *Of Alcuin sent for by Charles the Great into France.*

4. 5. *Of the disputes with, convinces and converts Felix a Spanish Bishop an Arch-heretic who denied the Divinity of our Saviour, &c.*

1. Charles King of France was deviously called Great, both for his victories in war, and his zeal to advance Learning and Catholic Truth. He not only willingly and liberally entertained all learned men who addressed themselves to him, but invited them on great rewards to accept his bounty. On a certain time (saith *Bromton*) two Scotch (that is Irish) Monks, learned both in secular and sacred knowledge, came out of Ireland with certain British Merchants into France. They having no wares to sell, were wont to cry aloud among the people who came to the fair, If any one be desirous of wisdom, let him come to us, for we have it to sell. Then they did several times: Inasmuch as many thought them out of their wits. But the report of this coming to the King, he sent for them: and demanded whether they had wisdom to sell. Their answer was, Yes, Sir, we have it, and in the name of God are ready to impart it to those who shall desire it. He again asked them, what they demanded in recompense. They replied, We demand three things: Common places to teach, scholars to rewardly discipline, and such necessary nourishment and clothes as humane life requires. Hereat the King was much eyed, and retained them both with him. Afterwards when he went to war he left one of them, named Clement, at Paris in a convenient lodging, and commended to him care certain Noble children, with order that he should be furnished with all commodities. The other he took with him into Italy, and bestowed on him the Monastery of Saint Augustin at Pavia, to the end he might there teach all that would apply themselves to him.

2. But there was none so highly esteemed by him as our famous *Alcuin*, whom about this time he earnestly invited into France, upon two special Motives: The former is thus exprest by *Guerricus* in his Preface to *Alcuin's* Works: The most glorious King Charles (says he) who by experience was acquainted with the learning and wisdom of *Alcuin*, both in France when he was sent thither to make a league of peace between the King of the Northumbrians and King Charles: as likewise at Pavia, whilst he abode there: He therefore in an honourable manner called him out of the remote parts of *Brittany* to assist his affectionate desire to promote the studies of true Wisdom, and restore to light the Liberal Sciences, which at that time were in

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33.

a manner excommunicated in France. And the same is testified by Alcuin himself in an Epistle which he wrote to the same King Charles.

2. But the other more important Motive of Alcuin coming into France was the fame which his Master Egbert lately Archbishop of York had prophetically told him a little before his death: That he should goe into France where he should produce much fruit beneficiall to Gods Church, by opposing a new pestilent Heresy endeavouring to maintain that Christ was only the adoptive son of God.

3. This Prediction was fulfilld when King Charles called Alcuin out of Brittain. For then Elipandus Bishop of Toledo and Felix Bishop of Wigol (Vigilantius) endeavoured to poyson the Church with their blasphemies iniquitous to the Divinity of our Saviour. This Alcuin testifies himself in a Book written against the former of these two Arch-hereticks. I never entertained a servant to minister to mee, faith he, but I much rather affectionately desire to doe service to the servants of Christ: And for this purpose by Divine ordination, as I believe, I came out of Brittain to the most illustrious King of this Nation, Charles. For that in our Gods will, the prince of many Bishops and Monks that I did heartily repent of my former errors; and that I would, far thenceforth never believe nor teach the adoption of the flesh in the son of God, or that he had only the name and title of God given him in his Humanity: But according to the Doctrine of the Holy Fathers. That the same our Lord Jesus Christ was the proper and true son of God in his two Natures; that he was the only begotten son of the Father, without prejudice to the respective Property of each Nature.

Alcuin, in
epistol. ad
Carol. 26. and.

4. Presently after he was come into France, the first thing he did was to write an Epistle to Felix exhorting him to return to the Unity of the Church. In answer whereof Felix returned not a Letter, but large Book, in which (saith Alcuin) I found greater blasphemies then in any of his former Writings, for he affirmed plainly, That Christ Jesus was not the true son of God, nor true God, but singular.

Alcuin, Ep. 8.
ad K. Carol.

5. To combat this Heresy, Alcuin desired of the King that others might be adjoynd to him: And accordingly upon the first sounding of the trumpet to battell there appeared several Champions of the Orthodox Faith, among whom the principally were Paulinus Patriarch of Aquileia, Euthemus a Bishop of Ome in Spain (Vx. mensis) and a certain Abbot called Beatus. Paulinus the most learned of these wrote three Books to confute this Felician Heresy, which he presented to King Charles, humbly desiring they might be sent and delivered into the hands of the most reverend man, most skillful in divine knowledge, Alcuin (or Alcuin) which was accordingly done. And Alcuin writing back to Paulinus highly commended both the sweetness and elegancy of his stile, and vigour of his reasoning, encouraging him withall to be constant in defence of Gods house.

Queret. in
Epistol. ad
Alcuin.

6. But none fought more prosperously in Gods cause then Alcuin himself: For he utterly trampled the Felician Heresy in the beginning, and converted the Arch-heretic himself to the Catholic Faith. This is not taken notice of by any of our Historians, as having passed in a foreign country. But Queret from Felix his own Confession relates, How the said Heretic being presented before King Charles at Aquigran by Ludeck Archbishop of Lyons, obtained leave to sett down in writing the sentences of former saints to prove that Christ was only an adoptive son of God, to be presented to such Bishops and Abbots as the King should cause to be assembled. Which was accordingly granted him. And in answer to those, Alcuin produced many sentences of Holy Fathers, S. Cyril, S. Gregory, S. Leo and other Authors, formerly unknown to Felix: and to these was added the authority of a late Synod at Rome which condemned, not by violence, but strength of reason the errors contained in Felix his Reply to Alcuin Epistle. So great an authority of truth, and so unanimous a consent of the Church did to convince the judgment of Felix; that as he writes in his own Confession, I profess the presence of many Bishops and Monks that I did heartily repent of my former errors; and that I would, far thenceforth never believe nor teach the adoption of the flesh in the son of God, or that he had only the name and title of God given him in his Humanity: But according to the Doctrine of the Holy Fathers. That the same our Lord Jesus Christ was the proper and true son of God in his two Natures; that he was the only begotten son of the Father, without prejudice to the respective Property of each Nature.

Alcuin, Ep. 8.

7. This Conversion of Felix did so enrage his former companion Elipandus, that he wrote a Book against Alcuin in a most bitter furious stile, calling him a filthy, rotten false Prophet, a son of Hell, a New Arian, an Arch-heretic, false, pious, Alcuin; and moreover he charged Alcuin that by tortments he had made Felix a Martyr, to forcing him to renounce his former Opinions: To whom Alcuin thus answers, Neither did I, nor Rufinus, make Felix a Martyr: But through Gods mercy I made Felix, formerly a partner in your errors, to become a good Catholic: I persecuted indeed, not his person, but that impious Doubt of him, who tempting our Lord, said, If thou beest the son of God, command that these stones be made bread.

8. After this Victory Alcuin returned to his Manastery at Tours: For as a Monk of regular cellicks, King Charles gave to Alcuin the Abbey of Saint Martin near Tours: to the end that when he was absent abroad with his Army, he might rest there, and instruct such as should repair to him. And such plentiful fruits did his teaching produce, that the modern French-men may deserve to be compared with the ancient Romans or Athenians. Thus

A.D. 797.

Rom. 8.

A.D. 797.

A.D. 797.

Alcuin, in
Epistol. ad
Carol. 26. and.Angell. de
Goth. 1.
lib. 11.

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as Almighty God in the beginning of this age sent out of our Island leated in the extremities of the world such Apostolick men as Saint Paulinus, Saint Boniface, &c. to settle the Christian Faith in Germany: So he thought good at the end of it to send the learned Alcuin to refore the same Orthodox Faith in France and Spain. But of Saint Alcuin, for he hereafter he deserves to be called, more shall be said in this and the following Book. We must now attend to the Affairs of Brittain,

XV. CHA.

XV. CHAP.

1. A. Kenulf King of the Mercians.

2. A. C. He solicited and obtains from Pope Leo a restitution of the Primacy of the See of Canterbury, &c.

A.D. 797.

EGERD the son of Offa, King of the Mercians after a short reign of scarce five entire months, dying, he named for successor Kenulf, having regard rather to his virtues and merits, then title or proximity of blood. Yet he was descended from a Brother of King Penda called Cenech father to Kenwin, who begot Cuthbert the Father of this Kenulf.

A.D. 797.

2. The excellency of this Prince is well described by William of Malmshury, who affords him this Character, Kenulf was a magnanimous person, whose virtues over-vent his fame. He never did any thing that could be called a crime. At home he was religious, in war valiant. He was a Prince whose praises will never be silenced as long as there lives in England a person ingenuous and sincere. He was to be feared for the sublimity of his State, and Humility of his mind: Which virtue did then shine most bright, when he restored the injured dignity of the Archbishop of See of Canterbury. For this good King did little value the worldly haughtiness of his own Province, when it To whom Alcuin thus answers, Neither did I, nor Rufinus, make Felix a Martyr: But through Gods mercy I made Felix, formerly a partner in your errors, to become a good Catholic: I persecuted indeed, not his person, but that impious Doubt of him, who tempting our Lord, said, If thou beest the son of God, command that these stones be made bread.

3. In this first year of his reign therefore Athelard Arch-bishop of Canterbury encouraged by the justice and piety of this King repented to him the injurious oppression which by King Offa had been brought upon the Prime See of Brittain, desiring him that the order instituted by Holy Predecessors might not be depraved by the ambition of particular persons. In which request Embold Arch-bishop of York likewise joyned. Whereupon the King being satisfied in the justice of his demand, to the end the matter might be more maturely pondered, commanded a Synod to be

assembled at Clovesho (or Clifff) where by the votes of the Bishops and Nobility Messengers with Letters were sent to Pope Leo, desiring him to employ his spiritual authority also to rectify the disorders introduced lately into the Churches of Brittain.

4. But this Embassage had not the good successe expected: and the fault seems to have been in the Messengers, which was an Abbot called Wada, who, as we read in a second Letter to the same Pope from the same King Bishops and Nobles, behaved himself in chafel-segation slothfully negligently and impudently. Perhaps it might be by the suggestions of the Archbishop of Lichfield, who was principally interested in the business, that he willingly made the meassage unsuccessfull.

5. This second Letter, sent by Dyne a Priest, and by Elda and Cuthbert servants to the King, is recorded by Bede, and is indeed a Letter well becoming the piety of this good King: In which after the expression of his joy that so worthy a person had succeeded to the Venerable Pope Hadrian, he with great submission begged his Fatherly Benediction, and that he would accept him for his son, promising all duty and Obedience to him: In the next place he repented to him, how his Predecessor King Offa out of an enmity which he bore to the late Archbishop of Canterbury Lambert and to the Kingdom of Kent, had divided that Archbishopricke Province into two Provinces, so making a schism in the Churches of Brittain, contrary to the expresse Ordinance of the most blessed Father Pope Gregory the Great, who had decreed that to the See of Canterbury twelve Episcopall Sees should be subject. Now though he would not condemn either King Offa for procuring this change, or Pope Hadrian for condescending to it, since he did not know all the Motives which might induce them thereto: Yet since it seemed to him and the Synod most iust that that Mother Church, in which reposed the Sacred Body of Saint Augustine, which brought Christianity into the Kingdom, should enjoy the honour of Metropolitan, he desired his Holiness to advise with wise men about this matter, and to search the Archives of the See Apostolick, where the ancient Ordinances touching the establishment of the Churches of Brittain were preserved, and to give his judgment and Sentence in the cause accordingly. He beought him withall seriously to peruse a Letter sent by the same Messengers from Athelard Arch-bishop of Canterbury touching several other causes and necessities of the Churches of Brittain, and to make known to them his will concerning them. With this Letter the King sent likewise certain presents, to wit, a

A.D. 797.

Barn. ad
A.D. 796.

hundred

K. BRITH- RIC.	674 The Church-History of Britanny	K. BRITH- RIC.
A.D. 796.	hundred and twenty (<i>Mathus</i>) marks.	A.D. 797.
	<p>6. Now though in this Letter the Names of the <i>Messengers</i> by whom it was sent be exprest: Yet certain it is that <i>Richard Arch-bishop of Canterbury</i>, whose cause was discussed, either himself went with them, or at least immediately followed them. <i>Saint Alcin</i> indeed endeavoured to dissuade him from that journey, but the good <i>Arch-bishop</i> esteeming it his duty to omit nothing that might be advantageous for so iust a cause. <i>Saint Alcin</i> in a short Letter sent from his <i>Monastery</i> at <i>Tours</i>, wished him a prosperous journey. And moreover knowing that the said <i>Arch-bishop</i> was desirous to salute <i>King Charles</i> by the way, he wrote another to the same <i>King</i>, whom he calls <i>King David</i>, and himself <i>Flaccus Marcellianus</i>, in which he earnestly recommended to his favourable reception the same <i>Arch-bishop</i>: as likewise other persons of quality which it seems attended him, to wit, <i>Crismond</i> who had been a servant to <i>Offa</i> late King of the <i>Mercians</i>; and <i>Torchmund</i> a faithful Officer to <i>Edilred</i> formerly King of the <i>Northumbrians</i>, a man of approved zeale for the <i>Faith</i>, and of stout courage, who had valiantly avenged the death of his Master.</p>	XVI. CHAP.
Ap. Malinh. da Pont. L. tithard.		XVI. CH.
Alwin. Ep. ad R. Carl.		
Wolfram. bii.	<p>7. Now what successe this journey had is thus briefly declared by <i>Mathew of Westminster</i>: <i>Kenulf King of the Mercians</i> in his own Name, and in the Name of all the <i>English Bishops</i> sent <i>Messengers</i> and Letters to <i>Leo</i> Successor to <i>Pope Adrian</i>: the <i>Arch-bishop of Canterbury</i> himself undertaking the Charge of general Ambassador: and obtained of him what he requested. But this appears more exprestly and fully by the Letter of Answer written by <i>Pope Leo</i> himself: in which, after many high commendations both of the <i>King's</i> virtue, and the <i>Arch-bishop's</i> excellent piety, he signified that after diligent search into the <i>Sacred Roman Archives</i> he found that his Predecessor <i>Saint Gregory</i> had to the <i>Archbishop of York</i> and to <i>Saint Angustin Arch-bishop</i> thereof subjoined twelve <i>Bishops</i>, granting to him only the power of consecrating the said <i>Bishops</i>: Therefore by <i>Apollitic</i> authority he decreed a restitution of the same <i>Ordinations</i> & <i>Consecrations</i> to <i>Atthelard</i> and his Successors: A constitution of which <i>Privilege</i> he had given to the said <i>Arch-bishop</i>, which he required should be observed under the penalty prescribed by the <i>Sacred Canons</i>.</p>	XVI. CH.
Ep. Leon. P. ad K. Kenulf.		



K. BRITH- RIC.	under the Saxon Heptarchy. XXV. Book. 675	K. BRITH- RIC.
A.D. 797.	<p>1. But <i>God</i> who patiently suffered the malice of these barbarous men thus far, in a moment destroyed all their wicked designs: For <i>Pope Leo</i> presently after he was conveyed to the said <i>Monastery</i>, perfectly recovered both his sight and speech. Which miracle his curious mercy being made known to his friends, and particularly to <i>Alcin</i> his Chamberlain, they came by night, and by force took him out of the <i>Cloyster</i>, and transported him to the <i>Church of Saint Peter</i>, where generally all the <i>Romans</i> gave praise to <i>God</i> for this wonderfull deliverance of his servant. But the <i>Conspirators</i> not being able to execute their malice any further against the <i>Pope</i>, went to vomite their rage upon the house of <i>Alcin</i>, which they lacked and utterly demolished.</p>	A.D. 798.
	<p>2. The fame of this prodigious Miracle was in a short time spread through all <i>Christendom</i>. And <i>Wineys</i> Duke of <i>Spalato</i>, accompanied by the <i>Embassadors</i> of <i>King Charles</i>, came to <i>Rome</i>, and from thence conveyed the <i>Pope</i> to <i>Spalato</i>. From whence afterward he went into <i>France</i> to <i>King Charles</i>, by whom he was with all honour and kindness received: and during all his voyage the high ways were filled with devout people, which with great joy and devotion congratulated with him for the goodnes which <i>God</i> had so wonderfullly shewed to him, and to the whole <i>Church</i> in his regard.</p>	
	<p>3. <i>King Charles</i> as soon as he was informed of this barbarous cruelty executed on this good <i>Pope</i>, wrote a Letter to <i>Saint Alcin</i>, demanding his advice what became him to do in such a conjuncture. To whom <i>Saint Alcin</i> answered, that it was his duty as being Supreme Governour of Gods people, an avenger of crimes, a comforter to the afflicted, and an exalter of such as are good, to punish severely those examples of extreme impiety committed at <i>Rome</i>, where formerly piety did most flourish, but where of late wicked men through the blindness of their hearts pluck out the eyes of their own head, &c. And accordingly <i>King Charles</i> shortly after conducted <i>Pope Leo</i> to <i>Rome</i>, where the crimes sadly imputed to him by his enemies were cleared: but what became of the two fomented <i>Messengers</i>, we due not read.</p>	
	<p>4. Another <i>Epistle</i> likewise <i>King Charles</i> wrote to the same <i>Saint Alcin</i>, in which he declared to him the miraculous recovery of the same <i>Pope</i>, to whom <i>God</i> by his Divine operation had restored his sight and speech: To which <i>Saint Alcin</i> answered that it was the duty and obligation of all good Christians to rejoyce in such Clemency of the Divine Protection, and to praise the name of our <i>God</i>, who never forsakes such as put their trust sincerely in him. And whereas the said <i>King</i> had invited him to quit for some time the <i>Irish</i> lodgings of his <i>Monastery</i> at</p>	
	<p><i>Tours</i> to accompany him in his voyage to the golden places at <i>Rome</i>: <i>Saint Alcin</i> excused himself, saying, that the sight of friends and amours would do more harm to his eyes than the dusty chambers at <i>Tours</i>: and that he should more serve his Majesty by daily praying for him in his <i>Monastery</i>, then attending him in his tedious journey, too burdenson to his weak infirm body.</p>	
	XVII. CHAP.	XVII. C.
	<p>1. 2. Succession of Bishops. 3. 4. <i>Edilbert</i> Prent King of Kent Subdued by <i>Kenulf</i> the Mercian King. 6. The <i>Monastery</i> of <i>Winchcomb</i>.</p>	
	<p>1. <i>Atthelard</i> returning from <i>Rome</i> seems to have brought with him the <i>Archbishop of Pall</i> for <i>Embold</i> Arch-bishop of <i>Tork</i>, who this year received it and thereby was inflated in the plenitude of his <i>Pastoral</i> power. The first exercise whereof was exprest in the Ordination and consecration of <i>Edilred</i> to the <i>See of Hereford</i>, who succeeded to <i>Ethelbert</i>. In which ordination he was assisted by <i>Higald</i> Bishop of <i>Lincolne</i>: and the solemnity was performed at a place called <i>Wadford</i>. <i>Dudla</i> likewise the Bishop of <i>Winchester</i> dying, in his place was substituted <i>Rinebert</i>.</p>	H. and A. 606
	<p>2. The year following <i>Edilred</i> Bishop of <i>Worcester</i> in the Kingdom of the <i>Mercians</i>, dying, in his room succeeded <i>Denebert</i>. And about the same time the <i>Church of Shireburn</i> also being deprived of its <i>Pastor</i>, <i>Denebert</i>, received <i>Wiert</i> for his Successor.</p>	A.D. 798.
	<p>3. At the same time <i>Edilbert</i> surnamed <i>Prent</i> after he had reigned two years in <i>Kent</i>, taking the boldness to provoke the <i>Mercians</i> much exceeding him in power, was taken prisoner by them, and was for some time held captive in chains. But afterwards being set free by his enemies, his own Subjects refused to admit him: so that it is uncertain how and where he ended his life.</p>	Malinh. bii.
	<p>4. But <i>Hoveden</i> recounts this calamity of <i>King Edilbert</i> <i>Prent</i> more tragically: At this time, saith he, <i>Kenulf King</i> of the <i>Mercians</i> with all his forces united invaded the Province of <i>Kent</i>, which he wasted most terribly, almost to the destruction of the inhabitants. During which invasion <i>Edilbert King</i> of <i>Kent</i> was taken prisoner, whose eyes the <i>Mercian King</i> commanded to be plucked out, and his hands cut off, for his former pride and treachery. Then he assigned that <i>King</i></p>	H. and A. 606
	<p>III. Part.</p>	

dom to his own, putting the crown thereof upon his head, and the scepter in his hands.

5. Such inhumanity as this seemed much disagreeing from the merciful nature of this good King. Therefore the Narration of *Wulfstan of Wesminster* is far more credible: In the year of Grace seven hundred ninety eight (says he) *King of the Mercians* in a hostile manner wasted the Province of Kent, and took prisoner *Edilbert*, surnamed *Pren*, who was much inferior to him in power, whom he carried in a triumph manner bound in chains to his own Kingdom. But not long after when he caused a Church, lately founded by him at *Winchelomb*, to be dedicated, on the day of the Consecration he took the chains from off the captive King before the Altar, and dismissed him free. There was then present *Cuthred*, whom in the place of *Edilbert* he had made Governor of Kent. The Church sounded with acclamations, and the streets with the Kings praises, and because in a meeting of thirteen Bishops and ten Dukes assembled for that solemnity he refused to name the mark of his liberality: So that all went home much richer than they came: For besides Presents of inestimable value in rich garments, choice horses and other furniture which he gave to his Nobles: to every particular man then present he gave a pound of silver, to every Priest a Mark of gold, to every Monk a piece of money: So that not one person there present departed in want of his bounty. And he enriched the Monastery with so large possessions, that in this age it seems incredible.

Monst. Ang. p. 189.

Regist. Winton.

6. In the *Annals* of this Monastery of *Winchelomb* is recorded the Charter of this King, confirmed in a Synod at which were present two other Kings his Tributaries, *Cuthred* King of Kent, and *Sired* King of the *Sax-Saxons*: in which he signifies that his intention was that his body should be buried in the same Church. But this Charter was of a later date, because it is subscribed by *Wulfstan* Arch-bishop of *Canterbury* who succeeded six years after this to *Athelard*. In the same *Annals* likewise is declared that at the first building of this Monastery three hundred Monks were placed in it. What particular Manners the King gave to them is unknown, by reason all the ancient Records were burnt in the time of *King Steven*.



XVIII. CHAP.

1. A Synod at *Bacaneld*, against *Wulfers* of *Church-reverers*: and for restitution of the Rights of the See of *Canterbury*.
2. Another Synod of the Arch-bishop-*rick* *Tork*.

A Little after *Athelard* was returned from *Rome*, a Synod was assembled by the Kings command, in which himself and *Athelard* presided. The place where the Synod was held was called *Bacaneld*. In which the Arch-bishop in the name of *Pope Leo*, by the content of the whole Synod published this Prohibition, adverting all men by the most dreadful judgment of God from that day forward, not to infringe the liberties, nor usurp the revenues of Gods Churches and Monasteries: denouncing against all transgressors excommunication in this world, and damnation in the next.

2. At the same time likewise the dignity, of late empairod, was restored to the Metropolitan Church of *Canterbury*. And *Aldulf* formerly killing himself Arch-bishop of *Lichfield*, submitted himself to the Kings command, and to the jurisdiction of *Athelard*: in this Synod subscribing himself by the simple Title of Bishop. Yet all matters were not so cleared in this Controversy, but that upon new emergent difficulties *Athelard* was obliged once more to have recourse to the See *Appollack*.

3. In the Kingdom of the *Northumbrians* likewise a Synod was called at *Funchal* (now *Fenby*) in which *Eanseld* Arch-bishop of *Tork* presided, and as which were present many persons of high rank, both Ecclesiastical and Secular. In this Synod many Ordinances were made, profitable to the Church of God and the whole nation, touching the observation of the *Psalters* solemnity, the regulating of Indulgences both Ecclesiastical and Secular, the introducing of good order among Clergy and Religious persons, and many other like Ordinances, by which the general face of that Province was excellently composed. *Eanseld* likewise the Arch-bishop commanded that the Faith of Gods Church explained by the five General Councils should be publicly recited: whereto all unanimously consented. (The same as we have before declared, had been practised in the Synod of *Hastfeld* under *Theodore* Arch-bishop of *Canterbury*.)

Scrin de Councils.

Histor. Eccl. de Angl. p. 189.

1. 2. &c. *Pope Leo* conducted to Rome by *King Charles* the Great.

DA. 110. Aug. Bishop in Lem. 1.

THE year following *King Charles* with great pomp conducted *Pope Leo* back to Rome. Among other expressions of joy at his reception testified by *Angulfus*, this was one, That all the Scholars of Strangers in that City, to wit, of the Franks, Britons, Saxons and Lombards, joining together in one body with Crozier and flage, singing likewise spiritual Canticles, received the Pope, leading him to the Church of *Saint Peter*, where he solemnly celebrated Mass. Now by the schools of the Saxons he certainly means that of the English, instituted by *King Ina* and amplified in revenues by *King Offa*. For the Name of *Britannia* began now to grow out of use. Shortly we shall have it by *Regall authority* changed into *England*: In the mean time it was most usually called *Saxony* beyond the Sea, to distinguish it from the old *Saxony* in the Continent. Hence in the last Letter written by *Pope Leo* to *Kenulf* King of the *Mercians*, he styles him *King of the Province of Saxony*.

Hen. 110.

2. It is probable that *Athelard* Arch-bishop of *Canterbury*, and *Knebert* Bishop of *Winchester* accompanied their countrymen in this Procession: For at this time those two Bishops were at Rome, as *Florentinus* testifies. The occasion of *Athelards* second journey thither was to clear some difficulties arising from the change made lately in the Ecclesiastical Jurisdiction in *Britannia*. Which difficulties were so many and of such consideration, that all opposition could not be quitted, nor all impediments removed till four years more were passed.

3. And as for *Knebert*, the Motive of his going to Rome was either devotion, or to assist in the name of *British* King of the *West-Saxons* the yearly contribution, called *Rymer*, which was collected out of his Dominions.



XX. CHAP.

1. 2. &c. *Charles the Great*, solemnly crowned Emperor of Rome by *Pope Leo* the third.

6. *Saint Alcuin's* congratulation to him.

THE last year of this Century was rendered illustrious by the New erection of the Western Empire. The Emperors of *Constantinople*, besides that for several ages they had been the Protectors of Italy, they were become unable to defend the Western Regions from the assaults which the *Saracens* made in several parts, especially the Islands: and Rome particularly was exposed to many oppressions from the *Lombards* and other petty Princes tyrannising in Italy, yea from the *Arabians* adjoining, who off compelled the *Popes* to fly into France and Germany: So that it was necessary to seek out a common Protector abroad. Now not any Christian Prince could enter into competition with the King of France either for power or inclination to defend the *Appollack* See, or to secure Italy itself from the *Saracens* abroad, and Tyrants within the bowells of it. The obligations which Rome, and especially the See *Appollack* had already to the *Protections* of *King Charles*, not only for quelling the Tyrants who oppressed it, but for saving it from poverty and weakness, and power, to be envied even by Princes, were so fresh and so excessive, that to seek a Protector from any other Kingdom had been folly. And among the Kings and Princes governing in France, none hitherto approached to *King Charles* the Great, either for power, or for affection to the Church, a proof whereof he at this time gave to the present Pope, in his care to secure him from his malicious enemies by retiring into France, his tender, affectionate and respectful entertainment of him there, and his restoring him with far greater splendour than ever to his See, with power to execute justice, and if he pleased, any revenge upon his barbarous enemies.

2. These things considered, both gratitude and interest strongly moved *Pope Leo* to resent the inestimable benefits which he had so lately received from *King Charles*. And since his abilities could reach no further than to exalt so great a King by *Words* and *Titles*, and no Title was either more easy for him to bestow, or more becoming *King Charles* to receive, than that of *Emperor of the West*, or of Rome: For these

A. D. 800.

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reasons the said Pope at this time made choice of that way of expressing his gratitude.

3. Now that this new Honour might be conferred as it were in a legal manner and due form, according to the ancient custom, he caused the Nobility and chief among the Clergy at Rome and neighbouring places to assemble together, as constituting a resemb-
 4. The fame of this being spread abroad, as it caused both envy and terror to the Eastern Emperor and Empire, so it was received with great applause and congratulation in the Western Provinces and Kingdoms, from whence many testimonies of joy, and many rich presents were sent from all parts to the New Emperor.

5. Among others none was more eminent either in the way to testify his joy, or the preciousness of his present than our Countryman *Saint Alcuin*. His Epistle is to this day extant full of cordial expressions of affection and congratulation. So likewise does his Preface remain in the Church, as a common benefit and treasure. Concerning it *Cardinal Baronius* thus writes:

6. Among the many diligences in which propriety is engaged to celebrate the memory of this glorious Emperor, the most eminent is that famous elaborate Work compiled by *Alcuin*, or *Albin*, who with incredible pains published a corrected Copy of Holy Scriptures both of the Old and New Testament. For by reason of the multiplicity of corrupted Copies, it was become so foully contaminated with errors and corruptions, that it had in a manner lost its form among Catholics. King Charles was much troubled at this, and thereupon refused to employ his care that the Scriptures might be restored to its primitive integrity. But that task required both such wonderful labour and judgment, that all those to whom he recommended it excused themselves out of a consciousness of their inability. At last he obliged *Alcuin* to undertake it. Who thereupon employing his utmost diligence, and having recourse to the most ancient and most true fountain, he at last compiled a perfect corrected Copy of the whole Scriptures, which he presented to the Emperor Charles. And of this the same Emperor takes notice in one Section of his Capital, in these words, Our pleasure is, and such

command we have given by our Messengers, that true Copies of Canonical Books of Scripture be provided and read in all Churches.

XXI. C H A P.

2. *St. Thas S. Alcuin was Charlemagne's Master.*

4. *By his suggestion the Feast of the Holy Trinity was instituted.*

1. About the same time *Saint Alcuin* having likewise finished his Book concerning the blessed Trinity, which he undertook in opposition to the forementioned *Heretic Eriugena*, dedicated them to the same Emperor, as appears by the preliminary Epistle to him. And the particular reason given by him why he inscribed them to him was, *Because*, said he, it became me to perform the office implied in the Title which is commonly given me, though beyond my desert, of being your Master and instructor: as likewise to convince those who do not much approve your Master's intention of understanding the nice subtilties of Logic, which the Holy Father *Saint Augustine* in his Book of the Holy Trinity shew'd to be necessary in the explication of his Mystery, the profound Questions whereof, he says, can no other way be manifested but by the subtilties of the Categories.

2. *Cardinal Baronius* is the only considerable Writer who denies *S. Alcuin* to have been the Emperor's Master and Teacher: grounding his assertion on this, That *Alcuin* himself sometimes consulted the Emperor in points of difficulty, as in one for example, Why the three Sundays before Lent should have the Titles given them of *Quinquagesima*, *Sexagesima*, and *Septuagesima*. And thence he concludes, that when the Emperor calls him Master, he intended thereby only a Title of honour, and not as if he had really been his Disciple.

3. Notwithstanding though he be most true that the said Emperor was more than ordinarily learned in sacred knowledge, yet that *S. Alcuin* at least in inferior literature was his Master, is testified by Writers of the same age, and the immediately following. Thus *Eginhardus*, who is called by *Baronius* the faithful and recorder of the Gest of *Charlethe Great*, writes thus in the said Emperors life, In learning Grammar Charles had for his Master Peter of Pisa a Deacon and old man. In other Disciplines his Teacher was *Albin*, surnamed *Alcuin*, a Deacon likewise and most learned man in all kinds of knowledge, who was of a Saxon offspring and came to him out of Brittany. Under him the Emperor employed much time and diligence in learning Rhetoric, Logic and

especially

under the Saxon Heptarchy. XXV. Book. 679

XXII. CHAP.

1. *St. Asmode at Clovesho: and the Acts of it.*

1. WE will conclude this Book and Century with a short view of the fate of *God's Church* in Britain at this time. *Henry Spelman* has published another Synod held this year at *Clovesho*. In which, after a public attestation of the Firmity of their Faith with the same which *Saint Gregory* the Great caused to be taught here at the first Conversion of the Nation: with a Profession that what they believed they would also in their lives practise, a Decree was made for the redemption of all lands and goods which had been usurped by Lay persons, and violently taken from Churches and Monasteries.

2. More specially *Athelard Arch-bishop* of Canterbury presiding in the same, represented to the Synod, how *Ethelwald King* of the Mercians had given formerly to the Church of our Saviour in Canterbury a certain Monastery called *Cutham* with all the Lands and possessions belonging thereto: and that such his Donation might be of perpetual force he sent by *Cuthbert* then Arch-bishop a Tass of the said land, together with all Writings pertaining to the same Monastery, which he required him to lay upon the Altar of our Saviours Church. But after the death of the said Arch-bishop, two men who had been educated by him, named *Frederick* and *Othert*, by the Devils instigation stole away those Writings, and carried them to *Cuthulf King* of the *Weg-Saxons* who thereupon took to his own use the said Monastery and land, notwithstanding any thing that the Arch-bishop could allege. His Successors likewise in the Arch-bishoprick, *Bregwin* and *Jambert*, in several Synods made complaints of this injury done to the Church of our Saviour, both to the King of the *West-Saxons* and to *Offa King* the Mercians who had subdued many Cities, and particularly that Territory in which the said Monastery of *Cutham* was seated, which he annexed to his own Dominion. But now at last *Kenulf King* of the Mercians repenting of his injustice, had restored all the said Writings, adding withal a great summe of money, humbly requesting that he might be absolved from the Excommunications denounced against *Sacrilegious* usurpers of Church-lands.

3. Matters standing thus, the said Arch-bishop *Athelard*, together with his principal Officer *Cuba*, brought the forelaid Writings into the Synod, which

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A.D. 780.

were publicly read and approved. Then he acquainted the *synod* that by a mutual agreement between himself and a certain *Abbeſſe* named *Cynedricus*, she should poſſeſſe the ſaid *Manſtery* of *Cutham* with all lands belonging to it, giving in exchange land of one hundred and ten Manſons, and Sixty Hides (*Cuſſatrum*) in a place named *Fleat*, and thirty in another called *Tredum*, and twenty in a third named *Crogei Runneline*, all which lands *King Offa* had formerly given to her and her heires, and after their deceaſe to the *Church of Beadſord*. This agreement touching an exchange, with a mutual ſuccendy of all *Writings* on both ſides, the *Arch-biſhop* deſired might be approved, and confirmed by the *ſynod*, that no difference might hereafter happen between his *ſucceſſors* and the heires of *King Offa*. He moreover gave to the ſame *Abbeſſe* another *Manſtery* ſeated in a place called *Peſſenre*, which the devout *King Egſſad* had beſtowed on him to be poſſeſſed by a right of inheritance.

XXIII.C.

XXIII. CHAP.

1. 2 *Chr. The Martyrdom of S. Alcmund a Northumbrian Prince.*
4. 5. *Chr. Brihtic King of the weſt-Saxons murdered by his Queen Eadburga: For which it was ordained that the wives of ſucceeding Kings ſhould never have the Title of Queens.*

Weſton. hi.

THE Kingdom of the Northumbers at this time was again moſt grievouſly plagued by the Danuſh Pirates: for a moſt horrible army of them landing in the Northern parts, cruelly ſpoiled the Churches of *Bereneas* and *Tymouth*.

1. The ſame year *Alc Alcmund ſon of Alred* who had been there *King*, was apprehended by the guards of the priſon *ſurrounding King Berdulf*, and by his command was ſlain, together with all thoſe who had been his companions in baniſhment.

3. This Prince *Alcmund* was ſon of that *King Alred* who in the year of Chriſt ſeven hundred ſeventy four was by a rebellion of his ſubjects driven out of his kingdom, and fled to the *Picts*. This Prince willingly followed his Father into baniſhment, the inconveniences whereof he bore with a Chriſtian patience. By ſuch afflictions God diſpoſed this young Prince for a far richer crown. For though by the relation of *Matthew of Weſtmiſter* he is ſaid to have been ſlain by the cruelty of *King Berdulf*; yet in our *Martyrologe* he is commemorated in the quality of a Martyr, made a ſacrifice to God by the inhumanity of the Danes. Certain it

is that he dyed a violent and unſuit death, and by poſterity has been a ways venerated as a Saint: which God approved by many Miracles. In the City of *Darby* a magnificent Church was built to his honour, called to this day the Church of *S. Alcmund*. Another like-wiſe was erected in *Shrewſbury*, as our *Martyrologe* teſtifies, where his Name is celebrated among Saints on the nineteenth of March. And in former times a great concourſe thither was made, eſpecially from the Northern parts, to pay their devotions to God in honouring his Saints their injured countryman.

4. This *Cronicle* concluded with the death of *Brihtic King* of the *Weſt-Saxons* by the treacherous cruelty of his Wiſe. The manner thereof is thus deſcribed by *Matthew of Weſtmiſter*. *King Brihtic*, ſaith he, had taken to wife *Eadburga* daughter to *Offa King* of the *Mercians*. This woman being exalted to ſo great honour, did not content her ſelf, but was reſtleſs in her ambition to enjoy alone all wealth and power. Therefore with a tyrannous malice ſhe was wont to accuſe before the King and perſwade all the Nobles of the Kingdom and all other who ſeemed to ſuſpect, by which means ſhe became the Object of the Univerſal hatred both of the Nobles and inferior ſubjects: becauſe that wicked woman by her flatteries had ſo inflamed her ſelf into the Kings affection and eſteem, that whoever ſhe accuſed, were preſently either banished or ſlain: Or if ſhe could not obtain this, her cuſtom was preſently to deſtroy them by poiſon.

5. Now there was at that time a certain young man of a Noble family and deeply in the Kings favour, againſt whom the Queen not having any thing of which ſhe could with any pretence of juſtice accuſe him, ſhe provided poiſon with which ſhe killed him. And a part of this poiſon the King unawares taſting, immediately dyed. Her purpoſe then was not that the poiſon ſhould be given to the King, but only to let ſome man be ſeconded: but by miſhap they both drank of it, and both preſently dyed.

6. The King being thus unhappily ſlain, the Queen ſwearing him univerſally the oath hatred, in great fear fled away privately, carrying with her inſuperable treaſure. And paſſing the ſea, ſhe went to the Emperor *Charles*, to whom ſhe preſented many rich gifts. On a certain time, as ſhe was among other Ladies ſtanding in his preſence, being though a moſt wicked, yet woman of wonderful beauty, the Emperor ſaid ſome words to her, Take your choice, Madam; whether you will have mee, or my Son who ſtands there at the window, for your husband. ſhe without any deliberation, and being incited by her luſt, answered thus, If the choice be left to mee, I would much rather choſe your ſon than you, becauſe he is younger. Then the Emperor perceiving that the ſatisfying her luſt ſuggeſted this anſwer to her tongue, returned her ſhock quick and elegant reply, If you had choſen mee, I would have given you my Son: But ſince you have choſen him, you ſhall have neither him nor mee.

Wilton. hi.

7. *Northſtanding*

A.D. 800.

7. *Northſtanding upon her impotency, and alſo in regard of her beauty the Emperor beſtowed on her a Noble Manſtery of Religious women into which ſhe retired, and there hypocritically laying aſide her ſingular habit, ſhe took the habit of a Religious woman, having in her heart no ſence of the duty to which that Profeſſion obliged her, and for ſome few years exerciſed the Office of Abbeſſe there.*

8. Her memory was in ſuch execration in Britanny that by an unanimous agreement of the Nobility and Commons in the Kingdom of the *Weſt-Saxons* a Decree was made, that from that time the wives of theſe *Western Kings* ſhould never enjoy the Title of Queens, nor partake of any prerogative of Regal dignity.

9. To *Brihtic* there ſucceeded in that

kingdom *Egbert*, the firſt founder of the Saxon or English Monarchy, and the firſt who commanded the Iſland to be called by a new Name, England: Concerning whom more in the following Book. This I will conclude with the Chronological account of this time given by *Eſthward* a Noble Hiſtorian of the Royal blood of the Saxons, who lived in the following Age: In the year when *Egbert* began his reign there paſſed from the Creation of the world fix thouſand years wanting five: from our Lords Incarnation, eight hundred: from the coming of the Saxons *ſtencell* and *Herſam* into Britanny, three hundred and fifty years: and from the firſt entrance of *S. Auguſtin* ſent by *S. Gregory* to convert this Nation, two hundred and four years.

Eſthward.
hiſt. p. 4.

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